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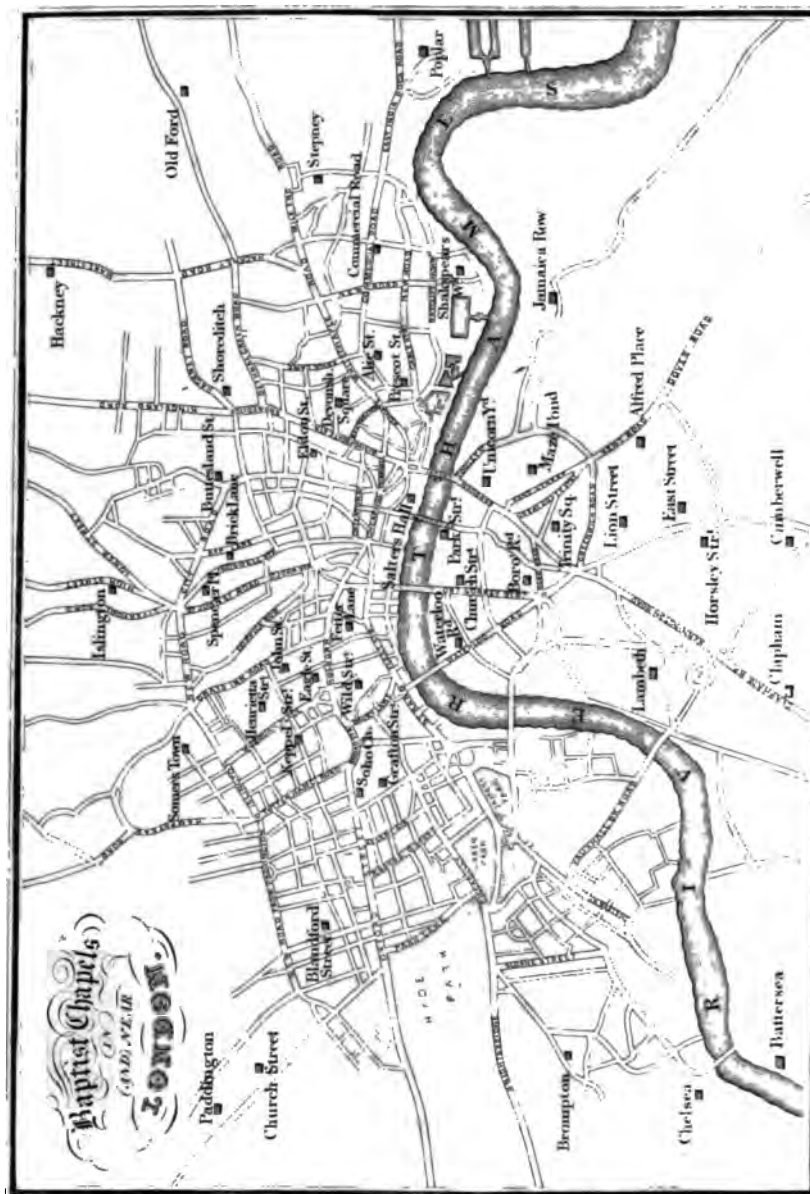








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THE
BAPTIST MAGAZINE

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VOLUME XXXIII.

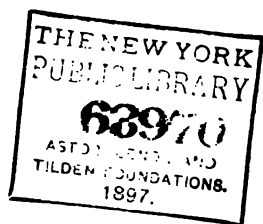
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"Speaking the truth in love." Eph. iv. 15.

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P R E F A C E.

A SLIGHT review of the numbers composing the present volume has confirmed the Editor's persuasion that the communications with which he has been favoured this year will not be deemed inferior to those which he received during any other of the four years that the Magazine has been under his superintendence. He ventures therefore, on behalf of his readers, as well as on his own account, to thank those of his brethren who, amidst the pressure of numerous engagements, have contributed in these pages to the instruction and pleasure of a large and increasing portion of the public. They have thereby conduced to the acceptance and usefulness of a work which is intended to promote correct Christian principles, and which in relation to one important part of the revealed will of Christ stands almost alone. Other periodicals conducted with great learning and ability come into the hands of our children and friends, which, in reference to the ordinance of baptism, are either adverse to our views or neutral; but there is no other work of the kind, published in this country, on a scale sufficiently large to be very effective, in which the distinguishing tenets of baptists are vindicated and enforced. If our denominational views are correct, all who have contributed to the

increased sale of the Magazine, either by recommending it to their friends, or by furnishing valuable materials for its pages, may be congratulated as "fellow helpers to the truth."

Relying on the continued assistance of those who have thus employed their pens, soliciting the co-operation of younger ministers who have not yet given it, and, especially, invoking the aid of Him whose interests it is his chief desire to subserve, the Editor again acknowledges his responsibility, and engages, if his life and health be preserved, to renew his efforts to make the Magazine more and more worthy of the body to which it belongs.

WILLIAM GROSER.

London, November 25, 1841.

THE
BAPTIST MAGAZINE.

JANUARY, 1841.

MEMOIR OF THE LATE REV. JOHN CHIN.

THE late pastor of the Baptist church assembling in Lion Street, Walworth, belonged to a class of ministers who are more numerous in the Baptist denomination than perhaps in any other. In our churches there are, and there always have been, many pastors whose principal qualifications for the work to which they were called consisted in piety, good sense, spiritual ardour, and aptitude for public speaking; men who never enjoyed the advantages of a liberal education, their early years having been spent in secular pursuits, but whose natural powers were strong, who have been devoted students of the English Bible and of the works by which it is illustrated, and whose industry has enabled them to accumulate respectable stores of general information. There are stations in the Christian church for which such men are not fitted; and they have to contend with difficulties from which early classical studies would have exempted them; but, on the other hand, there are spheres of labour for which they are well adapted, and in which they are often eminently useful. Accustomed to the habits of thought belonging to persons engaged in the busy scenes of life, they can enter into their feelings, meet their objections, and convey knowledge to their minds, more readily sometimes than can be done by others whose mode of thinking and of speaking is more affected by their intercourse with books. Having entered on the work at mature age, under the influence of long cherished desire, and regarding it as an indulgence to be thus employed, they often give unremitting attention to the details of private pastoral work, in a manner

which would be irksome to men of literary taste. Such men have been in many cases the founders of our principal churches; and among the unpolished they often labour with marked success. The greater refinement of the hearers the greater is the necessity for refinement in the preacher; and churches that enjoy the ministry of men who add to other qualifications for their work that of sound learning, enjoy advantages which it becomes them to prize; but the most erudite of our pastors may often see in their less educated brethren much to admire and to imitate, and in the success with which they are honoured by the Head of the church much to repress the risings of self-gratulation.

A memoir of Mr. Chin, drawn up at the request of his family by the Rev. George Pritchard, has recently been published: we shall avail ourselves freely of its assistance in presenting to the reader a brief outline of his history.

The parents of our deceased friend resided at Hinton St. Mary's, near Blandford, Dorsetshire, where they cultivated a small farm. Their only son, the youngest of nine children, was born there, May 16, 1773. He was trained to the observance of moral duties, to the regular perusal of the scriptures, and to attendance at the parish church, except when opportunity occurred for his mother to travel, with him as her companion, six or seven miles, to obtain occasional instruction of a more decidedly evangelical character. When about eight years of age, he often experienced keen remorse under a consciousness of violated duty; he saw clearly the importance of personal religion, and could

not be satisfied without using a form of prayer. After this however his convictions died away; his temper became perverse, and his inclinations unsettled.

Having an aversion to the business of the farm, he was apprenticed to a carpenter and builder residing near Bristol, and cheerfully walked the whole distance, forty miles, that he might enter upon a vocation to which he anticipated that his future life would be devoted. He had however to endure more of laborious servitude and painful privation than he had expected, and the propriety of his moral deportment also was sadly deteriorated. Freed from the restraints arising from parental inspection, the natural energy of his character was unhappily devoted to the service of sin. From the age of sixteen to nineteen he passed his days in impiety. At the expiration of this term, however, divine mercy interposed to check him in his sinful course. A poor but pious man, engaged in the same business as himself, observing that his young associate in labour became more and more addicted to evil companions, ventured to administer a gentle but seasonable reproof. Conscience was awakened, and to appease its anguish recourse was had to external decorum of behaviour, and to forms of mechanical devotion; but his resolutions were too feeble either to stem the torrent of vice, or to silence the clamours of his internal accuser.

"About this time," says his biographer, "he became a hearer of Mr. Hey, an eminent Independent minister, in the city of Bristol, to whom he appears first to have listened at an occasional service in the open air. Though now much discouraged, he did not entirely despair of obtaining acceptance with God by his personal exertions; he, therefore, multiplied his endeavours, and vigorously sought by his own performances to meet the requirements of divine law. Alas! it was all in vain. The clouds of terror became darker, the winds of temptation blew a hurricane, and the billows of mental distress were tempestuous. In the midst of the tossings and agitations of this violent storm, his mind was mercifully directed to the Saviour of lost sinners as the anchorage of his soul. Of his infinitely gracious character and all-sufficient mediation, hitherto he had attained to no clear and consolatory discovery; but, just in this extremity of his peril, he was led to the con-

templation of the words, "What manner of man is this, that even the winds and the sea obey him?" Is it so? was the reflection: then he is able to calm the surges of my mind. And, having been brought to this happy conclusion, he immediately suspended the employment in which he was at the moment engaged, and proceeded where awhile he might uninterruptedly meditate on the infinite glories of him who made and preserves all things, and to whom they are universally subjected. In this sovereign Lord he beheld the exalted Mediator who 'is able to save them to the uttermost that come unto God by him. Thus, by divine influence, his perturbed spirit was delightfully wafted into the haven of spiritual repose, from which, during the subsequent stages of his life, notwithstanding the variations in experience, he was never, for any considerable period, either driven or drawn.

"The nature and circumstances of the happy change now effected were sufficiently remarkable to excite observation, and its benevolent operation was soon exhibited in the earnestness with which this new disciple of the cross endeavoured to collect his former companions beneath the waving of its banner. Nor were these early efforts to rescue the perishing fruitless; for there is much reason to believe that several, who, by his persuasion, were induced to sit under the sound of a gospel ministry, sought and obtained the mercy in which he rejoiced. Though now a regular and zealous attendant upon the more public ordinances of religion, he for some time continued unconnected, as a member, with any Christian community, hoping, as by young converts is by no means uncommon, to attain by delay to a greater meetness for the privilege. At length, perceiving it to be the obvious path of duty, he united himself with the church in Bristol, the ministry of whose pastor, Mr. Hey, had been rendered eminently useful to him. Even previously to adopting this course, the subject of baptism had engaged his attention, and so far had he proceeded, by the assistance of the scriptures, in its examination, as to be convinced he was unbaptized; but, being in prospect of union with a Pædobaptist church, and endeavouring, though without success, to reconcile their practice with the result of his inquiry, his convictions in reference to this ordinance did not receive that

unhesitating obedience to which they were entitled, and the subject of baptism was suffered for several years to remain in abeyance. After forming this first connexion with the visible church, he immediately commenced, in association with several pious young men, aggressive efforts on the surrounding empire of darkness, visiting the cottages in the neighbourhood, addressing their inhabitants, endeavouring to arouse their minds to a serious contemplation of the imminent danger to which they were exposed as transgressors, and directing their attention to 'the Lamb of God which taketh away the sin of the world.' His pastor, observing the habitual fervour of his piety, and the zeal and promptitude with which he engaged in these self-denying services, intimated it as his persuasion that, ere long, he would be occupied in the regular discharge of the Christian ministry.

"When the term of his apprenticeship expired, he was anxious to secure such further proficiency in his temporal profession as is seldom to be attained in a provincial town. To effect this object he determined on retiring from a situation endeared to him by many sacred associations, much enjoyment of spiritual communion, and many opportunities for benevolent exertion, and visiting the metropolis. On arriving in London, as is too often the case, he found himself thrown among an immense population, without a judgment sufficiently matured by experience to guide his inquiries, or to determine his course. Mercifully for him his heart was fortified, by evangelical principles, against those popular fascinations with which this great city abounds, and by which such multitudes on their introduction to it are frequently drawn within the vortex of criminality, and, alas! not unfrequently disappear in the abyss of destruction. It is possible, however, for the elevation of the moral character to be maintained, while, by intercourse with vagrant professors of religion, and incoherent teachers of Christianity, the freshness, purity, and spiritual fervour of a young mind may be seriously injured. London exhibits, both among conformists and non-conformists, preachers of almost every shade of theological sentiment, from the proudest humility of Arminianism, to the most daring presumption of Antinomianism; and, when first exposed, in such a place, to the danger of hearing conflicting

parties continually proclaiming, 'Lo, here is Christ, or lo, he is there,' the partially established often find it too difficult to conform to the prohibition, 'Go not after them, nor follow them.' Numerous and affecting, indeed, are the instances in which persons, unprotected by judicious instruction, have been unwarily betrayed into connexions of which, though perhaps subsequently liberated, the consequences have sometimes been long and painfully experienced.

"The ministry from which Mr. Chin was providentially removed, was highly evangelical: that on which he was induced to attend, soon after his arrival in London, notwithstanding its assumed superiority in the abundant exhibition of the gospel to almost every other, was profanely ingenious, bitterly censorious, and lamentably defective. He was not long in discovering that under such an instructor he was neither likely to be led into all truth, nor greatly assisted in the cultivation and exercise of the Christian graces; especially those eminent fruits of the Spirit, love, gentleness, and meekness. He began to perceive, that, as in the human structure, so in every scheme of instruction, the effect of unnatural enlargement in any part must be distortion, destructive not only of symmetry and beauty, but often producing a general, if not fatal unhealthiness of the entire system. While attending in this connexion he observed also, and indeed felt, the withering influence arising from the injudicious statement of principles which, though immensely valuable in themselves, were continually inculcated as mere abstractions, without any adequate attention to their sympathy with Christian affection, and their practical bearing on personal holiness and united effort in the advancement of the Redeemer's kingdom. With deep concern he witnessed the callous indifference with which many of his fellow worshippers appeared to treat the condition of the unconverted, and finding that, by too frequent association with such persons, he was exposed to the danger of being overcome by the same paralyzing influence, he prudently determined to withdraw.

"Under the direction and blessing of divine providence, in the absence of those pecuniary resources which, by parents or friends, are so often supplied to persons commencing business, and

surrounded almost entirely by strangers, Mr. Chin principally relied for the successful prosecution of his earthly calling upon his skill and industry; and in how large a proportion of instances, where considerable advances of property have proved unavailing to secure a prosperous result, have these, by persevering application, been rendered amply sufficient. 'The blessing of the Lord it maketh rich.' In the neighbourhood of Horsleydown, which about this time he had selected as the place of his residence, a person of some wealth and influence, becoming acquainted with his valuable qualifications as an ingenious, active, and upright man in his vocation, determined to afford him assistance and encouragement. Thus patronized and introduced to employment, he was gradually becoming established, and that, too, not without flattering prospects of considerable ultimate prosperity opening to his view. To be 'diligent in business,' however, and 'servent in spirit,' is a spiritual elevation not ordinarily attained. He soon found that the too eager pursuit of a lawful object may so engross the time and attention, as to occasion, if not the absolute neglect of some paramount duty, yet so diminished an obedience to its claims as to leave no doubt that its estimate practically is, in some degree at least, reduced from the position it previously occupied. Seldom indeed does it occur, that efforts to increase the amount of earthly good are vigorously pushed, without inflicting some injury on that interest which, to a Christian in the happiest exercises of his mind, is infinitely dearer than every other. For some time Mr. Chin distressingly felt the deteriorating influence of worldly solicitude, which, without disturbing his religious principles, had seriously interfered with the earnestness of his devotion, and obstructed the progress of his spiritual improvement. Aroused and alarmed at this state of fearful drowsiness which had almost insensibly stolen upon him, and carefully surveying the circumstances which had contributed to induce it, he perceived that, though a constant attendant on public worship, yet not having been lately in communion with a Christian church, he had sustained no inconsiderable loss; and, therefore, as one step towards recovery from the declension, which he now deeply lamented, he *united with a Pædobaptist church in the vicinity of his residence.*

"Some time after Mr. Chin had been a member of the church in Horsleydown, he made attempts, with the entire concurrence of his pastor, in the neighbourhood of London, similar to those in which before he left the country he was benevolently occupied; and, in the year 1800, he proceeded, under the sanction of the Greenwich Tabernacle Itinerant Society, to visit various places, chiefly in the county of Kent. These visits of mercy to the cottages of the uninstructed poor were accompanied, there is reason to conclude, not only with advantage to those who from time to time were assembled in them, but also to their youthful teachers; they afforded opportunities highly favourable to their attaining a facility and confidence in communicating instruction, by which, subsequently, when they were introduced to more enlarged and public scenes of usefulness, their services were rendered less formidable to themselves and more acceptable to their hearers. In one of these sabbath excursions, Mr. Chin, and an itinerant associate, in their way towards Erith, observing on Lessness Heath, a group of unoccupied persons in the attire of labourers, determined to pause, and on that spot, for the first time, erect the standard of the cross. At the suggestion of Mr. Chin, his companion delivered a short discourse, he engaging in the devotional part of the service. The audience, which during the exercise increased to forty persons, being attentive and appearing much interested, the preachers were encouraged, and, before the congregation dispersed, Mr. Chin was induced to announce that it was his intention to renew the interview with them on the following Lord's-day. The proposed visit to those villagers occurred August 17, 1800, and, by the arrangement he was on this occasion to be the preacher. His text was Matt. iv. 17, 'From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.' Such was the commencement of the cause at Lessness Heath, in which Mr. Chin ever afterwards took a deep interest, and which, attended with the ordinary alternations of prosperity and adversity, is yet continued.

"During a considerable part of the time that Mr. Chin had continued a member of the church in Horsleydown, his mind had been again much exercised on the subject of Christian baptism. That he was unbaptized there remained

no doubt upon his mind; nor was it less evident to him that it was the will of the Saviour that all his disciples should follow him in this divine institution, yet, as in a multitude of similar instances, up to this time, his principles and his practice, in relation to this solemn rite, were directly at variance. At length, however, the time had fully arrived when, in his case, frivolous excuses could no longer be suffered to obstruct the path of obedience. In itinerating excursions he had already been much associated with several pious young men, members of the Baptist church in Church Street, Blackfriars, of which for so many years the late highly esteemed Rev. James Upton was the pastor; than whom it would be difficult to refer to a minister who possessed so many excellencies, and who discovered so few defects—remembered and affectionately regarded by the writer of these pages more than forty years. To him Mr. Chin applied for baptism, which having been administered, he, together with his beloved companion, previously baptized, were received into the communion of that church. Here he considered it to be no less his privilege than his duty, to solicit the judgment of his pastor and the members of the church upon the important subject of his continuing to go forth as a preacher of the gospel. By his speaking repeatedly in the presence of this numerous church and its respected pastor, ample opportunity was afforded for considering and replying to this weighty inquiry. After mature deliberation, he was informed, that it was their united opinion he should be encouraged to minister the divine word, in subordination to such openings for the exercise of his gifts as the providence of God might present; and, in prayerful connexion with this decision upon his case, he was solemnly inducted into the more regular discharge of the Christian ministry.

“Shortly after Mr. Chin had been introduced to the church under the care of Mr. Upton, he was solicited to exercise his ministry at Dunstable, which he did for some time on every alternate Lord’s day. On one of these occasions, in which both minister and congregation had been indulged with more than an ordinary measure of enjoyment in their attendance upon public worship, Mr. Chin was urged to accept an invitation to preach there *statedly for several*

months, with the design, no doubt, of such probationary services terminating in his permanent settlement as their pastor. Under impressions of mind, at the moment, not at all adverse to compliance with this request, and, it being represented to him that delay was undesirable, he intimated his assent. Calm reflection, however, upon what had taken place, discovered to him that there had been too much of precipitance in his decision, and his judgment was now aroused to deliberate and determine upon certain weighty points, to which sufficient previous consideration had not been given. Alarmed, agitated, distressed, he hesitated to retract, he feared to go forward; thoughtful through the day, and wakeful during the night, he was oppressed in his spirit, and earnestly prayed for deliverance. It arrived; but not through the medium of any interposition by which he had anticipated his possible escape. He was at this time prosperous, and in much request in his temporal avocation. Being sent for to inspect a building supposed to be in danger of falling, and perceiving that promptitude in the application of means for its support was essential to its safety, he immediately united with the men in his employ in vigorous efforts to make the necessary arrangements, and while intensely engaged in the pursuit of this object, he inflicted so severe a wound on his right leg as to require immediate surgical aid. Induced by his anxiety to secure the building, he ventured, even after this, to render his personal assistance, which so much aggravated the injury he had just sustained that it became necessary he should be conveyed home, where for several weeks he was confined to his chamber, and subsequently for a much longer period he was restricted from occupying himself in anything requiring physical effort. By this painful visitation his prayers in relation to Dunstable were answered; the engagement was necessarily postponed, and does not appear ever after to have been renewed. In this event he saw, he felt, he said—‘Thy way is in the sea, and thy path in the great waters; and thy footsteps are not known.’ Before he became quite convalescent he was visited by one of the deacons of the newly formed church at Walworth, commissioned to solicit his ministerial assistance as soon as his returning strength would permit; to which he consented.

"The promised visit appears to have been made early in 1806, and to have been very favourably received; for, at a church meeting, holden on the 10th of February in that year, it was unanimously determined that Mr. Chin should be invited to supply the pulpit for three months, with which he complied. At the same meeting, it having been found that the place in which they assembled, though a school-room of some capacity, was too limited to accommodate their increasing congregation, it was resolved, 'That this church do agree and unite to build a place in the most eligible situation that can be obtained for that purpose.' Immediately upon the passing of this resolution, one of the deacons stated that ground for the purpose of building might be obtained in a new street, called Lion Street, Walworth, in the parish of Newington, Surrey; and so prompt and decisive were these movements, that before the meeting adjourned it was unanimously voted, that the brother who had made this report should be empowered to secure a sufficient extent of ground for the accomplishment of their contemplated object."

It was not till near the close of the following year that Mr. Chin accepted the pastoral office which was repeatedly pressed upon him by the affectionate people to whom he ministered. He was restrained from acceding to their wishes partly by diffidence respecting his qualifications for the work, and partly by fear that the claims of his increasing family might prove to be too much for the infant interest to meet, and hesitation as to the propriety of subjecting them to a slender if not a precarious maintenance. In the interval the new place of worship was built; and Mr. Chin was at length ordained to the pastorate, Dec. 29, 1807.

Mr. Chin's labours were acceptable to the people of his charge and attractive to others, so that repeated enlargements of the chapel took place, the cost of which was defrayed with cheerful promptitude. A Sunday-school was established; societies were formed for promoting the best interests of the neighbourhood, and assisting in missions to the heathen; and minister and people co-operated harmoniously in the service of Christ. At the end of twenty years, it is said, "So copious had been the showers of heavenly blessing which had accompanied the spiritual and energetic

labours of Mr. Chin, that, from thirty-six members originally forming the church, it had now increased to more than three hundred."

The physical powers of Mr. Chin, which though naturally vigorous had been perhaps excessively tasked, gave way evidently at the close of the year 1830. "He had indefatigably laboured for twenty-three years in an arduous service, which demands all the heart, and all the mind, and all the strength, of those who, as he did, conscientiously surrender themselves to its claims. In the office which he so usefully and honourably filled, there are 'fightings within and fears without,' private and public trials, the operation of which, upon the apprehensive spirit and the fragile body, is only known to those who pass through them; and even its high and holy enjoyments waste the mortal energies. To Mr. Chin preparation for the pulpit—and he was not accustomed to preach without preparation—was ordinarily an effort more exhausting than to many of his ministering brethren. In delivering his discourses, his beloved charge frequently feared that his animation would prove too much for his bodily strength; yet the usual fervour of his mind, while speaking in public, appeared involuntarily to carry him beyond the precise boundary which affectionate solicitude would have placed as the utmost limit of its exercise; and occasionally seemed even to refuse submission to the salutary restraint which his own reflection had determined him to impose.

"At length, however, the effect of these continued exertions, content no longer with distantly hinting that the consequence might become speedily serious, in terms less equivocal and more imperative, demanded a practical attention to its rapidly advancing influence, beyond that which had hitherto been conceded to its more mild remonstrances. In a word, Mr. Chin found his strength to be declining; and, fearing that the interests of the church in Lion Street, to which from its commencement he had unreservedly consecrated all his powers, which, in connexion with his unceasing superintendence, had arrived at such a prosperous maturity, and which was interwoven with every fibre of his heart, might, through his diminished energies, languish and decline, of which he discovered, or

at least thought he did, some indications beginning already to appear, he became earnestly solicitous that some measure should be adopted which, under God, might avert a calamity, any tendency to which he could not but anxiously deprecate. To one of his friends, therefore, in whose judgment and affection he was accustomed to repose confidence, he suggested what the circumstances of the case appeared to him to require, and his own readiness to make the sacrifice that might be necessary, in order to secure the object—the services of a junior minister or co-pastor. Mr. Chin was, at this time, under sixty years of age, and it was thought that nervous depression might have presented a gloomy picture to his mind which had no corresponding original; in fact he was induced, by the cheering conversation of his friend, to hope that his health and spirits might be so revived, and even established, as to justify the postponement of such an arrangement to a much later period in his history."

In the commencement of 1834, there appearing to be no prospect of his resuming his public engagements, the church, with his concurrence, made choice of Mr. Green as co-pastor. He was designated on the 22nd of October in that year, and it is remarked by Mr. Chin's biographer, that "although the pleasure he derived from the solemn transactions of that memorable day was very obvious, yet even those pleasurable feelings, connected with the short exercise in which he was engaged in the progress of the services, were nearly too much for his few remains of strength, as became painfully apparent in his pallid countenance, feeble voice, and infirm step.

"Previously to this public act, Mr. Chin had received Mr. Green into the fellowship of the church in Lion Street; on which interesting occasion he remarked, 'The giving up the pastoral office has always been considered a solemn act. Moses, previously to his death, gave Joshua a charge. David did the same to Solomon. John the Baptist said of the Saviour, 'He must increase, but I must decrease.' Jesus Christ, previously to his ascension, commanded his apostles to go into all the world and preach the gospel to every creature. And Paul, when he had finished his course, exhorted Timothy to proceed with the work, and to commit the things

which he had heard to faithful men, who should teach others also. And I, at the close of my public ministrations, admit you to this church, in conformity with the practice of Baptist churches, who elect their officers from among themselves, in order that you may take upon yourself the pastoral office. It is an important occasion for the church, because they have erected a convenient meeting house, with suitable appendages, and have established various institutions, the prosperity or decline of which is connected with the proceedings of this day. It is an important day for you who have, at the request of the church, left a place where you were happy and useful. You have, however, come amongst a kind and sympathizing people, who never gave me cause to regret that I gave up my business and accepted the pastoral office, and to whom I have always felt that I might confidently appeal for the supply of my wants.'"

"From the attack in August, 1833, to the period of his dissolution, Mr. Chin could not be said to have at all returned to health. Paroxysms of suffering, not easy to endure, with merciful intervals of comparative ease, gratefully acknowledged, were almost his constant companions,—week after week, and month after month. During the lengthened period of his affliction he several times visited the country,—frequently Sevenoaks, in Kent; and those changes appear generally to have had a salutary influence, both upon the body and the mind."

His last days were days of great pain and debility, but of much mental serenity and affectionate intercourse with the objects of his tenderest love. A few hours before his removal, one of his daughters, seeing his end fast approaching, said to him, "'My dear father, you will soon see those in glory who will be stars in your crown—those to whom you have been so useful; they are surely waiting to welcome you to glory.' With a sweet smile, he said, 'I shall,' and with deep humility continued, 'but all I want is, that I may be found in Him accepted in the beloved,' and then, looking stedfastly upwards, exclaimed, 'My God, my Saviour,—dear Lamb,—precious blood,—eternity will be too short to praise thee for thy mercies.' Just before his departure, he asked for a Bible, requested his youngest daughter to read to him the 19th chapter of John,

and, when she came to the 30th verse, he placed her finger on the words, 'It is finished;' and then said, 'I leave you these words, my dear child, as my dying text, the same as Christ left to his sorrowing disciples, to show you the work of redemption is complete,—ever value it,

my child, and live upon it.' He continued in prayer almost incessantly, until his spirit took its flight; the last words that were audible were, 'Come, Saviour, come, and take me to thy bosom;' and so saying, he fell asleep, August 28, 1839, in the 67th year of his age."

DIVINE PROVIDENCE.

BY THE REV. JOHN DATES.

HAVING been spared another year, we should cherish sentiments of the deepest gratitude and praise to our heavenly Father for his providential protection. Whatever changes may have taken place in our personal affairs, or revolutions have been experienced in the world, it is delightful to remember that all events are under the guidance of heaven. The heart of the ungodly man may "fail" him, when "looking after those things which are coming on the earth;" but the Christian, who loses his own insufficiency in the fulness of infinite perfection, that he may have his mind stayed upon God, shall be "kept in perfect peace."

The glory of the gospel system appears in a pre-eminent manner, when we consider that every truth revealed in the sacred volume is of a holy and practical nature. The unity of God requires that he should be the only object of our worship, and his spirituality requires that we should worship him in spirit and in truth. The justice of God demands our fear, his holiness requires our purity, his mercy inspires us with hope, and his superintending providence over the affairs of every individual, as well as that of nations, should lead us to look to him for constant protection, heavenly guidance, and divine support. The devout observance of providence is in perfect harmony with the dictates of reason, as well as the principles of eternal truth. There seems to be a necessary connexion between the belief of a God, and that of his providential wisdom, power, and goodness, in over-ruling the affairs of the children of men. As Jehovah speaks like himself in his word, so he acts like himself in his providential arrangements in the economy of the universe. The Christian sees God in

everything, and will ever delight to regard the work of the Lord by considering "the operation of his hands." "Trust in the Lord with all thine heart," says Solomon, "and lean not to thine own understanding. In all thy ways acknowledge him, and he will direct thy paths."

The *superintendence* of divine providence requires the *activity* of Christians. The providence of God does not supersede the necessity of our activity, or destroy the importance of our using means even to accomplish those things which are agreeable to the divine will. The land of Canaan was promised to the Israelites for a possession, and God watched over all their movements until this promise was faithfully accomplished, yet they were obliged to be active in using all lawful means, as the Canaanites would not give up anything only at the point of the sword. Jehovah has promised that seed time and harvest shall never fail; but it is still necessary for the husbandman to plough and sow, for the sun to shine and the showers to descend, in order that the harvest may appear and be realized in a state of perfection. God has promised that Jesus shall have the heathen for his inheritance and the uttermost parts of the earth for his possession; yet ministers must go forth, prosecuting every department of missionary labour with untiring zeal before this prophecy can be fulfilled. The superintending providence of God, however, is calculated to encourage us in our work, knowing that he will ultimately defeat all the designs of every enemy, guide the honest labours of every Christian, and finally crown them with triumphant success.

The *obscurity* of divine providence

requires the *patience* of Christians. The providence of God is sometimes dark and very mysterious, but every event is guided by infinite wisdom, and controlled by omnipotent power. In times of persecution, in days of affliction, and in seasons of death, we must recognise the hand of God, and manifest a quiet submission to his holy will. The time when many of our mercies are received adds greatly to their worth, and the seasonableness of our deliverances will be cause for lively gratitude and constant praise. The Lord wrought deliverance for Moses and Israel at the Red Sea just at the moment of danger. A ram was provided for Abraham, at the very time he required, to spare his beloved son. And the Lord showed Hagar a well of water, at the moment of necessity, in order that she might give the lad drink. How providentially the Lord delivered David out of the hands of Saul, and Peter out of prison!—thus showing us that on every occasion he “knoweth how to deliver the godly out of temptation,” while he “reserves the ungodly unto the day of judgment.” On some occasions we shall be led to admire the wisdom of God in raising up instruments to assist us when we least expected, and strangers may be stirred up to do that for us which a friend declined. Jonathan assisted David; the barbarians were kind to Paul; and Christians have often been favoured with friends from the most unexpected quarter. The dark and mysterious events of providence are often inscrutable; consequently we should never waste our time in prying into those things which can never be known; but, from deliverances of this nature, feel encouraged to trust in God, and faithfully persevere in the paths of righteousness, knowing that he is “able to do more abundantly above all that we ask or think.”

The *equity* of divine providence requires the *confidence* of Christians. God is too wise to err, and too good to be unkind. We are governed with the highest wisdom, the greatest goodness, and omnipotent power; therefore, we should feel resigned under every event of life, and never manifest a spirit of censure, resistance, or even complaint. Seeing that all our affairs, whether great or small, are under the providential direction of God, we should not be cast down in seasons of sorrow, distrustful in times of adversity, or proud in days

of prosperity. What a train of trifling events, comparatively speaking, were overruled by divine providence for the elevation of David to a throne. Every event has its own determined direction, and we often find that the smallest incidents of our lives are sometimes pregnant with matters which terminate in the greatest result. Whatever darkness may encompass our path, we must always exercise unshaken confidence in the equity of God. We must not commit the least sin, to escape the greatest danger. If ever we seek to escape any evil, to which we may imagine that we are exposed, by practices of an unlawful nature, we may rest assured that the evils we thus wish to avoid will often be pulled down upon our own heads. In the darkest dispensation of divine providence the Christian may say—

“It is the Lord; should I distrust
Or contradict his will,
Who cannot do but what is just,
And must be righteous still?”

The *universality* of divine providence requires the *contentment* of Christians. “The steps of a good man are ordered by the Lord,” and things are never so prosperous, or Christians so happy, as when, with a meek and quiet spirit, they contentedly submit to the will of Jehovah. Health and life, prosperity and adversity, times of affliction and seasons of joy, are all measured out unto us by the wisdom of God. What should disturb the Christian when he feels assured that he is guided by infinite wisdom, and guarded by almighty power? We behold the apostle passing through almost every change of an afflictive nature, yet he is never heard complaining at the providence of the Lord. His “perils” were many, and his self-denial great; yet he says, “I have learned in whatsoever state I am, therewith to be content.” From the example of Paul we may turn to the example of Jesus, who was “a man of sorrows and acquainted with grief;” yet in the midst of the greatest sorrow, and while enduring the most agonizing pain, he says, “Not my will, but thine be done.”

Christian brethren, let us lay aside our own wisdom, and sit at the feet of Jesus. In the present life “we know but in part,” and cannot comprehend all the providential arrangements of Jehovah that are transpiring in the world around us. Men of enlightened minds and un-

sanctified hearts may quarrel with God because they cannot reconcile the free agency of man with his over-ruling providence, and say that "the way of the Lord is not equal;" but let us rejoice that "the steps of a good man are ordered by the Lord." Unto the Christian "all things work together for good,"

therefore let us say with David, "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

"You in his wisdom, power, and grace,
May confidently trust;
His wisdom guides, his power protects,
His grace rewards the just."

Ballina.

LAWSUITS UNBECOMING BETWEEN CHRISTIANS.

BY THE REV. ALEXANDER CARSON, A.M.

1 CORINTHIANS VI.

BETWEEN the most upright men there may often be a difference of judgment with respect to matters of property. Hence occasions of dispute and litigation. Instances of this sort had occurred in the church at Corinth; and the brethren, instead of settling their differences by the arbitration of persons selected from their own members, had continued to appeal to the judgment of the courts of law. This was highly blamed by the apostle, as being injurious to the character of Christianity, and an insult to their own body. When a case has gone through every gradation of legal appeal, what have we but the judgment of men; and men who are certainly not more interested in doing justice to the parties than arbitrators nominated from their brethren? No court can have so good an opportunity of examining and knowing the case. Their connexion with the parties, and their local situation, give judges from among themselves every advantage. Can any court have so tender a concern for the credit and interests of both parties? True, indeed, there may be some important matters in question which require a legal knowledge beyond what may be possessed by any of the brethren. But when this is the case, there is nothing to prevent the brethren appointed to judge from taking proper legal advice on the point at issue. They will do this as effectually, and more cheaply, than both parties could do, and each to consult separately for himself. And when legal opinion is taken in this manner, there is no fear of excitement to legal appeal. Such a settlement of differences

has every advantage, and is free of many serious disadvantages which lie against law-suits.

Hence we see the wisdom of providence in ordaining the very faults of the Corinthian Christians to be for our learning. It was from their misconduct in this matter that occasion was given for the record of this law of Christ. And the law is contained in no other form than as a record of the reproof of the apostle. Consequently, to those not acquainted with the peculiar style of the divine wisdom in conveying the will of God this law lies hid. They read the transaction without perceiving a law binding on Christians in every age. They make no conscience of settling differences among Christians about the things of this world in the way pointed out by the apostle. This is one of the features of revelation that is of so peculiar a cast that it proves the scriptures to be from God. Instead of drawing up an article on the subject with all the forms and minuteness of an act of parliament, the providence of the Lord supplied an example, and the Spirit of the Lord inspired the apostle to give a law indirectly by reproof. Innumerable examples of this nature may be found in the scriptures.

Some, however, appear to stretch the law beyond its just extent, and regard it as unwarrantable in any case to appeal to law. They think that a Christian should rather lose his property than go to law about it. The law given by the apostle in this place has no such import. It forbids law-suits only when both parties are brethren in Christ. The opinion that a Christian should in no case appeal

to law would, if acted on, soon strip believers of all their property, and endanger their lives. The cross of Christ is heavy enough; there is no occasion to carry a load of lumber along with it. Civil law, though not necessary among Christians, is to the Christian the greatest blessing. Without it he would soon be devoured by the innumerable sharks which lie about the ship which carries Christ and his people. To trust in providence, without using the means which God has commanded and provided, is not faith but presumption. This is the snare in which the devil thought to take

our Lord. Placing him on the pinnacle of the temple, he said, "Cast thyself down, for it is written, He will give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Here he sought to separate the end and the means—to make Jesus look for safety without taking proper caution about his life. But he replied by another passage of scripture, "Thou shalt not tempt the Lord thy God." If we look for the protection of providence, we must avail ourselves of all the means of safety which providence affords us.

BAPTIST CHAPELS IN AND NEAR LONDON.

The small map which accompanies the present number will be useful both to residents in the metropolis and to visitors. Persons who are removing to London will especially find it serviceable, as it will show them what places of worship of the Baptist denomination are within a practicable distance of their new habitations, and assist them in determining of whose pastoral ministrations they can most advantageously avail themselves. A general idea of the locality of a chapel may be easily derived from it, though it was necessary to adopt a scale too small to exhibit the precise spot and its approaches, especially in those instances in which meeting-houses are situated, as too many of them are, in courts or alleys, or other obscure places.

It should be distinctly understood, that the map does not professedly include every place of worship connected with churches in the metropolis practising believers' baptism. An attempt

to construct a map so comprehensive would have been vain and delusive. It is believed that this includes—

1. All the churches belonging to the London Association, with the exception of that at Tottenham which is situated too far north to come within the boundary.

2. All the churches within the boundary whose pastors are members of the Particular Baptist Board.

3. All the churches within the boundary belonging to the New Connexion of General Baptists.

4. A few other churches who are believed to be well-disposed towards the principal societies supported by the denomination.

The following list attaches to each church the name of its pastor; and, wherever they have been ascertained, the seasons of public service on Lord's days, and the evening of the weekly lecture.

Alfred Place, Kent Road	W. Young	
Alie Street, Goodman's Fields	P. Dickerson	
Battersea	J. M. Soule	Association m. e. ... w.
Blandford Street, Manchester Sq....	W. B. Bowes	m. ... a. ... e. ... w.
Borough Road, Southwark	J. Stevenson, A.M.	Gen. Bap. m. e. ... w.
Brick Lane, Old Street	J. A. Jones	m. e. ... th.
Brompton (Alexander Square).....	H. H. Dobney	Association m. e. ... th.
Butteland Street, East Road	J. Rothery	m. e. ... th.
Camberwell (Coldharbour Lane)...	E. Steane	Association m. e. ... th.

Church Street, Blackfriars' Road...	Jos. Davis	Association	m. ... a. ... e. ... th.
Church Street, Paddington.....	Jabes Burns.....	Gen. Bap.	m. ... a. ... e. ... th.
Clapham .....	.....	m.	..... e.
Commercial Road	J. Wallis	Gen. Bap.	m. ... a. ... e. ... th.
Deptford	J. Kingsford .....	.....	.....
Devonshire Square, Bishopsgate ...	J. H. Hinton, A.M.....	Association	m. e. ... th.
Eagle Street, Holborn	R. W. Overbury	Association	m. ... a. ... e. ... w.
East Street, Walworth	J. Hamblin	m.	..... e. ... th.
Eldon Street, Finsbury	J. B. Shenstone	f. ev. & sat. m. a.	.....
.....	D. Jones, (Welch Church)	m. ... a. ... e.	.....
Fetter Lane, Holborn.....	J. Elvey	m.	..... e.
Grafton Street, Soho	W. Williams	m.	..... a. ... w.
Hackney (Mare Street).....	F. A. Cox, D.D., LL.D...	Association	m. ... a. ... e. ... th.
Henrietta Street, Hunter Street ...	W. A. Salter	Association	m. e.
Horsley Street, Walworth	R. G. Lemaire	Association	m. e. ... w.
Islington Green .....	.....	m.	..... e. ... w.
Jamaica Row, Rotherhithe	W. Dovey.....	.....	.....
John's Street, Grays Inn Lane.....	J. H. Evans, A.M.	m.	..... e. ... th.
Keppell Street, Russell Square.....	W. F. Poile	m.	..... e.
Lion Street, Walworth	S. Green	Association	m. e. ... th.
Lambeth (Regent Street).....	Eliel Davis	Association	m. ... a. ... e. ... th.
Maze Pond, Bermondsey	J. Aldis.....	Association	m. ... a. th.
Old Ford, Bow	W. Norton	m. ... a. ... e. ... th.	.....
Park Street, Southwark Bridge	J. Angus, A.M.	Association	m. e.
Poplar	J. Upton	Association	m. ... a. ... e. ... w.
Paddington (Edward Street).....	.....	Gen. Bap.	m. e. ... w.
Prescott Street, Goodman's Fields..	C. Stovel	Association	m. ... a. ... e.
Salter's Hall, Cannon Street.....	S. J. Davis	Association	m. e. ... th.
Shadwell (Shakspear's Walk)	T. Moore	m. ... a. ... e. ... w.	.....
Shoreditch (Providence Chapel) ...	W. Miall	m.	..... e. ... w.
Soho Chapel, Oxford Street	G. Coomb.....	.....	.....
Somers Town, Chapel Street	C. Carpenter.....	m.	..... e. ... th.
Spencer Place, Goswell Street	J. Peacock.....	Association	m. ... a. ... e. ... th.
Stepney Green	W. H. Murch, D.D.....	m. ... a. ... e. ... th.	.....
Trinity Square, Southwark	B. Lewis.....	.....	.....
Unicorn Yard, Southwark.....	D. Denham.....	.....	.....
Waterloo Road	G. Francies	Association	m. ... a. ... e. ... th.
Wild Street	C. Woollacott.....	Association	m. ... a. ... e. ... th.

It is scarcely possible that this attempt to do what has never been done before should be free from inaccuracies; but if correct information is forwarded to the editor, he will be glad to rectify any important errors which may be discovered.

Within the boundaries of this map there is a space about eight miles in length, from west to east, and about

six in width, from north to south. The number of residents in this space is probably not less than 1,700,000. Divide this number by forty-seven, the number of churches specified, and it will be seen that the proportion of religious instruction furnished thus to the inhabitants of the metropolis is astonishingly meagre. There are few parts of the kingdom so

badly supplied with Baptist churches in proportion to the population as London. There are forty-seven churches in this list: it may be that two or three are omitted that should have been enumerated, say therefore fifty churches, and dividing the population by fifty, it will be seen that there is a population of 34,000 persons to each of these fifty churches! This is far below the average proportion for England and Wales. While laudable endeavours have been made to establish churches in villages throughout the land, the metropolis has been so neglected that the provision made for its wants by our denomination is far below that made for the country at large. The statement is borne out by the statistical accounts furnished by the Baptist Union. There the number of churches is rated higher, Baptist churches of every kind being enumerated; and the population specified is the smaller population of the census taken ten years ago. The gross number of Baptist churches in England and Wales, is, according to the Report of the Union, 1520, and the population (in 1831) 13,894,572; this is one church to 9,430 persons. But the number of churches in Middlesex and Surrey it states to be 108, and the population (in 1831)

1,844,867; that is, one church to 17,082 persons. Nay, incredible as it would seem were it not demonstrable by figures, if we include Scotland, where Baptists have always been proverbially few, and Ireland—poor benighted Ireland, where popery counts its millions—even then, it will be found that the metropolis is below the average of the whole country in its number of Baptist-churches. In the whole United Empire, the proportion is, it appears, one Baptist church to 14,867 persons, there being 1,614 churches among the twenty-four millions of the last census; while in the counties of Middlesex and Surrey, according to the same scale, there is but one Baptist church to 17,000 people. There are in the map certain spots exhibiting groups of churches, but when it is remembered that one square inch includes rather more than a square mile, it will be seen that each of these places of worship is surrounded by an immense number of human habitations. In other large districts, on the contrary, there are few or no chapels of our denomination: Westminster, containing 200,000 persons, and its suburbs, are apparently, as far as Baptists are concerned, very nearly a barren waste.

THE NATIVITY.

SING, heavenly Muse, of that thrice-hallowed star,
Bright presage of the birth of Israel's king,
Which shed its lustrous beamings from afar
To lead the sages in their wandering;—
And with celestial guidance thence did bring
The wondering magi to Messiah's feet,
Where, in ecstatic joy, they worshipping,
Poured forth a princely oblation, and meet,
Of costly golden gifts, and odorous spices sweet.
Can mortal tongue depict those glorious rays,
Which at his advent circled Bethlehem's plain?
Can mortal numbers hymn those blissful lays
That ushered in the great Redeemer's reign?—
An angel's harp must catch an angel's strain,
Rehearse to earthly ears the holy song,
And echo back "peace and good-will" again,
Ere o'er our dormant souls such notes prolong
As on the shepherds fell from that seraphic throng.

Lo! Prophecy appears, to break the seals
Of her vast volume writ in every age,
And points to Bethlehem's babe, who now reveals
Complete fulfilment of each truthful page.
"A Star in Jacob" guides the pilgrim-sage;
"Shiloh" is come; "A Priest for ever" brings
His mediatorial incense, wrath to assuage;
"The Sun of Righteousness with healing wings"
Hath risen on the world, and heaven with rapture sings.

ter of Jesus Christ ; he aimed after the attainment of it, from proper motives, whilst his unfeigned humility prevented him from entertaining the thought that he had fully obtained it. The general character of his preaching was evangelical in the best sense of the term. The spiritual child of a convert of Romaine, and the pupil of a companion of Whitfield, his ministry partook largely of that unction which in the last century restored to the Christian pulpit of our land the dew of its youth. His, however, was not that preaching in which the mind never labours, and the intellect never expands, which yet, through the fervent or affectionate inculcation of the first principles of the gospel, is not without results. With such results it was impossible that he could be satisfied. He was fully aware, that those who sit under mere elementary preaching are too frequently low, imperfect, and partial, in their standard and rule of practical godliness, and that narrowness of mind operates too commonly to contract the heart. He knew, too, that individuals of a superior description, who might be converted under such a ministry, would be continually tempted to forsake it for other pasture, as they found themselves, with a growing aptitude for the reception of divine knowledge, alike unsatisfied and unblest. Whilst, therefore, he regarded the gospel scheme as the counsel of God, devised to renovate and save mankind, and the divine honour as concerned to crown it with success, and equally to defeat all other pretences to this object, it was his absorbing determination to communicate richly the word of Christ. Hence from the time of his settlement, for many years, he pursued a plan of reading in systematic divinity, and his hearers found, to their incalculable profit, that whilst he preached the gospel in simplicity, the range of his ministry extended over the entire volume of revelation, every part of which he held as divinely adapted to exalt the glory of Christ, and to promote the holiness and happiness of the church. It fell to his lot, repeatedly, to be called upon to preach at the great meetings of the London Missionary Society, on subjects demanding intellectual resources of a superior order ; and the least that can be said, from the abundant evidence presented in these remains is, that he was always found equal to the occasion. In his frequent and extensive journeys on

behalf of that Society, his services were everywhere highly appreciated ; and his was no barren popularity, for all places visited by him were enriched by the communication of some spiritual gift, and many instances of conversion to God stand connected with his most incidental labours of love. It was not merely that his strain of preaching was evangelical, as adapted to the true design of the gospel, but beyond this, it was the sincere intention of his heart in every discourse to glorify Christ, and therefore was he the man whom the King delighted to honour. On the same principle he was evidently less desirous of the approbation of critical hearers, than to receive the marked testimony of the pious and judicious to the usefulness of his ministry. Indeed, we find from one of his sermons, which we trust, in the fulfilment of the promise made by the editors of this volume, to see speedily reprinted, that he deprecated a *fastidious taste* indulged by a certain class of hearers in dissenting congregations, and too far conformed to in the pulpit, as a leading cause of the decline of religion in churches, injurious alike to both the minister and the people.

It was in the pastoral office, and at home, that Mr. Griffin's character exercised its happiest and most beneficial influence. For the right discharge of the functions of that office he was pre-eminently qualified. Meek and resolute, gentle and firm, he combined the qualities that meeten for rule where all are under the law to Christ. He constantly inculcated the obligation resting on every church member to study and obey in all things the revealed will of Christ, and ever referred himself to the legislative authority of the New Testament as the sole standard and directory of ecclesiastical proceedings. His wisdom, knowledge, and firmness, were duly estimated ; the unblemished consistency of his general character won the most cordial regard ; but, above all, the confidence of the people in the scriptural validity of his sentiments, gave that weight to his counsels and decisions, by which the harmony of so large a church was preserved unbroken or speedily restored, whilst its purity was carefully maintained.

In their honourable claim for *usefulness*, as the main object of this memorial of their revered father, his children conform themselves to what they justly

to have been the very charm of character when living, as it is the and most established test of his now that he is gone. Usefulness in truth, his absorbing thought, we almost said, his master passion.

affecting is it to read the expression of his generous heart, when sinking in the infirmities of a mortal body, longing, with submission to the will of Father, to go home. "I now wish church and my family to pray for release, for I can no longer be of use ther." The scenes that introduce the death of this distinguished servant of Christ, which event occurred on 6th of April, 1834, are solemn and yet every way consolatory and ed. His end was eminently peace.

delightful must it have been to the gratulations of his own faithful spirit, that it was given him to rest in peace with God, in the peace of church, and in the peace of his life. He fell asleep, encircled by the sweet and most endeared affections of his, to awake in the bosom of God. The hearse which bore his mortal remains was followed by hundreds of dear friends, and members of the beloved church, and passing to the grave without the gates, left behind, in the language of the preacher of the funeral, no less faithful than eloquent, *own in tears.*" Usefulness is the object contemplated in the production of this volume, and to this end, we hesitate not to assert that it is, in all its parts, admirably adapted. To Christians, from the earliest aspirations of an renewed heart after the mercy which the desired office includes, through the use of preparatory studies, in the early engagements of their calling, and at the peculiar emergencies to which they are liable, the counsels of celestial wisdom supplied will be found of estimable worth. But the benefit derived from these Remains is by means exclusively for them. As applicable to all the offices and relations in the church, here is that which is profitable to direct, whilst domestic concord and happiness cannot so be promoted by lessons of sterling excellence, enriched with affections shed in heaven. The house of mourning will obtain the healing balm of consolation from letters dictated by a spirit that of John the divine; nor can we give of any peculiarity or exigency

L. IV.—FOURTH SERIES.

of circumstances in which the Christian may not discover something conducive to instruction and profit.

The editors of this work have discharged their duty well. They have brought out the great and distinguishing features of a revered character in a fair and impressive light, whilst by a careful and judicious introduction of minute incidents, which some might have neglected, the view given of it is rendered more satisfactory and complete. We hold them entitled to the assurance, most grateful to their high filial feeling, that could the pages of this book have passed under the eyes of their venerated father, the spirit which pervades it must have met his approval, nor do we think that there is a line which they have written that he would have desired to blot.

Anti-pædo-baptism; or Infant Baptism unscriptural. By WILLIAM CROWE. London: 12mo. pp. 64. Price 1s.

THE long-continued attention which the author has given to the baptismal controversy, his recent immersion in pursuance of his convictions, and his consequent surrender of the pastoral office, give to his work a special claim on our attention; and we shall undoubtedly gratify many of our readers by presenting to them his account of the change he has undergone as given to the public in the preface.

"For many years I continued to administer the ordinance of baptism to infants without having read or thought much upon the subject, taking for granted the practice was right. But although I took this for granted, I frequently experienced a feeling of considerable mortification, when about to baptize an infant, that while I could show clear and indubitable authority and example for the baptism of believing adults, I was wholly unable to turn to any page or passage of the scriptures, and exhibit the same authority or evidence in favour of infant baptism; a mortification which, I have no doubt, has frequently been felt by many of my Pædo-baptist brethren in common with myself. What I had read was entirely on the Pædo-baptist side of the controversy, and when prosecuting my theological studies, the books relating to the subject which were put into my hand by my esteemed and revered theological tutor, the late venerable Dr. Bogue, were all in favour of Pædo-baptist sentiments, and it was not till many years after, that I saw any work of a Baptist on the subject. My dissatisfaction first arose from the study of Pædo-baptist writers, from what appeared to me the invalidity of their arguments, their erroneous and partial view of

many passages of scripture, and their attempt to force others into the service of infant baptism which seemed to be wholly irrelevant. This led me to suspect that the practice was not so well sustained by scripture authority as I had supposed, and induced me to read more extensively on the subject, and more carefully to examine the scriptures, still with the hope of being confirmed instead of being shaken in the grounds of my practice. But the more I read, though not prepared to relinquish infant baptism, yet the more dissatisfied I felt, first hesitating and unable to satisfy myself as to what children ought to be baptized, whether the children of all who professed to believe the truth of Christianity, or children one of whose parents was a member of a church, or only those both of whose parents were members. I thought infants, as well as adults, had a right to the ordinance, but I could not tell what infants, whether all the above three classes, or only one of them. Hitherto I had baptized the children of all who requested it, and who thereby professed a belief in the truth of the Christian revelation, but had not felt comfortable in so doing, as they frequently showed extreme ignorance of the nature of the ordinance, and of Christianity itself; and brought children for baptism varying in age from one month to ten or twelve years, requesting that I would name them; and often have I been sent for in great haste to administer the rite to the unbaptized infant, when dangerously ill; and occasionally it has been brought to my own door in the mother's or grandmother's arms, lest it should expire before I could reach the house, which convinced me that they thought it in some way connected with the salvation of the child. Though far from satisfied or comfortable in baptizing the children of such persons, yet I knew not where to draw the line of distinction. I wondered, if infant baptism was right, that the New Testament gave no directions on the subject; but as it nowhere says anything about the baptism of infants, I could find nothing to guide me. I sought relief in the writings and practice of Pædo-baptists, but found them so widely differing from each other in opinion and practice, that I could gather nothing certain from their example. In this state of anxious and perplexing uncertainty, I was not unnaturally conducted to the inquiry, whether there is really any scripture authority whatever for the baptism of any infants at all? In order to determine this point, I felt it due to truth, which alone was my object, to read the writings of Baptists, as well as those of Pædo-baptists, that I might, if possible, satisfy myself on whose side the truth lay. That the conflict of my mind on the subject has been long and painful is the natural result of strong prepossessions, and an ardent desire, if I could do it with a good conscience, to continue in connexion with the Independent denomination, among whom God has been pleased to make my ministry acceptable and useful, and among whom are nearly all my relative connexions, and ministerial and private friendships; a denomination to which I am under great personal obligations, and towards which I desire ever to cherish the most cordial Christian feeling. Nothing would more grieve me, than that the step I have felt it necessary to take, should

have the effect of alienating those whom I have long delighted to recognize as brethren and friends. I can assure them that nothing short of the most conscientious and imperative sense of duty could have separated me from them, and induced me to join another denomination; but when I felt that I could no longer continue to practise infant baptism without acting the hypocrite, and that allegiance to Christ and his truth were concerned, I could no longer hesitate. The result of my inquiries is now before the reader—a firm and unqualified conviction that there is no scriptural authority, by command, example, or just inference, for the baptism of infants—that Christian baptism is believers' baptism, and that only. It would have been much for my comfort had I come to this conviction sooner, and that I did not, is owing, I am persuaded, to the influence of the prejudice which I had entertained against the Baptists, and strong prepossessions and long-continued custom, and not to any want of clearness or simplicity in the New Testament statements. Did persons generally but come out of the dust and mist which partisans have thrown around the question by partial criticism and learned sophistry, and come at once to the New Testament, to ascertain the truth, I am confident they would soon find it, and that infant baptism would soon be abandoned as an innovation upon the institution of Christ. I know that many Pædo-baptists have considerable misgivings on the subject, and are held to the practice by very loose and feeble ties. As Dr. Cox has most truly said, 'The popular feeling is theirs; the argument is ours.' As the light and purity of the church increase, I have no doubt her members will be increasingly anxious, on this, as on every other subject, to ascertain and practise the will of their Lord, and that infant baptism will gradually lose its hold of the popular mind, and be relinquished as a human addition to the ordinance of Christ.

"I shall now endeavour to exhibit the reasons of my change of sentiment, the grounds of my present opinion; and, in so doing, it will be necessary, briefly, to examine the leading arguments generally advanced in defence of infant baptism.

"Let it be remembered that we have no dispute as to the propriety of baptizing believing adults, upon a credible profession of their faith; upon this both parties are equally agreed; nor is the difference respecting *children* merely as the proper subjects of baptism, for I suppose no Baptist would hesitate to baptize such children as are able and disposed to make a credible profession of faith in Christ. But the dispute respecting the proper subjects is simply whether *infants* are such. Pædo-baptists say that the infants of believing parents are proper and scriptural subjects for the ordinance, Baptists say they are not; this, and this alone, is the question of difference as to the subjects. And I fully agree with Dr. Burder, that 'this is incomparably the more important part of the question;' the mode is of far less importance than the subjects, although in both we ought to endeavour sincerely to ascertain and follow the revealed will of the Saviour."

In pursuance of this design, Mr.

Crowe, in the first place, examines the argument from the covenant of circumcision, which, he observes, is "the strong-hold of paedobaptism," but which he shows to be indefensible against assailants who demand either consistency or scriptural proof. He proceeds to show that there is no authority in the New Testament for infant baptism; adverting to the commission of our Lord, the practice of the apostles, the three baptized households, and the incidental expressions in the writings of inspired men which have been adduced in its favour. Finally, passing on to ecclesiastical traditions, he comments on the silence of the apostolic fathers respecting the baptism of infants, and on the man-

ner in which it was subsequently mentioned with increasing explicitness as the times receded from the purity of primitive practice and doctrine.

The subject is discussed with calmness and good sense; and the familiarity of the writer with the detail of paedobaptist arguments and objections renders his pamphlet peculiarly suitable to be put into the hands of those who are labouring under the prevalent mistake from which he is now happily delivered. We hope that in the course of divine providence, Mr. Crowe will be directed to some appropriate sphere in which to exercise his ministry, in unreserved obedience to New Testament instructions, with increased comfort and usefulness.

BRIEF NOTICES.

Memoir of the Rev. John Chin, more than thirty years Pastor of the Baptist Church, in Lion Street, Warrington. To which is appended, the Discourse occasioned by his Death. By GEORGE PRITCHARD. Published for the benefit of the Widow. London: 16mo. pp. 243.

In addition to the facts in the first article of our present number, for which we acknowledge ourselves to be indebted to this volume, it contains many others which our limits would not permit us to extract, with friendly and family letters, and other writings of Mr. Chin, both in prose and verse. It is a faithful portraiture of an estimable and useful man, drawn by one whose intercourse with him was familiar, and whose spirit was congenial with his own. It cannot fail to do good among the numerous acquaintance of the deceased man of God to whom it relates.

History of Providence, as manifested in Scripture, or facts from Scripture illustrative of the Government of God: with a Defence of the Doctrine of Providence, and an Examination of the Philosophy of Dr. Thomas Brown on that subject. By ALEXANDER CARSON, A.M. Edinburgh: 16mo. pp. 406.

THE author of this work maintains that the constant exercise of almighty power is as necessary to uphold and regulate the works of creation as it was to create them at first; that the opinion that providence is merely the foresight and arrangement by which almighty power gave its constitution to universal nature, is inconsistent with the views of providence presented to us in the inspired writings; and that on all subjects on which scripture has spoken its testimony is decisive, science being a

less certain guide than revelation, and sound philosophy requiring that if the Bible is the word of God its testimony should be received as paramount on every subject. He argues powerfully in favour of these principles; and illustrates the doctrine of providence in general as displayed from age to age, in facts and declarations, throughout the Old and New Testaments. The book consists chiefly of a great number of short sections on detached portions of the sacred volume. In these he displays an acuteness and ingenuity reminding us of Paley's *Horæ Pauline*, though he is immeasurably superior to Paley in the evangelical spirit pervading his observations. It is a volume which may be studied with great advantage both by expositors of the lively oracles and by private Christians, being well adapted to strengthen faith, and to teach us to set Jehovah always before us. One blemish unhappily disfigures several passages: we refer to the strong phraseology in which Mr. Carson allows himself to speak of good men who do not coincide with some of his opinions, indicating a self-sufficient and censorious disposition which we have been assured by those who have the pleasure of his acquaintance does not really belong to his character. We regard the work, however, as one of more than ordinary value, and should be glad to transfer to our pages many extracts. One will be found on page 10 of this number.

Christ, the Theme of the Missionary; an Argument for the Specific Design and the Spiritual Character of Christian Missions. By OCTAVIUS WINSLOW, Leamington. London: Arnold. 16mo. pp. 87.

THAT there are imperfections in the management of missionary societies, and in the opera-

tions of their agents, no intelligent and devout observer will deny; and to those who are engaged in the work they often present themselves in humbling and discouraging forms. We trust, however, the case is not quite so bad as it appears to be to the ardent mind of Mr. Winslow, in whose statements there is much truth, though in portraying the evils which he exhibits to view, he has drawn some of them larger than life. Nothing human, whether it belong to an individual or a fraternity, will bear to be compared with a standard of abstract excellence; and in some respects his standard is in our opinion more elevated than excellence itself. "The existing organization for missionary effort," he believes to be indispensably necessary, while the spirit of Christian missions is at its present low ebb, but maintains that if the church did her duty, such an organization would not be required, and that it is the duty of every separate and independent church to organize itself into a missionary society. We do not believe that the work could be carried on half so effectively or half so economically, on this plan, as by the churches acting in concert, having officers appointed whose special duty it is to make the requisite arrangements for missionary exertion. While we think that his estimate of the superiority of some of the founders of missionary societies over their successors would have been considerably modified had he known them, we cordially concur with him in desiring to see increased spiritual-mindedness and simplicity of purpose, in all who either minister at the altar or bring to it their gifts.

Portraits of Public Characters. By the Author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c. In two volumes. London: price 21s. Imp. 12mo. pp. 608.

PRINCE ALBERT, the Duke of Cambridge, the judicial and civic functionaries, and other eminent persons in different ranks of society, who pass under Mr. Grant's review in these volumes, are so much out of our sphere that we do not feel inclined to pronounce judgment upon the accuracy with which their persons, characters, attainments, and habits, are delineated. We can, however, certify, that the publication comprises a larger number of anecdotes than it would be convenient to count, told in that free and easy style in which one might write to an intimate friend when perfectly at leisure, some of them connected with the person under whose name they occur, and others showing that the author had no inclination to deprive his readers of a pleasant tale because it did not happen to be pertinent, but all relating to somebody or other whose name is often before the public. One fact, strictly within our official duty, and of great importance, we have the pleasure to add, namely, that though these volumes are entertaining in their character, they are in a moral point of view free from any objectionable tendencies.

The Bride's Mirror. London: 32mo. Houghton.

A COLLECTION of texts in which the church is denominated the bride.

RECENT PUBLICATIONS

Approved.*

The Illustrated Commentary on the Old and New Testaments, chiefly explanatory of the Manners and Customs mentioned in the Sacred Scriptures; and also of the History, Geography, Natural History, and Antiquities: being a republication of the Notes of the Pictorial Bible, of a size which will range with the authorized editions of the Sacred Text; with many hundred Wood Cuts, from the best and most authentic sources. Vol. III. London: 8vo. pp. 322. Price 7s. 6d.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XVI. London: Imperial 8vo. Price 2s. 6d.

Ward's Library of Standard Divinity. The Rare Jewel of Christian Contentment; with a Sermon on the Saint's Duty in Times of Extremity. By the Rev. JEREMIAH BURROUGHS. Reprinted from the edition of 1655. London: 8vo. pp. 96. Price 2s.

Christian's Family Library. Peace for the Christian Mourner, or Extracts from various Christian Authors, on the Subject of Affliction. Selected by Mrs. D. DRUMMOND. With a preface by the Rev. D. Drummond, B.A., Oxon, and Minister of Trinity Chapel, Edinburgh. And an Original Paper on Christian Consolation by the Rev. Hugh White. London: 12mo. pp. 390.

The Christian Visitor: or Select Portions of the Old Testament, Genesis to Job. With Expositions and Prayers. Designed to assist the Friends of the Sick and Afflicted. By the Rev. WILLIAM JOWETT, M.A., late Fellow of St. John's College, Cambridge. London: 12mo. pp. 223.

The Connexion of the Old and New Testament; or, the History of the Jews from the Close of the Old Testament to the beginning of the New Testament. London: (Tract Society) 12mo. pp. 342. Price 2s. boards.

British Birds. London: (Tract Society) square, pp. 216. Price 3s. 6d. cloth, gilt.

A Daily Remembrancer of the Mediator. London: (Tract Society) 32mo.

The Duty of Caring for Souls. By S. PACKER, Chelsea. London: 24mo. pp. 36. Price 6d.

Moral and Intellectual Series. Daily Lesson Book. No. I. Adopted in the schools of the British and Foreign School Society. London: 24mo. pp. 43. Price 3d.

Moral and Intellectual Series. Daily Lesson Book. No. II. Adopted in the Schools of the British and Foreign School Society. London: 18mo. pp. 108. Price 1s.

Moral and Intellectual Series. Daily Lesson Book. No. III. Adopted in the schools of the British and Foreign School Society. New and revised edition. London: 12mo. pp. 192. Price 1s. 6d.

The Servant's Magazine, under the Superintendence of the Committee of the London Female Mission. Vol. III. London: 24mo. pp. 148. Price 1s. 4d.

The Female's Advocate, under the Superintendence of the Committee of the London Female Mission. Vol. III. London: 24mo. pp. 280. Price 2s. 6d.

* It should be distinctly understood, that insertion in this list is not a mere announcement: it expresses general approbation of the works enumerated.

INTELLIGENCE.

NORTH AMERICA.

NEW BRUNSWICK.

THE following memorial from the Committee of the New Brunswick Baptist Education Society, deserves the serious attention of British Christians. It would afford great pleasure to the committee of the small society to which it is addressed, the Baptist Colonial Society, to be enabled to respond at once to the call; and we print it in the hope that they may receive such communications on the subject as may conduce to so desirable a result.

To the Committee of the British Baptist Colonial Missionary Society.

*Fredericton, New Brunswick,
Oct. 26, 1840.*

GENTLEMEN,—The Rev. Mr. Miles, who visited England in 1838, as an agent for the New Brunswick Baptist Education Society, has been intending to write you respecting the state of that society ever since his return, but has been prevented by severe and protracted illness; we, the managing committee of the society, by Mr. Miles's advice, therefore take the liberty of addressing a few lines to you. We rejoice to hear of the efforts made by your society to extend the blessings of education, and the still greater blessings of the gospel in Canada, and sincerely hope that your efforts may be greatly prospered, and made the means by Almighty God of promoting knowledge and piety in that desolate country. We also beg most earnestly to invite your attention to the state of New Brunswick, and hope that you may have the means, as we feel assured, by information received from Mr. Miles, that you have the inclination, to assist us in our efforts to advance the cause of religion and education in this colony.

There are about fifty Baptist churches in New Brunswick, containing about three thousand members, or communicants, besides the scattered members of several churches which have become extinct within a few years, apparently for want of an efficient and stated ministry. There are, it is estimated, from *twenty-five to thirty thousand* of the population of New Brunswick, who entertain Baptist sentiments, and prefer the preaching of Baptist ministers to that of the ministers of any other denomination, beside the inhabitants of a vast number of settlements, who are seldom favoured with the preaching of the gospel by

the ministers of any religious denomination, and there are but about twenty Baptist ministers in this province, several of whom being quite aged are not able to perform much ministerial labour, and the most part of those, for want of suitable institutions of learning in the country, have obtained but a very limited amount of education. To give you some farther idea of the state of religion in this province, we might mention the following facts connected with a particular section of the country, that is to say, from Fredericton, the seat of government, to the Canada line, a distance of about two hundred miles, with extensive settlements in all directions, there are but two stationed Baptist ministers, although there are thirteen Baptist churches in that district of the country, beside a great number of settlements where the gospel is rarely preached by any persons.

A few missionaries from abroad would do much toward supplying the destitution of this province, but probably the most effectual mode of supplying the churches already established, and of extending the blessings of the gospel to places where no churches have yet been planted, would be the education of pious young men in the province. To accomplish this object, as well as to diffuse more widely the blessings of general education throughout the country, the Baptist Education Society was organized in 1833, and an academy subsequently established at Fredericton, which was opened for the instruction of youth in January, 1836. The operations of the institution have hitherto been principally confined to general education, although several pious young men, aiming at the ministry, have been receiving instruction there. The society are, however, very desirous of connecting with the institution a department wholly theological, but as this will greatly increase the expenses in two ways, viz. the payment of the salary of the theological teacher, and the support of young men preparing for the ministry, who might not have the means of supporting themselves, we fear that we shall never be able to accomplish it without some assistance from abroad: the support of pious young men, we think would be effected by the churches, provided the tutor's salary was provided for from some other source.

The expense of erecting and sustaining the academy has been about four thousand

five hundred pounds, but by very great exertions on the part of its friends in this province, aided by the amount of donations received by Mr. Miles in England, this sum has been reduced to about *seven hundred pounds*. Although Mr. Miles did not succeed so well as was anticipated in England, still the assistance received from that quarter gave a new impulse to exertion in this country, and produced a very salutary effect upon the interests of the institution.

The sum now due may appear small to your committee, but the liberality and means of the supporters of the institution having been already taxed so heavily that we can scarcely hope to receive from that source a sufficient sum to liquidate the present balance, and for the annual support of the academy, to say nothing of the establishment of a theological department, which we think of vital importance.

As the constitution of your society will now admit of your extending your benevolent efforts to this colony, we sincerely trust that you will afford us some assistance in this time of our need. A donation from your committee, if the sum were not large, would no doubt greatly benefit the institution, even beyond the amount received, as it would induce increased effort here; and if you could afford us some annual assistance for a few years, for the payment of the salary of a theological tutor, we think we could raise the institution to a respectable position in the country, and, with the blessing of providence, make it extensively useful. In that case we should probably wish to have a properly qualified teacher, selected in England, as we fear that the Rev. Mr. Miles's health will never admit of his taking charge of that department, and we do not know of any suitable person who could be obtained in this province.

While every other denomination, we believe, in New Brunswick, has received assistance from England, the Baptists alone have been left to struggle along with their own means, and we think that no efforts made by any denomination in the British North American colonies to promote the cause of religion and education, will compare with those of the Baptist denomination in this province.

We submit the foregoing to the serious consideration of your Committee, and request as early an answer as may be convenient, as our future proceedings must be very much governed by your decision.

Yours most respectfully,

[Signed by the Committee of the New Brunswick Baptist Education Society]

In connexion with this document we lay before our readers another which corrobor-

ates its representations, and presents a comprehensive view of the necessities and desires of our brethren in the eastern provinces of British America. It is a memorial which was addressed in the previous year to the committee of the same society, by the Committee of the Nova Scotia Baptist Education Society, but which did not come into our hands till a few days ago. Surely these, our brethren, our kinsmen according to the flesh, heirs of the same promise with ourselves, walking by the same rule and minding the same things, will not be left to struggle with their difficulties alone, and to lay the foundations of their temple unaided!

NOVA SCOTIA.

To the Baptist Colonial Missionary Society.

DEAR BRETHREN,—Labouring as we are in a portion of the British empire, which, though far from being unimportant, seems apt to be overlooked, amidst the multitude of other interests, our hearts have been much cheered by observing that the members of the Baptist churches in England had been induced so far to regard this, with the other eastern provinces of British North America, as to take them within the scope of their care and aid, as is shown by the adoption of the new name of the Colonial Missionary Society, instead of the old name of the Canadian Society. We feel deeply grateful for this mark of our brethren's Christian sympathy, and beg, in accordance with the spirit they so kindly manifest, to offer a brief exposition of some circumstances relative to the present condition of the Baptist churches here, which may be judged useful perhaps in giving a direction to our mutual operations.

Nova Scotia (including Cape Breton), New Brunswick, and Prince Edward's Island, with a population of half a million souls or upwards, lie closely contiguous to one another, and being connected in most of their interests, may for our present purpose be well regarded in one view.

The Baptists in these provinces, with the exception of a few unassociated churches, meet annually by their delegates in two associations, those of Nova Scotia and New Brunswick. That of Nova Scotia containing sixty-four churches, and upwards of five thousand six hundred communicants, comprising with the congregations attached to them a population of more than 30,000; and that of New Brunswick numbering forty-seven churches, and upwards of two thousand five hundred communicants, with a population probably of about sixteen or eighteen thousand souls. The whole therefore comprises, as you perceive, a large body of people attached to our sentiments, and

steady zeal was manifested. Expressions of good will and promises of help poured in from various quarters, and on the 20th of November last, it was resolved that in addition to the academy already in operation at Horton, a college should at once be commenced.

We may mention that a further pressing consideration urged the society to make this attempt without delay. Among the elder students at the academy, several, after advancing in their studies there considerably beyond the limits of ordinary academical instruction, and finding themselves unable to continue their progress, as they desired, had left this country, and joined different colleges in the United States,—others were daily declaring their resolution or desire to follow them, and once in that field of ample religious employment, it seemed exceedingly unlikely that they would ever return to this province as the place of their final settlement. By which means the society would be defeated in the most important of all their efforts, the provision of pious and educated men to fill the various churches in these provinces.

On the institution founded as above mentioned, the name of the Queen's College was conferred in token of the loyalty of the Baptist people of Nova Scotia, and their attachment to our present beloved monarch. Two professorships were instituted: the classics combined with natural philosophy, to which the Rev. John Pryor, A. M., previously principal of the academy, was appointed; the other chair being that of mathematics and moral philosophy combined, the charge of which was committed to the Rev. E. W. Crawley, A. M., previously the pastor of the Baptist church in Granville Street, Halifax. Both these gentlemen, who had originally belonged to the established church, were educated and are graduates of King's College, Windsor, the only higher institution of learning which has hitherto been in operation in the colony; and being supplied from Oxford, is an excellent classical school, but is under the sole control of the Church of England. Mr. Pryor, who was educated for the ministry of that church, afterwards completed a theological course at the Baptist Theological Seminary at Newton, near Boston; and Mr. Crawley went through a similar course at Andover, Massachusetts.

The classes opened on the 20th of January last, and in a few days numbered twenty-one students of full collegiate age and promising talents; and the academy connected with it very shortly filled up to more than its former number of pupils.

The provision made for the instruction of these classes in a collegiate course, being thus rendered as efficient as that of other

collegiate institutions in the province, the Education Society being resolved so soon as possible to increase it, and the number of students much exceeding that of Dalhousie College or of King's College at Windsor, the Education Society felt themselves entitled to apply to the legislature for an act of incorporation of the Queen's College, by which collegiate privileges should be conferred on it, equivalent to those of King's College, or Dalhousie College, together with a more permanent endowment. The case was a very strong one. It was felt to be so, and the most strenuous and unfair endeavours were made by persons of opposite views to defeat the application. After a closely contested struggle, the application was lost by a majority of one.

This disappointment is found however to increase rather than check the zeal of the Baptist churches. They feel that they have been most injuriously treated, and while their need of such an institution as the Queen's College is daily augmenting; and they are assured that the continued maintenance of the institution on its present footing, and especially the gradual increase, as circumstances require it, of the means of instruction by the appointment of other professors, must ensure their final success with the legislature.

The course of instruction is designed to be as fully equal to that usual in colleges, and as deserving of the customary literary honours, as the circumstances will permit. The higher classics,—mathematics in the advanced branches,—moral philosophy, rhetoric, logic, &c., constitute the course of studies at which they aim.

It is evident that great advantage would be obtained by a greater number of teachers, especially if, as they have reason to anticipate, the number of students shall increase. In addition to this they require funds for the purchase of a library and philosophical apparatus. All these objects are before them, and, limited as their means are, they look for the accomplishment without despondency.

The sources on which the society depends for the maintenance and further progress of their new college, together with the academy in which are a principal and assistant teacher, are derived from private voluntary contributions, together with the legislative grant of three hundred pounds, and the fees arising from instruction. It is for the benefit of a fund arising from tuition, as well as the more extensive diffusion of the advantages of education, that the plan of a general academy and college has been adopted in preference to the English method among dissenters of colleges for the education of religious youth alone. It is hoped at no very distant period, however,

d. It is a great though needful en-
 —the people on whom the burthen
 are possessed of but little wealth.
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 and of grateful praise to our heaven-
 ber, that the immediate vicinity of
 titution has been repeatedly blessed
 sions of divine grace on the people,
 h the labours of the officers and pious
 s have been greatly instrumental.
 but just that we should here express
 titude to our brethren in the United
 for their kind feeling and liberality,
 will show the estimation in which
 leavours are held by them to state
 e Northern Baptist Education So-
 he centre of whose operations are in
 , have for some time past assisted
 ranting an allowance which in a great
 e supports four young men as bene-
 s at Horton, intended for the minis-

do strongly feel, that as brethren and
 subjects struggling under circum-
 of peculiar difficulty in an under-
 of vital moment, we have some claim
 our sympathy and assistance, as far
 can feel justified in granting it. We
 sly fear that our attempt cannot be
 ed without the countenance and sup-
 those who are able and willing to

you would confer on us a benefit which
 would most essentially contribute to our
 ultimate success, as well as to the common
 advantage of the denomination, and of the
 province.

With sincere prayers for the divine
 blessing on all your labours, we remain,

Dear brethren,

Your sincere friends and brethren
 in Christ,

[Signed by the Executive Committee
 of the Nova Scotia Baptist Education
 Society.]

Halifax, May 10, 1839.

UNITED STATES.

The following extracts of letters from the
 Rev. N. Colver, of New York, to the Rev.
 T. Morgan, of Birmingham, will be perused
 with lively interest by the numerous read-
 ers of the magazine whose daily prayers
 are offered for the emancipation of Ameri-
 can slaves and slaveholders from their pre-
 sent thralldom.

Nov. 4, 1840.

"Among the other good things which
 came in the highly-esteemed box, I was
 happy to find a letter from yourself. You
 ask if it is the triennial convention to which
 we wish you to send delegates. It is the
 triennial convention. We wish you to
 send delegates with instructions not to seal
 their lips, but to open them for God and
 the dumb; and we want you to send men
 too, that will carry out such instructions,
 and stand by us at that time of fearful
 struggle. The subject is becoming awfully

last, there was a large meeting of the board to consider their demands; it was a most solemn and interesting meeting, they felt that the crisis had come, and, thank God, they have met it as Christians. The decision was unanimous, that they could not comply in any respect with their demands, thus leaving the labouring oar on the restive and frantic slaveholders, who if they keep their word must now withdraw; this has given great delight to the abolitionists. . . .

There is an increasing sympathy with our cause. It is now settled that there will be a split between the north and the south, and I think there are symptoms of a split between the southerners themselves. But they will make one more fearful struggle before they retire, and that will be at Baltimore. I perceive that the southern bodies are instructing their delegates to that meeting to press the subject upon the convention, and demand of them to repudiate the doings of the abolitionists, determining, if they cannot succeed, to retire and organize a convention of their own. . . . If they thrust it upon the convention, why then, we must do battle in the name of the Lord, and, you know, in his name "we can run through a troop, or leap over a wall." And in such a case think you a proper delegation from England could do us no good? And have you not hearts that would love to stand with us in so noble a conflict. But further,—the American Anti-slavery Convention meets in New York the week after;—it will be one of overwhelming interest, and the presence of a proper delegation would be of incalculable service. . . . One fact of very great encouragement: you know that our Baptist strength is in the state of New York, and you know too that brother Galusha is a member of the board (one of its vice-presidents): the south have clamorously demanded that he should be sacrificed to appease their offended dignity, because he was president of the Anti-slavery Convention, and one of the delegates to London. At the recent great anniversary of the New York State Missionary Convention (a convention that does more for home and foreign missions than all the southern states) he was elected by ballot to its presidency, over the head of the most popular pro-slavery man in the country. What think you the south will say to that? We are in ecstasies about it. The tide is rising at the north—a tide, I apprehend, too mighty to be dammed up by southern wrath. My health is greatly improved."

Nov. 30, 1840.

"I send you some papers; by one of them you will perceive that they have been lynching one of their best ministers in

South Carolina. It seems as if the slaveholders are waxing worse and worse. It is to be feared that God has given them over to hardness of heart, and blindness of mind. I suppose that the slaveholders in the West Indies were as bad as those in the Southern States, but they were held in by a fear of the home government; but our slaveholders have nothing of the kind to keep them in check. I do not exaggerate at all when I say, that at the south, an abolitionist has no protection whatever from the laws; so far as law is concerned, an abolitionist may be murdered in any part of the slave states with perfect impunity, and the sentiment is pretty prevalent there, even among magistrates and ministers, that an abolitionist is a sort of an outlaw, and that whosoever killeth him doeth God service. What it will come to God only knows; our hearts and hands are full. I sometimes almost sink in despondency, and cry out, like Job, "O that thou wouldst hide me in the grave, until the storm be overpast." But there is no such thing as hiding. We have no way but to breast the storm. We have not only the rage of the south to contend with, but there are many at the north, and among us, and among our Christian editors and ministers, who are ever ready to do what they can to defame or injure an active abolitionist; and I have sometimes thought that the envious tongue, or invidious pen, were more to be dreaded than the bowie knife. But I think on the whole, that symptoms are more favourable at the north, and we have this comfort, that if we keep our faces in the dust, and wait on the Lord, we have nothing to fear. "The Lord reigneth; let the earth rejoice." He will "cause the wrath of man to praise him, and the remainder of wrath he will restrain," and though "faint we are still pursuing."

NEW CHAPELS.

NORTH CHURCH, HERTS.

In the village of North Church, a neat Baptist chapel, capable of containing about 150 persons, was opened, Sept. 17, 1840, when three sermons were preached; that in the morning by the Rev. W. Payne, of Chesham, those in the afternoon and evening, by the Rev. J. Statham, of Reading. The Rev. Messrs. Tomlin, of Chesham; Wake, of Markyate Street; and the late Mr. Hobbs, of Berkhamstead, conducted the devotional parts of the services. There is a pleasing attendance on the afternoon and evening of the Sabbath; and it is hoped some are inquiring the way to Zion. May the little one become a thousand. The greater part of the expense incurred by the erection of this building has been defrayed

CORRESPONDENCE.

ON THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Our esteemed friend Mr. Morgan, having appealed to Mr. Stovel and myself, as the mover and seconder of the resolution which designates the title, constitution, and rules of the Bible Translation Society, I beg to trouble you with a few remarks, but for which I wish to add that my friend Mr. Stovel is in no way responsible. The clause to which objection is made is the following:—"It being always understood that the words relating to the ordinance of baptism shall be translated by terms signifying immersion."

I admit at once that there is an *apparent* incongruity between this clause and the spirit of the second resolution, and that if it had been the design to establish a Bible Society of a general character, or one that should embrace the large and comprehensive objects of the British and Foreign Bible Society, the incongruity would be *real*, as well as *apparent*. Such, however, was not the design of the committee of the Baptist Union. The second resolution adverts to the principles which ought to regulate the directors of a general and comprehensive Bible society, "in reference to the faithful translation of the word of God, and the moral independence of its translators." It assumes that the committee of the Bible Society have violated these principles by withholding their support from the faithful and well-attested versions made by the Baptist missionaries, in which the words relating to the ordinance of baptism are translated by terms signifying immersion. The Baptist denomination being the only sect of the Christian church who contend for this translation of the term, on them as a matter of necessity devolves the duty of supporting such versions. The Bible Translation Society therefore is not designed to be of a general character,—it is undertaken for a special object,—it originates in self-defence, and its object is to encourage the production and circulation of such complete translations of the Holy Scriptures—competently authenticated for fidelity—as the Bible Society, by its unjust decision, declares that it will not assist.

If the reader will turn to the *thirty-seventh* page of the last report of the Baptist Union, he will find sufficient evidence of the object of the Committee of the Union. He will there see the following resolution:

"That the continued refusal of the committee of the Bible Society to support the versions of the New Testament, made by the Baptist missionaries, notwithstanding their admitted superiority and unquestioned faithfulness, leaves the Baptist body no alternative, after seven years' endurance of the wrong, and the employment of all proper methods to obtain redress, but to seek support for them by an appeal to the Christian public, through an organization formed for that purpose; a measure which will be adopted with extreme reluctance, but which the committee of the Bible Society has forced upon them by its inequitable decision."

In immediate connexion with this stands the next resolution.

"It shall be the object of this society to encourage the translation of the Holy Scriptures, into the different languages of the world, by aiding the circulation of such versions, by Baptist missionaries and others, as are competently authenticated for fidelity."

This is the resolution in question as it was passed by the Union Committee, Feb. 20, 1840, and was afterwards printed, and sent (together with the other resolution) with the memorial to every Baptist minister in the kingdom, with a circular dated Feb. 28.

By the Provisional Committee of the Bible Translation Society, it was first altered at a meeting held March 20th. In the minutes of that meeting it is as follows: "It shall be the object of the society to encourage the production and circulation of such translations of the Holy Scriptures into the different languages of the world, whether made by Baptist missionaries or others, as may be competently authenticated for fidelity!" In this form it was never published.

By the same committee it was subsequently altered again, March 24, the day of the public meeting, to its present form: "It shall be the object of this society to encourage the production and circulation of complete translations of the Holy Scriptures competently authenticated for fidelity, it being always understood that the words relating to the ordinance of baptism shall be translated by terms signifying immersion."

At a meeting of the Union in the following May, a motion was made to recommend the expunging of the last clause, but the vote went in favour of retaining it.

Excuse, my dear Sir, this minute detail.

made it in order to show that the one in question has undergone many changes, from which it is apparent that the committee of the Union nor the General Committee, did at first within any apprehension define with desirable clearness and perspicuity the object of the Society, and that when the resolution received its final modification, it expressed what was always intended. Was the intention of the committee of the Society for the support exclusive immersionist versions appears also, in this clause only, but from the first when passed at the public meeting in 1847, in which the design of the new version is distinctly declared in the following terms:—"to take up that department."

Christian labour, from which the Society resolves to retire."

It is not how far the force of these resolutions will be admitted. But if they do not offend my esteemed brother, Mr. Morgan, I put it to him candidly, whether he will ratify the well-authenticated versions of the New Testament made by the Baptist Societies, which the Bible Society has adopted, ought not to be sustained by the Christian public?—and especially by the Baptist denomination?—whether he thinks that the Bible Translation Society, in explaining the term *fidelity* when speaking of the translation of the word βαπτίζω, "take an unwarrantable license and 'place fetters upon' men who at the beginning have committed themselves to the faithful translation of that word of every other word as far as it is effected? and finally, whether he thinks that the Baptist denomination have formed, or ought to have formed, a Society to encourage versions of the Bible in which the term βαπτίζω shall be referred, or translated (*rather misused*) by sprinkling, pouring, washing, &c. And if not, why does our object to say so? In maintaining what we say openly and honestly what we say; by suppressing it we expose ourselves to the charge of duplicity.

It is not to trouble you again on this unless I should be convinced that it is an error. In that case I will thank you to acknowledge my obligations for being so.

That the Bible Translation Society, in its present constitution has met but the universal acceptance of the version, and with the cordial good will of all who belong to other portions of the Christian church, is cause for devout thankness. Its subscriptions already amount to nearly £2000, and in various parts of the country the design has been introduced to form societies, auxiliary to its main design, which, I trust, will be

speedily and energetically carried into execution.

With every feeling of respect for Mr. Morgan and for yourself, Mr. Editor,

I am, yours truly,

W. H. MURCH.

To the Editor of the Baptist Magazine.

DEAR SIR,—I perceive a letter in your last from the Rev. T. Morgan, which requires from me a line of explanation. It is true that I seconded the resolution to which he refers, wherein the constitution of the Bible Translation Society is described; but it was done under such very peculiar circumstances, that I hope my brethren will not hold me responsible for the clause in question. It by no means has my concurrence. The resolution forwarded to me is as follows:

"2. It shall be the object of this society to encourage the production and circulation of such translations of the Holy Scriptures into the different languages of the world, whether made by Baptist missionaries or others, as may be competently authenticated for fidelity."

As this was forwarded to me by the Secretary several days before the meeting, I supposed that it contained the views of the committee; but after Mr. Steane had ended his speech in the meeting, the following addition was put into my hand.

"It being always understood that the words relating to the ordinance of Baptism shall be translated by terms signifying 'immersion.'"

It was, I confess, my duty to have considered more seriously the import of what was added, especially as I had not attended the preliminary committee, and brother Maclay pointed out the words to me as perfectly pleonastical; since we ourselves could testify that any version in which these words were not so translated could neither be perfect nor faithful. But I had not the least conception that anything would have been introduced at that time which might alter the position of the Society, and the sense of what had been officially communicated. My mind and heart also were absorbed in contemplating the juncture to which this great affair had, by the good providence of God, been brought; and in thinking how I might advance it one step further, by securing the voice of that meeting in favour of a new English version. This, I believe, all who attended the meeting will allow, was most fully yielded; though in securing this concurrence, my attention was diverted from this additional clause, the passing of which I have regretted ever since.

Permit me to add that I regret most

deeply the denominational and unnecessarily controversial character which is thus given to the Society, and to all the discussions in its favour. The providing and circulating of perfect translations of Holy Scripture is an object far more important to every part of the Christian church than the mere translation of *βαπτισμ*. Let me entreat my brethren to correct this error before it be too late.

Imploring the grace of Almighty God on this great undertaking,

I am, dear Sir,

6, Stebon Terrace, Yours, sincerely,
Philpot street, east. C. STOVEL.
Dec. 12, 1840.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Since my last letter to you of the 19th ult., we have again heard from our brethren in Calcutta, and I beg, with your permission, to lay before our churches the following information received from them. It will, I trust, rejoice every Christian heart to learn how the desire after the Word of God is increasing among idolators and Mohammedans, and how indefatigable are the labours of our missionary press to supply their wants.

The brethren have been stimulated to enlarged effort by the formation of our new Society. They say in another part of the letter from which the extract below is given, that they have interpreted our published documents as saying, "Go on, brethren, we will help you; your labours and your entreaties have called us into action, we will now respond to your call, and afford you the support you require."

Expectations thus raised must not be disappointed. I have confidence in God, and under God, I have confidence in our pastors and churches that the required support will be forthcoming. But will our friends throughout the country allow me to represent to them that an infant society has not at command the agents to visit them, and the means of collecting their contributions, which older institutions possess. It must, to a great extent, look to the *unsolicited* exercise of Christian benevolence to supply its treasury with funds. In the name of the Committee, therefore, of the Bible Translation Society, I prefer the respectful but earnest request, that our churches and their honoured pastors will *spontaneously* take up the cause in their several localities. I shall be most happy to furnish them on application with any quantity of our printed papers and collecting cards which they can advantageously distribute, or render them any other assistance in my power.

I am, my dear Sir,

Yours, affectionately, for the truth's sake,
EDWARD STEANE, Sec.
Camberwell, Dec. 17, 1840.

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Yours, affectionately, for the truth's sake,
 EDWARD STEANE, Sec.
 Camberwell, Dec. 17, 1840.

"Extract of a Letter from Rev. James Thomas, dated Calcutta, Sept. 19, 1840.

"In not a few places there appears an extraordinary excitement among the people, and the eagerness shown by thousands to obtain the Scriptures is quite a new feature in the mission. The number of Scriptures, as testaments, gospels, psalters, &c. sent out of our depository from the 1st of January to the end of August, is 28,777, and further supplies to a considerable amount must be sent out within the next month or six weeks. This distribution will show you, and our other dear friends in England, how urgent was the necessity (though they knew it not at the time) for the step they have taken in forming the new society, and how important it is that vigorous measures should be adopted and steadily pursued, to secure the requisite funds to enable us to carry forward this very important department of missionary operations. Not having heard of any fresh appropriation by the American and Foreign Bible Society, we begin to look with some anxiety for communications from our dear friends in England. The following works are at the present moment passing through the press. In *Sanscrit* the New Testament: we have printed to Hebrews. In *Bengali* the Bible, two editions, quarto, 500, large 8vo. 2500, with 2,000 extra in parts; the Psalms, 5,000; Luke, 15,000; Testament, new edition just commenced, 5,000 with 2,000 extra copies of the gospels and Acts together. In Persian, the N. T., 2,000; Gospels and Acts, 2,000; and single Gospels, 3,000. We are nearly through John. In Hindustani N. T., 3,000: has proceeded to 1 Pet. (the Gospels and Acts, 1,000 completed a few weeks ago). The Testament will be out in about a month. May we not say on the title-page "printed for the B.T.S.?" Also, the Gospels and Acts in the Persian character, 5,000. Matthew about half done. Genesis in Bengali is in great request, and I make no doubt that in six months we shall have to think about a second edition."

ON INSURING THE LIVES OF MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me through the medium of your pages still further to direct the attention of our churches to the subject which, in your last number, Mr. Knill adverted to, as I think it one which justice, liberality, and economy urge upon them.

I was very much pleased to see it taken up by one so universally esteemed, and so well calculated to make an impression on the public mind. Still the subject is not exhausted, and will well bear being again introduced to the notice of our churches.

I know that many of our pastors in their people a remuneration services which is but just sufficient their necessary expenditure, in any cases, especially where they are families, not even this. But if they were able to make any provision for their widows and families after death, the consequence of which is that that event takes place, the latter are either dependent upon public support or endure all the privations and sufferings of abject poverty. I would ask whether it is either just or wise that such a state of things should continue amongst us?

We can but rejoice at the recent spontaneous liberality that have been shown on behalf of the widows and families of several deceased ministers. But it is a very fact that there was an absence of such extraordinary liberality, and we reserve them from the grinding poverty very imply that there is somewhat deficient in the administration amongst us?

It is an undoubted fact that in many cases the amount of talent and diligence exerted by our pastors to a secular service, as they devote to the Christian ministry, they would not only be able to secure themselves in comfort while they live, but also make some provision for their families after their decease. Is it then either just or generous toward our brethren to expect them to devote their time and talents to our spiritual benefit, and thus leave them from engaging in any other service, which they might make some provision for their surviving families, unless we are able to make some provision, however small it may be, for the benefit of their families?

It is most dearly related to them, and is dependent upon them?

It is either just or generous to allow them to be left to the withering suspicion—instances the absolute conviction—of their removal from this life, their families will be reduced to a state of poverty, unless sustained for a precarious bounty of the Christian community?

It is wise and prudent economy to con- state of things amongst us. Would it not be wise that have been raised by extraordinary efforts during the past few years?

It is which have afforded assistance to a comparatively few destitute families, and have been appropriated, have afforded relief to many more? It may be to give at once an answer to this question, my own decided conviction is that it would

were a regular sum set apart by the churches for this purpose—a small

amount would suffice. This would more easily be raised than an occasional extraordinary subscription. Our ministers would be freed from much tormenting and needless anxiety, respecting their widows and children, and an act of justice and generosity would be performed expressive of the esteem of the churches, and calling forth the gratitude and confidence of their pastors.

I do not plead for an extensive provision, but such a one as most of our churches might make, and which would place the families of our pastors above absolute need in case of their decease. The two excellent societies which Mr. Knill refers to, afford abundant facilities for making such a provision. In the "Protestant Union," a society open to the admission of dissenting ministers of all denominations, in the case of a minister thirty years of age, by the payment of £5 9s. 6d. per annum, a pension of £25 per annum, may be secured to his widow during her life. In case he should die without leaving a widow, his family would still be benefited. If he were to leave one child £100 would be paid to it,—if two children £150 to them; if three, £175, and if four or more, £200. In the Dissenters' Fire and Life Insurance Office, the sum of £500 may be secured to the surviving family of a minister of the same age, by the annual payment of £11 13s., which sum would be gradually diminished as the society prospered.

Thus by the annual payment of comparatively a small sum, a provision might be made for the widows and families of our deceased ministering brethren, and though that provision might be small, yet it would be something to depend upon, and in either of these societies the amount of provision might be increased by a proportionably increased annual payments.

But it may be said if by this small annual expenditure a provision of this kind may be made, why do not our pastors make it for themselves? I reply that while some do many cannot—and that the sums mentioned, though small in themselves, are large when the whole income of our brethren is already and necessarily appropriated. While there are many of our ministers who are unable to devote either of these sums to this object, there are surely but few of our churches but might with a small effort do it for them.

Do any doubt this, I would merely say, Try—and in nineteen cases out of twenty, our brethren whose families have nothing to depend upon but the income of their head, would at least have something to sustain them when their dearest earthly friend, their main prop, shall be removed from them.

Allow me, Sir, before I close to make one

MISSION PREMISES AT MAULMEIN, BURMAH.

THE name of Judson has long been justly beloved and venerated by friends of Christian Missions. More than a quarter of a century has passed since this devoted Missionary first took up his abode among the semi-civilized Burmese. Many have been the personal sufferings he has been called to endure, but the good providence of God has preserved him (as we trust this day, and permitted him to witness a great work quietly, but effectively advancing in that part of the Missionary field.

We avail ourselves of the interesting volumes lately published by our able friend, the Rev. Howard Malcom, of the United States, to present readers with an engraving of the Missionary Printing Office at Maulmein, also of the dwelling-house in which Mr. Judson resides. This city (Maulmein) is on the British side of the river Salween, and the Mission was established by Mr. Boardman, on its first settlement in 1827. It is now the printing-office of the Baptist Missions in Burmah, under the care of our American brethren, and besides the printing-office there are five houses for Missionaries, an English chapel, a large sayat, (a native chapel,) built of teak wood, and smaller sayats in different parts of the town.

"The printing-office," says Mr. Malcom, "is of brick, two stories high, 120 feet long by 56 wide. It is in the form of an angle, so that the picture, which was taken from Mr. Judson's verandah, shows only a part. It contains four hand presses, and a power press, equal to two more; twelve small fonts of English type, one of Burman, one of Karen, and one of Taling. For these last there are punches and matrices complete, so that they may be cast anew at any time. The expense has, of course, been enormous, there being about one thousand matrices for the Burman font alone. A new set of punches and matrices has just been ordered for the Burman character, on a size reduced one-third. The upper rooms of the office are devoted to a bindery, storage, &c. The capabilities of the bindery are fully equal to the work of the printing-office. Every part of the labour, in printing and binding, is performed by natives, of whom, on an average, twenty-five are constantly employed."

It was here that, nearly seven years ago, Mr. Judson was favoured to complete his translation of the whole Scriptures into the Burman language, which have since been extensively dis-

tributed. "Thanks be to God," wrote the devoted Missionary on that memorable occasion, Jan. 31, 1834, "thanks be to God now say, I have attained. I have knelt before him, with the last leaf in my hand imploring his forgiveness for all the sins which have polluted my labours in this department, and his aid in future efforts to remove the errors and imperfections which necessarily attended the work, I have commended it to his grace; I have dedicated it to his name. May he make his own inspired word complete in the Burman tongue—the great instrument of filling all Burmah with praises to our great God, and Saviour Christ! Amen."

The building on the left, is Mr. Judson's residence. It contains three large rooms and two smaller ones. It is built precisely like the natives' houses, only larger and better, at about 300 dollars (60*l.*) The centre is the dining-hall, and the farthest one Mr. Judson's chamber. His study is a large apartment partitioned off from one end of the house. The kitchen, or "cook-house," is always a separate building.

CONTINENT OF INDIA.

CALCUTTA.

DEATH OF MRS. THOMAS.

THE "Calcutta Missionary Herald," which reached us on the 14th inst., (Dec.) contains the mournful intelligence of the decease of Mrs. Thomas, wife of the esteemed brother who, in addition to other labours, is, for the present, engaged in superintending the Mission press. This afflictive event is noticed in the following terms:—

We are again called upon to record the departure from this life of a member of the Missionary circle. On the 14th of September Mrs. Thomas was delivered of a daughter, and for some days seemed to be going on remarkably well; but on Lord's-day, the 20th, she was seized with fever, which during the night assumed an alarming aspect. A slight improvement took place on Monday and Tuesday, sufficient to encourage the hope that she might yet be spared to her husband and numerous family. She herself, however, anticipated her approaching dissolution, and rejoiced in the

prospect of entering into the presence of her Saviour. It was a source of peculiar satisfaction to her in her last hours, that the great question concerning her interest in Christ had been settled before she was laid on her dying bed. She expired early on Wednesday, the 23rd, soon after six. In the evening of the same day her mortal remains were committed to the tomb in the presence of a considerable number of her missionary and other friends. The Rev. J. D. Ellis conducted the devotional exercises at the grave.

We are grieved to add, that the health of Mr. Tucker has so completely given way, as to render it necessary, in the unanimous opinion of the medical gentlemen who were consulted on his case, that he should immediately return to Europe. A passage was therefore engaged for Mr. and Mrs. Tucker, and their infant child, by the *Owen Glendower*, Captain Toller, expected to sail about the middle of December.

D A C C A.

EXTRACT OF A LETTER FROM MR. W. ROBINSON,

Dated March 4, 1840.

I MUST now make you acquainted with the occurrences of last month, and I hope they will not appear wholly uninteresting. I must, however, generalize on some points, that I may find room to enter into detail on others.

Our English congregation has much diminished, owing to removals and other causes, over which we have no control. The attendance on public worship in the native language was, with one exception, much the same last month as formerly: that exception occurred on the first Sabbath of the month, when not fewer than thirty-five heathen were present at the afternoon service, in the house of our native brethren.

Missionary Excursions.

On Saturday, the 8th, brother Leonard and I went to Rahmat-ganj, the west part of Dacca, where we distributed a number of books; but the people were noisy and disputatious. "You

say," said one, "that Jesus Christ was incarnate: so were some of our debtaa." "True, according to your shasters, they were; but your debtaa, by their incarnations, did nothing for the good of sinners. What, if you were in gaol for a debt of 1000 rupees, and one of your debtaa, in the form of a fish, were to come and sport in the gaol-tank, and another were to range the woods in the form of a wild hog, what would that benefit you? But if one were to come and pay your debt, that would be doing you a great service, for you would then be set at liberty. Now Jesus Christ became incarnate that he might pay the debt of our sins, and thus deliver us from punishment." The by-standers smiled, and the poor man was silent.

On Tuesday, the 11th, we got a boat, and went to Massuri Kola, a village inhabited by Catholics, perhaps about sixteen miles from Dacca. This, I think, will prove our last visit,

for the people will not hear us. Though the priests never visit these poor people, it is evident that they have directed them not to listen to us. Their ignorance is most distressing: they are (and we told them so) more uninformed about Christianity than some of the Hindoo youths of Dacca.

On Saturday, the 15th, we went to the potters' village; but we could get scarcely any one to hear us: two or three villagers, and a few travellers, were all that we could collect. We tried to converse with an old man, but we could make no impression upon him. A Hindoo, who has lived to old age without mental cultivation, seems but one remove from the bullock which he drives. He eats, drinks, works, and sleeps, and so does his bullock; but where is the mind by which he ought to evince his superiority to the brute creation? He seems never to stretch a thought beyond the objects of sense around him. He has neither hopes nor fears; he expects no good in this world, he fears no evil in another. Try to awaken his fears; tell him that he is a sinner, that God will punish sinners after death, and ask him what his state will be in another world, he calmly replies, "It will be as God pleases." It is no concern of his; it is God's business, and a matter with which he has nothing to do. Tell him of Jesus Christ, that he came into the world to save sinners; "Yes," he says, "I know that Krishna is the deliverer." From a poor old man, of this description, I turned to several young men belonging to the government school, who had taken a friendly walk of a mile with Ganganarayan. They felt what I said; they confessed that their consciences remonstrated when they did wrong; that they had sometimes made resolutions against sin, but had not always kept them. They were told that Divine aid is necessary; that they must trust in the Saviour, and pray to him, and that then they would be able to overcome sin.

Who would not wish the rising generation to be educated? Were education universal, missionaries would feel that they were addressing rational creatures, the subjects of hopes and fears, and mental operations.

On Monday, the 17th, after spending about two hours in hunting for a boat, till I was too much fatigued to attempt any thing, we all went to a bathing-place, a few miles up the river. Here we found a considerable number of people, but nothing compared to the crowds which I saw at Agradwip and Kobuleshar, when I visited those places in my youthful days, with my old friend Chamberlain. We dispersed ourselves among the people, and found many that heard attentively, and desired books. We gave away many tracts and a few Gospels, drawn from brother Leonard's store, which was not, like mine, quite exhausted.

While I was talking to a few people under a shade, a poor man came and asked for a book: I gave him a Gospel and two tracts. "I have a book here," said he, and began to unfold his cloth, in which it was. I expected to see a piece

of one of the shasters, but he put into my hand one of our own poetical tracts. Every page had been so much soiled by the hands of the readers that it was scarcely legible. When I returned it to him, he read some parts of it, with a strong expression of approbation in his countenance, then carefully placed it in his cloth again, and walked off. He was from Kirani-ganj, a village opposite Dacca, where we have several times preached and distributed tracts.

On our way home we engaged the boat for the next day, intending to visit Narayan-ganj; but the boatmen gave us the slip, and we were left without the means of performing our purpose. I rose early the next morning, and happily, after a little search, found a very small boat, in which we determined to go. The people were more anxious for books than when we last visited them, and they heard us with great attention. A few people from Ramu were there, some of whom begged for tracts; and one said that he knew brother Fink.

Narayan-ganj is a very interesting place: I wish we could visit it often; but it is seldom that we can procure even a small boat; and it is only in fine weather that we can venture in a small boat.

A Woman baptized.

On Sabbath-day, the 23rd, we had the pleasure of baptizing a poor woman, a native of Assam. She is the wife of our native brother Ramchandra, who, though born in this zillah, resided some time in that country, and was baptized there by Mr. Rae. We had the baptismal service in the afternoon. I first delivered a short discourse in Bengalee, to about fifty people, at brother Leonard's house; then addressed a crowd by the river side, and he baptized. Chand finished the service by another short address.

Distribution of the Scriptures.

On Monday, the 24th, the long-expected packages of books and tracts arrived. Without loss of time, I placed the well-bound books on shelves, which had been prepared for them. So neat was their appearance, when thus arranged, that I thought my book-shelves almost rivalled those of a Calcutta bookseller. We went in the evening to the suspension bridge to preach, taking a few of the new books and tracts with us. As soon as we appeared, a poor man cried out, "Sir, have you got the holy shaster?" "Yes," said I, "here is a part of it." I gave him the Gospel of John, which he received with great pleasure. We had much disputing, but I must omit that to tell you another story.

On the following morning, i. e., Tuesday the 25th, I sent a number of the books—perhaps a quarter of them—to brother Leonard's, and the house of our native brethren. About twelve o'clock a scene commenced to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 1, 4, 2, 13, 19; but here my arithmetic

failed; a large crowd had collected, all anxious for books. I was obliged to stand in the doorway, to keep them in the verandah; for had they come into the house, and got a sight of the books, no order could have been preserved. My children brought the books and tracts to me, and I distributed them till I felt quite exhausted. I then begged the people to depart, that I might take some refreshment. Many went, but some remained. As soon as I rose from table, which I did in about half an hour, my verandah was filled again, and, in a few minutes, every copy of the Gospels and the Acts, every copy of the Psalms, and every copy of the New Testament, was gone. I had then nothing to offer but the single Gospels and tracts. About a hundred of the former were taken, and of the latter more than I could number. I again begged the people to retire, for I was not only weary, but very uneasy in mind. I shut myself up in my room, and began to reflect: "I have," thought I, "in three hours given away, the single Gospels excepted, every copy of the Scriptures which I have just received. In the morning I had one book-case and half another filled with very handsome books, in the preparation of which a large sum of money had been expended, and now every shelf is empty: have I done right? Will not our good friends in England and America censure me for imprudence? They may, but I will tell them, 'The kingdom of heaven suffereth violence, and the violent take it by force.' These books," I thought again, "have been given to respectable people, to Brahmins, to circars, to persons of the writer caste, to officers of the civil courts, to persons living in distant parts of the zillah, and some to persons from other zillahs. All of them, as far as I can judge, have been given to persons who can read well." Thus I was a little cheered; but I felt that so much seed having been sown in one day, it ought to be watered with very much prayer. At the prayer-meeting in the evening Ramchandra said, "I was in the court part of the day, and I saw many people come in with books which they had received from you. They all took great care of the large books; but I saw a man burn two of the tracts."

On Wednesday, the 26th, though I had only single Gospels to dispose of, the crowd was greater at my house than the day before. People began to come early in the morning, and, by eleven o'clock, two or three came every few minutes. Chaud, who was with me that day, proposed putting a table in the verandah, with books on it for distribution. We did so, and he sat by it to serve our customers; but the sight of so many books occasioned a tumult, each man insisting upon having one of every sort; and my poor table having got a fracture in its leg, we were obliged to discontinue with its services.

I now sent for Ganganarayan, and we were all

three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great, perhaps 150 people, the noise and confusion very unpleasant; I therefore told them that I would give away no more books that day. We, however, continued to talk with the people, discussing the merits of Hindooism and Christianity, and now and then giving a tract, for it was impossible to refuse every application. By three o'clock full half the single Gospels and tracts were gone: then, in good earnest, I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can we do? The books and tracts were sent to be given to those who can read, and to such they have been given.

On Thursday, the 27th, great numbers came again for books. By two o'clock all the single Gospels in Bengalee were gone; those in Sanscrit and a few in Hindoostanee only remained. Of tracts only a few hundreds remained, chiefly in Hindoostanee.

You will now perceive that I used no hyperbole when I said, in a former letter, "We can dispose of all the books you print, and exhaust the depot of the Tract Society." I have not begged the people to accept these books; they have come to my house and solicited them, and that, in many cases, with surprising importunity: nor have they been given to a bazaar rabble, but to respectable people, who are likely to read them.

On Friday, the 28th, many persons came for books; but finding that I had only tracts to give, the concourse was less than on the preceding days. I commenced by giving about twenty tracts to a man from the zillah of Backerganj. He begged that I would give him a number to take home with him, "because," said he, "there are none procurable where I live, and I want to show them to my neighbours, as well as read them myself." I told him he might get more by applying to Mr. Bareiro, at the zillah town. I had to refuse many to-day, who came to beg parts of the Scriptures. Sorrow and disappointment were depicted on their countenances.

The books which were sent to brother Leonard's, and to the houses of our native brethren, are also gone; and brother Leonard has even been obliged to encroach on his old stock.

Thus, about 1100 copies of different parts of the Scriptures, and an innumerable number of tracts, have been given away, at the earnest solicitation of the natives, in four days.

The Mussulmans have now become eager for books; every Hindoostanee Gospel is gone, and many of the Hindoostanee tracts.

Can you send us another stock immediately? Let us have a good number of Gospels and Testaments in Hindoostanee. The books already distributed have only whetted the public appetite.

[illegible]

DIGAH.

FROM THE REV. JOHN LAWRENCE.

Dated July 4, 1840.

MY DEAR SIR,—Your very kind and welcome letter, dated May 27, 1839, I duly received in January last. We were then at Gazipore; we went there on two accounts:—First, in the hope that a trip on the river would be beneficial to my dear wife, whose health has been much impaired for the last three years; and, secondly, with a view to visit the pious soldiers of the 81st Reg., who, since Mr. Thompson's removal, had had no one to preach to them. The trip on the river, I am thankful to say, was beneficial to Mrs. Lawrence, though it was far from effecting a cure. My visit to the soldiers was pleasing and satisfactory. I was delighted to find amongst them so much unity, brotherly love, and consistency of conduct; all of which have continued down to the latest accounts which I have received from them. I also enjoyed many opportunities of speaking in the villages on the banks of the river, as well as at Gazipore; and, further, I had an opportunity of attending a *méla*, where there was no other missionary, and of preaching the Gospel to many who had never before heard it. We returned to Digah on the 6th of February, where we have continued until now.

Since our return, I have met with less encouragement in English work than at any former period. But, considering all circumstances, we have, perhaps, as good a congregation as can be expected. I have felt it to be my duty to persevere in having two services in the week, hoping that, through the blessing of God, some good may be done. We are cheered by the constant attendance of Captain Bamfield and his lady, who are truly excellent people. But there are no pious men in the 16th Reg. with whom I am acquainted. My efforts among the natives are continued much the same as formerly, excepting that I have now no native assistant. Hindustani worship is conducted in a small chapel by the road-side, and invariably a few—

sometimes a good number—will come and listen to the services. My out-door preaching is not altogether without encouragement. Frequently a large and attentive congregation is collected; and, on some occasions, I have witnessed a degree of seriousness and concern which have led me to hope, that one day it will appear my hearers have not all heard in vain. There are two natives who much wish to be baptized; one of them has been with me a long time, the other I have known since our return. Both afford me some hopes that they are sincere; but I shall be afraid to comply with their wishes until they have been tried a longer time. The native Christian whom I baptized two years ago, has recently been remiss, and I have been necessitated to exercise a little painful discipline, by suspending him for a time; but I am happy to say, he seems to be sensible of his error, and to be sorry for it.

Accept my best thanks for the kind sympathy and advice which your letter contains. I must confess that, at times, I have not been free from discouragement. I do not think, however, that I have at any time given you a darker view of things than has really existed in this land of gross darkness. Still I have the fullest confidence that the natives of this country will become converts to Christ; and that He will "see of the travail of his soul, and be satisfied" in this as well as in every other dark and polluted land. And I hope always to feel it my duty, and to esteem it my privilege, to preach the Gospel, though I should not be permitted to see a single convert whom I could regard as the fruit of my labours. I know that I have no reason to be discouraged by the past—only to be humbled more and more—and that there is no ground to be discouraged for the future; but there is a loud call for more faith, prayer, and perseverance.

CEYLON.

Mr. and Mrs. Dawson, whose embarkation for Ceylon was mentioned in our number for September, reached Madeira in safety in the early part of October. On the 16th of that month he thus addressed the Secretary:—

It gives me great pleasure to inform you of our safe arrival at Madeira. We have had rather a rough passage, having been detained in the Downs and the Bay of Biscay for nearly a week each place, during which time the vessel was tossed about most violently. Being quite unused to the sea, we both suffered much from sea-sickness, but, through great mercy, have happily recovered, and are enabled to rejoice

afresh in the glorious prospect of labouring to instruct the poor perishing heathen in the way to everlasting life; a prospect which we could not help fearing might not be fully realized, as Mrs. D. has been exceedingly reduced by the illness occasioned by the voyage. However, we have both been mercifully restored, and feel more desirous than ever that our life should be devoted entirely to the service of our blessed

Saviour. We cannot speak too highly of Captain Linton, who has manifested the greatest concern for our comfort, and by whose kind permission we have family prayer daily, and service on the Sabbath. The Rev. A. Kisson, a Wesleyan missionary, and I, take turns in the services; and I sincerely hope that these feeble efforts will not be in vain. I cannot, my dear Sir, express half the gratitude which I feel both to you and the Committee for placing me in a situation of all others the most congenial to my most ardent desires. It is only equalled by my astonishment that one so feeble and unworthy should be called to go forth on such a mighty enterprise. However, it is consolatory to know that the cause of Christ depends not upon human strength for its extension and its final triumph; for "God himself hath chosen the weak things of this world to confound those which are mighty." We are happy in the thought that we are followed by the prayers of

many hundreds; and "prayer has power with God, and must prevail." Let the church continue to pray for the outpouring of the Holy Spirit upon heathen lands, then shall we witness a revival of Pentecostal times; "the wilderness and the solitary place be made glad, and the desert rejoice and blossom as the rose." But this will not be the result of prayer alone. While we pray we must labour, and expect the blessing. May the great Lord of the harvest strengthen us, that we may faithfully discharge the duties which devolve upon us; and may seven-fold blessings rest upon those by whose generous Christian aid we are sent to a heathen land.

My dear wife joins in Christian love, whilst I respectfully subscribe myself

Your unworthy servant

in the Gospel of Christ,

C. C. DAWSON.

J A M A I C A.

KISSON.—Our number for October contained a reference to the alarming illness of our dear brother Tinson. The following extract of a letter, dated September 12, will show that he was then so far recovered as to contemplate a visit home early in the spring:—

In reference to your letter of the 1st of July, I have to inform you that the state of my health entirely prevents, for the present, if not for a long period, my engaging in the work of tuition. This is a sore trial, my heart was set upon it; but it is the will of God, and let his will be done. We have been heavily afflicted, both myself and wife; but we have to sing of mercy as well as judgment—the Lord hath been very, very kind. How astonishing, that beings worthy of eternal death, should be so indulged!

We are still invalids, but slowly recovering strength. It is about three months since I have been able to labour, and it is likely to be several weeks more before I resume, even partially, my accustomed duties. Respecting the instruction of our young friends, as candidates for the ministry, you will hear from brother Abbott or brother Knibb, to whom he will write. Brother Knibb was in error when he stated that six young men were under my care; but not the slightest blame can be attached to him, for he had a right to think it was so. A sub-committee had been appointed at our last Association, to hire a house, and prepare accommodations for six students. This was nearly done when Mr. Knibb left us. Unlooked-for hindrances delayed its accomplishment for several weeks, and then came my illness. I was not able to attend the meeting at St. Ann's Bay on the 2nd, and, consequently, thought it my duty to write to the brethren, mentioning

the state of my health, and the opinion of my medical friends concerning it. On my letter being read, the brethren resolved to give up the house until a person could be obtained from England, and that any brother who had a candidate should instruct him himself till a tutor could be obtained.

I have referred above to the opinion of the doctors, and now I want the opinion of the Committee. From previous letters you have learned the nature of my illness—not only fever, but fever acting on a frame greatly debilitated, affecting the brain, and producing paralysis of the tongue and left arm. The paralysis was removed by prompt and proper treatment, but Dr. Ferguson—known to you by report—assured me that nothing but a residence for a considerable time in a colder climate could ever establish my health. He said, it might be patched up, and I might seem apparently well, but the disease would return, and, in all probability, with fatal violence. When at Port Royal, Dr. Thompson, of the Navy, unasked, gave the same opinion, only urging immediate departure, which Dr. Ferguson thinks would not do, on account of the winter. Dr. T., without our knowledge, submitted the case to a board of medical men in the Naval Hospital, and they all gave precisely the same opinion. I mention these things merely to show you, that if I leave Jamaica, it will not be without occasion. I do not want to leave; I was never so happy in my work, and in my home, but it

seems pleasing to my kind heavenly Father to stir up my nest; and let him do what seemeth him good. By his permission I shall continue here till spring, and do what I can; then, if my health is not much better, I must go from this hot climate for a season. Will the Committee

consent to my returning home for a year or two, if the stations here support a minister? I may do a little to help the mission at home, and be recruiting my strength at the same time.

EBONY GROVE.—Our last number contained an acknowledgment of a contribution of 14*l.* 10*s.* for Africa, sent by the congregations at Hayes, Savannah, and Ebenezer, Clarendon, under the pastoral care of Mr. Reid. We add the account which accompanied the remittance from Mr. Reid.

Ebony Grove, August 31, 1840.

THE condition of the continent of Africa, has for years occupied my thoughts. Since emancipation in this land, I have endeavoured to impress deeply on the minds of the people under my care their duty to support the Gospel institutions among themselves, in order that they might be able to aid in sending the Gospel to their father-land. With gratitude I record that my efforts have not been in vain. During the eighteen months which are passed, we have devoted a portion of the morning of the fourth Sabbath to prayer in behalf of this destitute country.

Within the same space of time, there has been a prayer-meeting held on the first Monday of every month, between the Baptist and Independent churches here, on which occasions it was agreed that a collection should be made in aid of Africa, leaving the future to determine in what particular way it should be applied. On the arrival of Mr. Freeman's journal, relating his visit to the Ashantee country, it providentially came into my hands on the morning of our united monthly meeting. I read this interesting communication in the evening; the persons present were delighted and surprised to hear such things of their own country. One of the individuals present, a deacon of Ebenezer church, was present at the fight which caused the two chiefs to flee to Fantee. At the conclusion of the meeting both congregations resolved to give what they had collected to the mission for which Mr. Freeman pleaded. One observing, that he was only sorry that the money was not in Africa to-night, to give them the Gospel. The collection amounted to 12*l.* currency. I may mention that it was read at my monthly prayer-meeting in Vere, with as pleasing a reception.

Being invited to attend a missionary meeting a few months after, in the Wesleyan chapel in this neighbourhood, a resolution was put into my hands respecting the Ashantee mission. In

urging its claims, I suggested the duty of the Wesleyans to devote a week's wages at once to this object, and set the Baptists an example; for I felt persuaded that the Baptist Missionary Society would soon establish a mission to Africa. This proposition was immediately adopted, and it was agreed the last week that it should be presented to this only object. I am happy to state, that on the morning of the 1st of August the people who agreed to the proposition brought 76*l.* as the result.

The young man teacher at Hayes, Savannah, read part of Mr. Freeman's Journal to the children, who said they would like to do something that the little children in Africa might get the Gospel, but they had no money. The teacher said, "I will tell you how to get money; instead of wasting your evenings, let those who can write do some writing for any one who may wish them to do so, some carry water, others cut grass," &c. In about a week they brought five dollars. During two days' vacation one of the little girls became a keeper of sheep, and brought 1*s.* 8*d.* as her wages. On the formation of an auxiliary at this station, on the 31st of July, to the Parent Society, to aid your African mission, the teacher made a neat speech, and presented the children's offering. I proposed that we should adopt good Dr. Oer's plan, and give 1*s.* 8*d.* per year to this one object. The persons present said, "We are quite glad to hear the poor things get the Gospel; we will give what we can." The subscription amounted to 5*l.* 7*s.* 6*d.*

Next evening, (Aug. 1,) the same was formed at Ebenezer station, Clarendon. In half an hour the subscription amounted to 17*l.* 1*s.* 8*d.*, beside one hundred rose up, and said, "We will give the hire of one week to the same object." I now forward these different sums to you, to be devoted to the good work. I am happy to find, by the "Patriot" newspaper, the Committee have pledged themselves, and hope soon to forward the results of the pledge.

PORT MARIA.—Extract of a letter from the Rev. D. Day, Sept. 7, 1840.

I am happy to learn, by letters from England, that several devoted young men have offered themselves to labour in this interesting field, and that our excellent Committee have nobly offered to send them out on terms so liberal—that is, if I understand rightly, to any missionary who has withdrawn from the funds of the Society, excepting brethren Hutchins, Francis, and myself, who are building chapels, they will send a fellow-labourer free of expense, and supply him with half his salary for the first two years; after which, I suppose, both himself and the former missionary will be expected to withdraw from the funds of the Society altogether. This I believe I shall be able to do; and therefore beg that I may have a brother-missionary sent to help me in this parish. This will appear necessary when I inform you that my three congregations—viz., Port Maria, Oracabessa, and Bagnal's Vale—contain no less than three thousand persons. Of these, Port Maria is the principal, and ought to have service every Lord's-day. At Oracabessa we could get a congregation of 800 or 1000 persons every Lord's-day if there were any minister to preach to them. At Bagnal's Vale there would be as many, or more. As it is, I can never give the people at the latter place a Sabbath, without shutting up the chapel—or at least leaving the people in one or the other place—for that day; thus making an interval of four Lord's-days without any service to that church. I some-

times give an evening service at Bagnal's Vale, but can do this very seldom, and at such a risk of health as scarcely to justify it, there being two week evening preaching services besides. In connexion with my appeal for help, I beg to state, that the stations in this parish are in their infancy, compared with some others,—not so much as regards their age, as their progress. At Port Maria we are building a chapel, which will cost nearly or quite 4000*l.* currency, besides the purchase of the premises; and this sum must, I suppose, be raised by the people themselves. They can, and I believe will, do it, but so great an effort will require considerable time. On the chapel ground at Oracabessa I wish to build a house for the resident missionary, and thus relieve the Society from the expense incurred by renting my present habitation. At Bagnal's Vale we have neither a chapel, house, nor a foot of land; but my encouragement arises from the willingness the people ever manifest to help forward the cause of truth. For the next two years we shall have to struggle with difficulties, but I believe by that time, we shall be able to support two ministers independent of the Society's aid. If, however, any unforeseen difficulty should arise, so as to prevent the fulfilment of what I now expect will be accomplished, I trust we should still have the sympathy of our kind and indulgent friends, and that they would impart such aid as might be in their power.

SAVANNAH-LA-MAR.—From the Rev. John Hutchins, August 24, 1840.

THE interesting series of services for the early part of August being now over, I hasten to send you an account of the same, which will furnish at the same time correct information as to the state and prospects of our churches and schools.

On the evening of Friday, the 31st of July, we held a special prayer-meeting to implore the Divine blessing on all our services then before us. Before the dawn of the ever-to-be-remembered day appeared, we were at the sea-side, where crowds were awaiting our arrival. We sang a hymn; I repeated a portion of Scripture, for we could not see, gave a short address, then walked into the sea, as the day was peeping, followed by seventy-two persons, who had again and again been examined as to their repentance towards God, and faith in our Lord Jesus Christ, and who were then baptized in the name of the Father, Son, and Holy Ghost. It was an extraordinarily interesting time. We had the aged and the young, maimed, lame, and blind: two poor fellows with wooden legs, who had found that it would be better to enter into

the kingdom of heaven with one leg, rather than the whole body should be cast into hell. Another circumstance which rendered it peculiarly interesting, was that of a young person who, to my knowledge, has been the child of very many prayers, who was thoughtless, giddy, wild, and had a spirit too high to be controlled by her mother, who was long a humble, devoted follower of the Lamb, but died three years ago, without seeing any material change in her only child. Her name you will probably remember, it was Mrs. Robe; she was fined 10*l.* for allowing brother Kingdon to hold a prayer-meeting in her house in 1832. Oh, what a change in Savannah-la-Mar in eight years! These things rushing into our minds, gave, as it were, an extra solemn, holy, chastened feeling to many then present. It was lovely to see among the spectators, Jew and gentile, churchman and dissenter, and the attention of the greater portion appeared to be really engaged in the service. The Doxology was sung, benediction pronounced, and we hastened within the walls of our new chapel.

Our feelings, my dear Sir, you may more easily imagine than I can describe. It was but that day seven months the corner-stone was laid by Aaron and John Dolcan, Esqrs.; the former gave me the handsome sum of 100*l*., and the latter 50*l*.

The chapel is as it was, a neat solid brick building: one foot is added to its height, twenty to its length. It now measures 89 feet 6 inches by 49 feet 6 inches. We have one bold clear area of 84 feet in length by 45 in breadth, and 27 feet in height from floor to ceiling, besides the vestry, 22 feet by 12 feet; which can be thrown into use if we require it. Here, I say, we met, with feelings more easily imagined than described. It is true, we had no window, no door, no floor, but we cared not for that. We were sheltered from a burning sun; and that which we have commenced—supported by so many Christian friends, both here and at home—we will complete, under God, as fast as it lies in our power. A prayer was offered by myself, and that appropriate hymn of Cowper's—

"God moves in a mysterious way," &c.

sang, evidently with the spirit and the understanding also; portions of Scripture were read, renewed thanksgiving presented, and this service closed. "Free-will offerings" were brought in between the services, and the next commenced at eleven o'clock; long before which, crowds had assembled. After prayer, singing, and reading a portion of the word of God, a special prayer was offered on behalf of five of our brethren (lately slaves) who had been chosen by the church to fill the office of deacons. Another hymn was sung, and prayer offered, when an address was delivered from these words: "He strengthened himself, and built up all the wall that was broken." The address simply went to show the faithfulness of an unchanging God, and the extraordinary way in which God had disposed the minds of Christians of different denominations, so that the hands and hearts of minister and people had been strengthened under a series of extraordinary affliction and distress. Every eye beamed with gladness, and every heart seemed filled with joy. Another prayer was offered, a hymn sung, and, according to notice, an address given on the nature and tendency of the ordinance of baptism, simply illustrated from scripture testimony. The children then arose, sang one of their little hymns, and the congregation was dismissed. A bun was then presented to each child; the deacons and their wives, with the schoolmaster from Fuller's-field and Savannah-la-Mar, repaired to my dwelling, where they dined with myself and family, and thus happily closed the 1st of August, 1840.

On Sabbath morning our prayer-meeting was held at the usual hour; second service at eleven o'clock, when a mass of people were present. Chairs, stools, boards, scantling, boxes, every

thing was in requisition for seats; and I preached with much pleasure from—"Who are these that fly as a cloud, and as doves to their windows?" At two o'clock the five newly chosen deacons were installed into their solemn office; the seventy-two baptized received the right hand of fellowship, and were thus added to our number. "Oh, that their names may prove to be recorded in the Lamb's book of life!" The Lord's-supper was then administered, which brought the services of the 2nd of August to a close.

On Monday, the 3rd, we travelled to Fuller's-field. 4th, Had four bowers erected, and every preparation made for the ordinance of baptism, and in the evening a special prayer-meeting, as at the Bay, to implore the blessing of Heaven on our endeavours to promote the glory of God.

5th, At six o'clock seventy-five were baptized, the first of whom was my own sister, who for years was a member of the Rev. Thomas Biney's church, London; but being convinced of the propriety of this ordinance, simply from searching the Scriptures for herself, requested to form one among those about to be baptized. We then separated to our little sanctuary, and, with about 800 souls, I held a prayer-meeting, when Christian communion appeared to be sweet. At eleven o'clock we again assembled, and though our accommodations are double what they were last August, every seat was occupied, and very many unable to gain admittance. At two o'clock the ordinance of the Lord's-supper was prepared; five newly appointed deacons were here also installed into office, seventy-four received into the church, and the sacrament administered. The deacons, their wives, schoolmaster, and friends, with myself and family, took a collation together, and this day had nearly passed.

6th, We had an examination of the school—and when I remind you that two years ago on the 14th of February last, with only four children it was commenced, and that sixty-seven were forming one glorious circle, in one class, reading from the word of God, I felt amply repaid for all my toil and suffering in Jamaica, even apart from any thing else. The school numbered between 170 and 180, and the beautiful way in which many write as well as read, is astonishing. Mr. Hoskins, Mrs. Hoskins, my sister, Mrs. Hutchins, and Miss Isabella Stewart, were the examiners, who rewarded them with articles kindly sent by many dear, though unknown Christian friends at home. A bun was then given to each, and we separated, with our hearts truly filled with gladness.

7th, We proceeded to a property purchased by my dear friend Hoskins, eighteen miles from Fuller's-field, and on the 9th, proceeded to "Bunyan's Mount." This is four miles from Mr. Hoskins's property; this is all a steep ascent, and takes from one hour and a half to two hours to get up. I purchased it some time ago, with the hope of benefitting the mountaineers, and being relieved from paying rent for

school which had been commenced M'Murdoch, in the house of one of members, Richard Swinney, at Bede settlement, was removed to Bunant, taken under my auspices, and Estow school," the name of the native language, and where I was superintendingly flourishing Sabbath-school. Children were then examined; ten read of Scripture, and were presented with one each; seven read from the Second one, and received one each; six from the first, and received each one; and three were presented with one. A Bible was then given to Richard Swinney, a small pocket edition to Mr. M'Murdoch, as a token of our high approbation of their labors in thus commencing a work in so benevolent a manner.

Mrs. H. and myself then went into St. Elizabeth's, having had deputation after deputation from the borders of that parish, and the extreme part of this; where, on the 16th, we held two very interesting services; found a very interesting people, twenty-eight of whom at once formed themselves into a little band under us, and many are longing for our return.

ived on account of the Baptist Missionary Society, during the Month
of November, 1840.

country friends will observe that we now adopt a different plan of acknowledging the stations. It is the same, in fact, which is acted on by each of the other Missionaries. To give the particulars, month by month, involves an expense of time and labour to be limited Establishment at Fen-court is inadequate; not to advert to the reasonable fact, that space is most inconveniently taken from Missionary intelligence, which is intended, to insert a mass of names and figures, interesting to a very few. The details given, as heretofore, in the Annual Report.

MS RECEIVED AT PEN-COURT.		£ s. d.	Legacies.		£ s. d.
	Children in Marylebone				
	Workhouse	0 11 0	Miss E. Frazer, Fanel-		
	Mrs. Goldsmith, for		lan, N. B.....	15 0 0	
<i>Subscriptions.</i>	Africa	20 0 0			
Gurney.....	Poor Children, by E. H.	0 2 0			
	A Friend, Mission Box.	0 7 2	<i>Collections, Donations, &c. in</i>		
	Miss Sims	1 1 0	<i>London and Vicinity, for the</i>		
	Thomas Gurney, Esq....	20 0 0	<i>removal of the Debt.</i>		
<i>Donations.</i>	Charles Jones, Esq., for				
Bliss, Esq., for	Africa	5 0 0	<i>Collections at</i>		
ncellor, ditto	John Rogers, Esq., ditto	2 0 0	Finsbury chapel	127 1 3	
by Rebecca	Mrs. Brodley Wilson....	30 0 0	Camberwell	108 16 6	
ra, for schools in	Cards, by A. Storer, for		New Park-street.....	22 11 3	
uriborough, for	Africa	3 11 0	Little Prescott street ..	13 1 8	
ca	Sarah Hughes, ditto	0 5 0	Eagle-street.....	26 4 6	
r Africa	Mrs. Williams, for trans-		Sion chapel	18 0 0	
cras, ditto.....	actions.....	1 1 0	Lion-street, Walworth..	43 12 0	
l.....	Henry Wymouth, Esq.,		Craven chapel.....	45 0 0	
r Africa	for Africa	5 0 0	Keppel-street	12 8 0	
i, ditto.....	G.U.	5 0 0			
l.....	Mr. Francis Kemp.....	1 0 0	<i>Collected by</i>		
Mrs. Thompson	Mr. Herington, for Sa- vannah-la-Mar	1 0 0	Allen, Miss, Granby-st. Bailey, Mr., Camberwell	0 5 8 1 9 0	

	s.	d.		s.	d.		s.	d.
Bailey, Miss	1	0	Murch, Mr. Spencer,	1	3	Williams, Mrs.	2	0
Beal, Mr., Walworth...	1	13	Stepney	1	3	Watts, Miss.	1	0
Bligh, Mr. S., and Miss			Marlborough, Mr., Ave			Willoughby, Miss.	1	0
Burt	12	9	Maria-lane	1	2	Watson and Sons, Messrs	5	5
Burgess, Mr.	2	13	May, Miss Jane	0	13	Warrington, Mr. Joseph	10	0
Baker, Mrs., George-st.,			Meredith, Miss, Lam-			Vines, Mr.	3	0
Blackfriars	1	2	beth	2	10			
Benthin, Miss, Camber-			Norton, Rev. W., Bow.					
well	1	0	Olney, Mr., Borough...	13	5			
Cadby, Mr., and friends,			Parrott, Mrs.	3	10			
Hammersmith	31	2	Payne, Mrs., Fenton-pl.	1	10			
Chew, Miss, Finsbury...	5	0	Pewtress, Miss, Camber-					
Carter, Miss, Crosby-row	1	7	well	6	5			
Chancellor, Mr., Batter-			Page, Mr., Summer-st...	2	13			
sea	1	7	Raley, Mrs., Kent-road	0	14			
Christopherson, Mr.,			Rossitor, Emma, Bank-					
Brompton	11	8	side	1	0			
Chapman, Mrs., Crosby-			Savill, Miss, Camberwell	1	6			
row	0	3	Smith, Mr. J. J.	8	13			
Cone, Miss, Grange-road	0	3	Stepney Students	4	5			
Dennis, Miss, Bow-road	5	1	Skerrett, Mr., Chelsea...	10	10			
Dickens, Mr. T.	0	14	Saunders, Mr. A., Re-					
Dovey, Mr., Brixton ...	0	0	gent-st.	18	0			
Dupree, Miss, Hackney	2	11	Tatnal, Mr., Southwark-					
Davis, Rev. E., friends			bridge-road	1	13			
by	6	11	Turner, Miss	0	5			
Drayton, Miss, Amer-			Whitehead, Emma, per					
sham	1	0	Rev. S. Green	0	6			
Dixon, Mr., Belvidere-			Warrington, Miss,					
road	2	1	Bridge-st.	1	0			
Davis, J., per Rev. S.			Winsor, Mr., Russell-st.	10	10			
Green	0	15	White, Miss	0	3			
Elliott, Miss, Kenning-			White, Mr.	0	5			
ton	1	3	Upton, Rev. J., Poplar	2	7			
Evans, Miss, per Rev. S.			Proceeds of Tea at Park-					
Green	0	7	street	4	4			
Early, Mr. J., ditto ...	0	8						
Elms, Mr., Bethnal-								
green	2	1						
Elms, Mrs., ditto ...	1	5						
Evans, Miss, Fenchurch-								
street	1	6						
Fisher, Mrs., by Rev. S.								
Green	1	5						
Francis, Miss, Waterloo-								
road	5	3						
Fox, Mrs., Marshall-st.	0	15						
Fuller, Mrs., Bethnal-								
green	1	16						
Gale, Mr., Basinghall-st.	0	12						
Griffin, Mr. Josiah, 16,								
Wellington-st.	0	12						
Green, Mr., Jun., Wal-								
worth	9	14						
Grove, Mrs.	0	5						
Green, Rev. S., friends								
by	2	5						
Garford, Miss, by ditto	0	8						
Howard, Mr., Nicholas-								
lane	4	10						
Hanks, Mr., Blackfriars-								
road	2	2						
Hunt, Mr., Stamford-st.	7	7						
Houghton, Miss, Park-								
st.	0	6						
Haddon, Mr. J.	10	0						
Heath, Mrs. Job.	6	0						
Hill, Mr., Lewisham ...	3	5						
Hurst, Mr. E.	0	6						
Hatchard, Mr.	2	15						
Jameson, W. K., Esq.	5	0						
Ivatts, Miss, Trafalgar-								
square	0	13						
Jones, Mr.	3	4						
Jones, Mr., Vassal-road	1	6						
Illidge, Miss	2	17						
Knibb, Rev. W., friends								
by	1	0						
Lawrence, Miss, Ave								
Maria-lane	6	9						
Lucey, Miss, Blackfriars-								
road	1	0						
Luntley, Mr., Hackney	16	15						
Martin, Mr. J., ditto...	2	0						

LONDON AUXILIARIES.

South London Auxiliary.

Church-street Branch	9	6	3
Ditto, Ladies' Assoc...	7	0	0
Midway-place Assoc...	2	15	0
Miss Wills, for Africa...	5	0	0
Mr. Sari, ditto	5	0	0
F. R., Lion-street	5	0	0
Trinity chapel Branch,			
for Africa	6	13	0
Keppel street, for Africa	7	13	0
Devonshire-square, by			
John Davies, Esq.	33	3	7
Eagle-street—a Friend...	25	0	0
Stepney College chapel			
collection	4	16	3

COUNTY AUXILIARIES.

Bedfordshire.

Dunstable:—			
Mr. R. Guteridge, for			
Africa	5	0	0
By Rev. E. Carey.			
Thurleigh	2	12	0
Riseley	3	0	6
Keysoe	6	0	0
Sharnbrook	8	5	0
Staughton	9	2	1
Carlton	2	15	0

Buckinghamshire.

Wycombe:—			
J. Wilkinson, annual			
subscription	4	4	0
Ditto, for Africa	5	0	0
Buckingham:—			
E. D. Barnett, for Af-			
rica	2	0	0
A Lady, ditto	5	0	0
Banbury and Bucks			
Auxiliary, on account	93	0	0

Cambridgeshire.

Ileham, for Africa	13	7	6
Cambridge, for debt	22	10	0
Over:—			
Miss E. Hutchinson,			
for Lucea	5	0	0

Cheshire.

Stockport	6	19	2
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Derbyshire.

Derby	23	14	7
Ditto, for debt	10	0	0

Devonshire.

Tiverton	10	4	3
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Essex.

Colchester:—			
Mr. Wix, for Savan-			
nah-la-Mar	0	10	0
Ditto, for debt	10	0	0

Donations.

Allen, J. H., Esq.	10	0	0
Anderson, Miss	5	0	0
Bousfield, John, Esq.	20	0	0
Bousfield, Mrs., by Mr.			
Kitson	5	5	0
Cox, Mr.	1	0	0
Crowe, Rev. W.	1	0	0
Child, a.	0	1	0
Dixon, Mr.	10	0	0
Deane, Messrs. G. and J.	5	0	0
Franks, W. L., Esq.	10	0	0
Friend, B.	2	2	0
Friend to Missions, a.	5	0	0
Gurney, Hon. Baron ...	50	0	0
Gurney, W. B., Esq.	25	0	0
Gurney, Joseph, Esq.	20	0	0
Gurney, Thomas, Esq.	10	0	0
G. B.	0	10	0
Harrison, Mrs.	5	0	0
Humphrey, Mr.	2	0	0
Hatchard, Mr. J. G.	6	0	0
Kitson, George, Esq.	10	0	0
Knibb, Rev. W.	10	0	0
Kemp, Mr. Francis	1	0	0
Leigh, Mr.	1	0	0
Lowe, George, Esq.	3	0	0
Millard, Miss	0	10	0
Marlborough, Mr.	5	0	0
Jameson, W. K., Esq.	5	0	0
Oliver, Mr.	5	0	0
Purse found, contents of	0	2	6
Ridley, Samuel, Esq.	5	0	0
Rothery, Rev. J., and			
friends	9	0	0
Rogers, Jane	0	5	0
Rippon, Mrs. E. H.	5	0	0
Spurden, Mr.	5	0	0
Skerrett, Mr. J.	2	0	0
Sherman, Rev. J.	5	0	0
Smith, Mr. B., by Dr			
Cox	5	0	0
Sarl, Mr.	5	0	0
Tosswill, C. S., Esq.	10	0	0
Tritton, Joseph, Esq.	10	10	0
Walkden, Mr.	10	0	0

IRISH CHRONICLE.

JANUARY, 1841.

Liverpool, Aug. 20, 1840.

MY DEAR FRIEND,—I am detained at this place a few hours in my way home, and devote a part of them to continue the narrative which I have already given, perhaps at too great length. The remaining parts of my tour must be briefly told. My letter of yesterday brought me to the eve of leaving Ballina. From thence, in company with brother Bates, I proceeded as directly as possible down to Queen's county, calling for a night at Boyle, where our friend Jackman labours with disinterested and persevering diligence, among a few people whom he has been the means of gathering or keeping together out of the wilderness. His neat little meeting-house, attached to his residence, is often well attended, though his necessarily frequent absence from home, makes greatly against the prosperity of the church. Elphin and Roscommon, both considerable towns, in our way are but poorly supplied with the word of life. At Athlone, the border town of Connaught and Leinster, the population is large, almost all Catholics, and it seems as if by common consent the town were nearly abandoned as hopeless in respect of evangelical effort. Bitter indeed is the feeling you have in passing through this part of the country, at the hopelessness and feebleness of Christian zeal. A neat Gothic meeting-house in the town caught my attention. I went into it and found that it was our own. Mr. William Hamilton, who has since removed to the neighbouring town of Moate, built it at an expense of £300, furnished chiefly by English and Scotch benevolence. He preaches here twice a week. His congregations have been somewhat more encouraging of late. We had an opportunity of conversing with a reader whom we employ here: and his son, who conducts a school, with both of whom, especially the former, we had reason to feel satisfied, as a good and valuable man. This is the town, notwithstanding its almost desertion by Christian labour, whose Catholic inhabitants crowded to the town hall some time since to hear an *Irish* sermon from Mr. Gregg, then of Dublin. Such was their eagerness that though priests at the door were watching them as they entered, and taking notes, they collected themselves at a short distance, and rushed towards the door in a mass, carrying the priests in with them. The place was so full that the priests could find no opportunity of disengaging their

arms to write down the names of persons present whom they might afterwards denounce or punish. When the sermon commenced they were seen to watch every countenance with suspicious intensity: their arms after considerable efforts were well nigh disengaged. "Can you preach without lights, Mr. Gregg," shouted one of his deeply-interested hearers. "I can," was the reply, and in an instant all the lights were extinguished, and with them the fear of being marked by their suspicious and vindictive pastors. Who shall say the Irish Catholics will not hear the gospel? Send them *Irish* preachers, my friend, and try them!

At Moate, a pretty clean little town, we also spent a night. Here Mr. Hamilton chiefly preaches. He has a church under his care, composed of Baptists and a few pious Presbyterians, which he describes as flourishing. His congregation is about eighty, or a few more. At his house we met with our esteemed brother, John Hamilton, of Youghall, county Cork, who had come on a preaching tour in this direction, that he might have an opportunity of attending a sort of annual association, to be held in brother Macarthy's district, in the early part of August. With him we proceeded early next morning to Killbeggan, Mr. Bates and myself intending to make the best of our way to Abbeyliex, the interesting station of our friend Thomas Berry.

This place we reached at night, too late for a preaching service; but early next morning we had brother Berry's readers, five out of six, assembled from various distances. Mr. B., who had not been informed of our arrival till the previous afternoon, employed a messenger through the greater part of the night to assemble them. With these men, and with brother Berry, as well as other persons in the town, we had considerable conversation, and were exceedingly gratified with the evidence of piety and the prospects of future good. This neat little town is somewhat more Protestant than towns of the south generally are. Brother Berry's meeting-house, a clean, neat, excellent place, occupies a commanding situation on the principal road, and is increasingly attended. He is an Irishman, apparently of the right kind to be employed and encouraged by such a society as ours. His readers are those employed at the instance of our kind female friend,—an Irish

lady, who gave us £78 last year for their support, and who has kindly promised a contribution of £50 annually towards continuing them. I wish she could have enjoyed the gratification which we had in witnessing their apparent piety and devotedness to their work, and receiving the high testimonies to their zeal and efficiency which were given us. In our way to this place we called at Tullamore, the county town of King's county, to inspect the M'Donald school, which, though it occasionally suffers from priestly opposition, is nevertheless in a pretty good condition. In this place we had to inquire our way of a policeman who courteously undertook to be our guide. "What building is that?" I said to him, observing an engine chimney, and what appeared to be a considerable manufactory. "It is a distillery, sir." "But why is the place in ruins?" "In ruins, and shure enough," said Paddy, "it is, and not only that but five others in the town." "You have had Father Mathew here then?" "Yes, indeed, plase y'r honner, and a very good gentleman that same Father M. is. He has stopped all the distilleries in these parts. We have no drinking whiskey now." "The people are quiet then?" "Yes shure, and isn't it quiet they are. We policemen have nothing at all to do since the temperance pledge was taken."

Next day, Saturday, we found ourselves at the farmhouse of a kind friend, pleasantly situated near the village of Rahue. Ministering brethren were collecting together at brother Macarthy's, about four miles off. I was not sorry for the day's rest.

You shall hear again in a day or two (D. V.) from,

Yours very affectionately,
SAMUEL GREEN.

Mr. THOMAS, under date Dec. 3, 1840, writes to Mr. Green:—

MY DEAR BROTHER,—We have had some meetings to seek a revival of religion in this city. They were held in Dr. Townley's house of worship, in which I had to take part, being invited by the good doctor. At one of them I took an opportunity of reading "The Wanderer welcomed home," the first article in the Baptist Magazine for November. It was a glorious display of divine grace. Nothing could exceed the marked attention with which it was heard, and the deep interest and impression it produced. Several persons asked me for the magazine. The ministers were greatly struck with it, and we thought it right to get it inserted in the Limerick Chronicle, a paper of wide circulation; I will also have it put into the Limerick Standard. But we must not stop here, the great importance of having it printed in a tract, was suggested

by several, which I hope you will have done, and a great number sent to me for circulation, and which I hope with the divine blessing will produce the most happy consequences. I hope the beloved brother, the servant of the Lord, who wrote the narrative of the poor wanderer, has not only done good, but will be continued the instrument of more extended and immortal usefulness. I most sincerely, and affectionately wish him the continuance of his gracious master's approbation.

I baptized two persons lately, and intend to baptize another next week. I am frequently tried by having my people scattered, but I believe they are luminaries in the spiritual firmament of the church. Our preachings and prayer meetings continue, especially preaching from the decks of ships to crowds on the quays and on board.

D. MULHERN, under date Bangor, Nov. 12, 1840, writes:—

DEAR SIR,—Through the kind providence of God I arrived here the day before yesterday in safety. Yesterday I visited some of the friends, and preached in the evening at Conlig. As I know little of this place yet, I shall occupy this letter in giving you some account of my visit to Letterkenny, &c. And I hope you will excuse me for not doing so sooner, as I could not find it convenient, being from home all the time.

Before I left Easky for Letterkenny, I had an invitation from the Independent ministers in Donegal, to preach in their chapel on my way. I left home on the 17th of September, and arrived in Donegal the following morning. That day and the next were spent at my father's, and in visiting my relatives and former acquaintances in the town and neighbourhood, all Roman Catholics, by whom for the most part I was kindly received, while religious prejudice seemed to give way to the best natural feelings. In the mean time, the Independent ministers sent out notice that I would preach in their chapel the Sabbath morning. On hearing this many of my Roman Catholic friends entreated that I would not disgrace them, as they said, by doing so; that I had better desist from preaching while in that neighbourhood, and when I would leave I might act as I pleased. To all such entreaties, however, my reply in substance was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," for I cannot but speak the things which I have seen and heard. Accordingly I preached on the Sabbath morning to about 100 persons, who heard with seeming attention, with many of whom I had been intimately acquainted in early life, but whose appearance as they now sat

fore me seemed much altered by the ranging influence of some ten or twelve ears since I had been among them. I had at expected to preach a second time till I heard Mr. Jordan, one of the Independent ministers, announce that I would preach again at six in the evening. My Roman Catholic friends expected that I would make an attack on the doctrines of their church, but I did not; I chose rather to preach the gospel of peace; and when they heard in the course of the day that such had been the case, some of them were induced to come and hear me in the evening, so that instead of 100 hearers, as in the morning, I had now more than double that number, among whom were many Roman Catholics, as well as Episcopalians, Presbyterians, Methodists, Independents, &c., and great interest seemed to be excited. Indeed I trust that the Lord strengthened me much on this occasion, so that I was enabled with some degree of fortitude and freedom to testify of the faith once delivered to the saints. By this time many of the good people in the town had heard that I was a Baptist, a people little known here. As far as I could learn, a Baptist never before preached in his town. A Mr. P. and his wife, two excellent persons, members of the Baptist church at Shortwood, Gloucestershire, who have been residing here for the last eight or ten months, are the only Baptists in this town, or, I believe within twenty miles of it. I had now received several invitations from Christians of the highest respectability in the town, to come and spend the following day with them, to meet other Christian friends, who were anxious to converse with me. Accordingly, however desirous I was of proceeding on my journey to Letterkenny, I consented to spend a day or two among them; and so Monday and Tuesday were spent with Christian families of different denominations, where I had much pleasing conversation on the doctrines of the gospel in general, and on baptism in particular, which seemed to engage their attention very much, indeed with all the charms of novelty. On the Tuesday evening many persons were inquiring if I would preach again before I would leave town, and I thought I had intended to be off next morning, I complied with the desire of friends whose advice I could not but regard, and consented to remain and preach the following evening. Placards were posted up and general notice given, and at the appointed hour we found Zion chapel more than filled, and many outside doors, between three and four hundred in all, among whom were four ministers of different denominations, and I suppose more than one hundred Roman Catholics. All heard with the greatest attention, and not the least in-

terruption was given, although some gentlemen who were apprehensive of some interruption from Roman Catholics outside the house, had the police on the watch, but there was no need for their service. All parties seemed much pleased, and expressed their regret that I could not allow them to announce for preaching again before I should leave. Next day was spent in pleasing, and I humbly trust profitable visiting.

Our last number contained an encouraging account of the success with which our esteemed brother BERRY is labouring. Since that letter another of Dec. 3 has been received, from which the following is an extract:—

Through the goodness and mercy of the Lord I am permitted to tell you that our God is still greatly blessing us, and giving efficacy to the word of his grace, both here and through the district. I returned home last night after visiting our friends, and preaching to large and attentive congregations at our several stations. In my last I informed you that there was a revival amongst us, and that several had proposed to be baptized, and now you will be pleased to hear that, with the exception of one Sunday, every Lord's day of the last month, I was preaching in the open air to very large congregations of Roman Catholics and Protestants, and baptizing those whose hearts the Lord has touched. The severity of the weather prevented me from preaching in the open air the last Sabbath, but (D. V.) I shall very soon again commence, as there are a few others to be baptized immediately. During the last month I have experienced much of the divine goodness. I have seen prejudice softened and subdued. I have seen lukewarmness vanish away, and ardent vital piety take its place. I have seen the mouth of the blasphemer stopped, and opened to praise and magnify the Lord, and I have seen the poor man and the rich fall down at a throne of grace together, declaring what great things God had done for their souls. On Monday night last a gentleman who for some time has attended my preaching, proposed to be baptized, and his son, a fine young lad, wishes to accompany his father; the two sons of J— S—, Esq., aged sixteen and eighteen years, will be baptized along with them. Mr. T—, a short time ago a class leader among the Methodists, has also expressed his desire to be baptized. A conversion that has taken place here is a remarkable instance of the power of the gospel. The gent. was first at the hunt, the horse-race, the cock-fight, but now he is first at the place of worship. He came the last evening I preached at

K—, three miles, on a wet black night, and remained with me until 9 o'clock, talking about the preciousness of the gospel. The language of his heart is, "O to grace how great a debtor." His zeal is so great as that he purchased a Douay Bible, which,

along with his own he usually carries alo with him, and mightily out of both editic convinces the Roman Catholics and Prot tants that Jesus alone can do the sinu good.

CONTRIBUTIONS.

By Rev. Stephen Davis.
— Hoare, Esq., Lombard Street 10 0 0

Halifax.

Mr. George Edwards	0 5 10 6
Mr. G. B. Brown	0 10 6
Mr. W. D. Hitchin	0 10 6
Mr. J. Abbott	0 10 6
Mr. J. Walker	0 14 6
Mr. Jon. Akroyd	1 0 0
Mr. S. Swindel	0 5 0
Mrs. Walker	0 3 0
Mrs. Fawcett	0 10 0
Miss Fawcett	0 5 0
Mr. Batty	0 5 0
Master J. E. Whitewood	0 2 6
Small sums	0 5 6
	5 8 6

Leeds.

Mr. B. Goodman	2 2 0
Mr. J. Wyld	2 2 0
Mr. S. J. Birchall	0 10 0
Mr. E. Birchall	0 10 0
Mr. J. Goodman	1 1 0
Mr. R. Jowitt	0 10 6
Mr. W. Binns	0 10 6
Mr. J. Burras	0 10 6
Mr. G. Morton	0 10 6
Mr. G. Goodman	2 2 0
Mrs. G. Jowitt	0 5 0
A thank-offering for the recovery of a child	2 10 0
Mr. W. White	0 10 6
Mr. H. Gresham	0 10 0
Mr. Maltby	0 5 0
Mrs. Radford	0 10 0
A Friend	0 5 0
Mr. J. Town	0 10 6
A Friend	0 2 6
Mr. J. Brown	1 0 0
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THE

BAPTIST MAGAZINE.

FEBRUARY, 1841.

3 GUILT INCURRED BY CHRISTIANS WHO NEGLECT TO WARN THE SINNERS AROUND THEM.

is generally agreed, that if ministers do not faithfully preach the gospel, or if they do not warn sinners at every suitable opportunity to flee from the wrath to come, the blood of those who perish will be required at their hands. But it has not been generally considered that all Christians have duties of a similar kind, for the right discharge of which they are equally responsible, and for the neglect of which they may incur the same amount of guilt. Efforts made by ministers for the conversion of sinners are just as laudable, but the making of such efforts is not generally regarded as so imperative as that by the neglect of it we become chargeable with sin. A great proportion of professing Christians the standard of duty never rises to active personal effort; they depend that if they give their property to their prayers they do all that is required; and yet it seems strange that one who has at all thought of the meaning of those passages of scripture which require him to love his neighbour as himself, should ever think that in neglecting thus far his duty was discharged. A believer supposes that he knows the way of salvation; he sees multitudes around him apparently perishing for the want of this knowledge; to some of them he might, without any great sacrifice, communicate it. Where can he find a justification for not attempting to do so? He looks first, probably, at his diversified worldly avocations. But can any one, who has thought of the value of the soul, examine the neglect of his pursuits, and come to the

conclusion that they *ought* to fill up his time so fully as to leave him no spare moments in which to speak to the perishing? He turns next to a class of men set apart for the work which he wishes to avoid; but it may well be questioned, whether he does not thus pervert to purposes of evil one of the most valuable institutions, making it fill up the whole place of an important and wide-spreading agency which the Almighty designs to be in unceasing operation; and whether, in setting aside this agency, he is not robbing that institution itself of half its efficiency.

Is there scriptural warrant for the opinion that all is laid upon ministers; that it is no part of the duty of private Christians to warn, to exhort, or to instruct sinners? Are Christians to be the lights of the world in no other way than by the example of a holy life? Have they talents which are to lie buried? Have they knowledge, powers to reason, to persuade, and to convince; and are these in the most important of all uses to be wholly unexercised? Such were not the views of Christians in the apostolic age. At the period of Stephen's martyrdom there was a fierce persecution against the church at Jerusalem; the great body of the members were dispersed; and we are told that "they that were scattered abroad went everywhere preaching the word." Does any one imagine that it was ministers alone that thus went forth to proclaim the gospel? The apostles remained at Jerusalem, and it is clear that the whole body of the scattered disciples made it their business

to spread the knowledge of salvation wherever they went. They had been compelled to flee from Jerusalem to avoid imprisonment and death; they knew that they were not to run rashly and needlessly into danger; they had been commanded when persecuted in one city to flee to another; yet wherever they went they must publish the gospel, and amid all their privations and all their sufferings they *did* publish it. To have been still and secret in the places whither they had gone, keeping their religion to themselves, would have been the likeliest way to avoid further troubles; but they would brave any peril rather than shun an urgent duty. Does not every Christian of the present age know the same truths as they proclaimed, and does he not, wherever he goes, among his friends, his neighbours, or strangers, find multitudes to whom the knowledge is as important as it was to those to whom it was proclaimed by the scattered disciples? If they found not in their circumstances a reason for remitting the great duty of spreading the gospel, when shall we ever find ourselves so placed as that we shall be justified in standing still?

Throughout most of the epistles addressed to particular churches, or to the believers generally, we find numerous passages which show that private Christians, as well as their pastors, ought to be concerned for the souls of those that are without. We cannot take space to enter minutely upon the examination of these, but there is a passage or two in the general epistle of James to which we would call attention. The first is the striking one in the last chapter; "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." We do not know that any one considers this as applicable to ministers alone; it is evident that the apostle considers the work of conversion, by whose instrumentality soever effected, a noble and glorious one. In the 17th verse of the 4th chapter he says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Now, every Christian has knowledge which, being communicated to others, may be made the means of their salvation; he sees around him those whom, for want of this knowledge, he cannot but regard as in the way to perdition; if he endeavoured to communicate it to them it

might possibly be made instrumental to the salvation of some; if he were constantly thus endeavouring, there is much probability that it would be so instrumental to many. He knows, therefore, how to do the highest conceivable good, and if he does it not his sin is fearfully great.

It is unnecessary to multiply quotations from the scriptures till something is found on the other side; we shall therefore conclude them with that glorious description of the fulness and freeness of the gospel dispensation contained in the last chapter of the Apocalypse—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Does any one suppose that by the expression "the bride," ministers only are meant? The Spirit says "Come," and the whole church re-echoes "Come." It is evidently the duty of every Christian to invite those who are without. "And let him that heareth say, Come." No sooner is one a possessor of the glad tidings than he should endeavour to spread them abroad; all who have drunk of the waters of life should try to bring others to the same fountain. And so will it be when the millennial glory approaches, the gospel invitation will go from one to another, till every inhabitant of the earth shall have heard and obeyed the gracious call.

It is clear, then, that it is the duty of all Christians to seek the salvation of souls around them, and that in neglecting this duty we incur a fearful amount of guilt. It is not, however, the sluggish professors alone who are culpable. There are many Christians who are laudably active in efforts to instruct the rising generation, and to train them in the paths of piety, who never seem to think that adults may demand their care. They live surrounded by men and women who are ignorant of Christ, and walking in the path to destruction; with several of them they are holding frequent intercourse; and yet they never drop a word to warn them of their danger. The habit of looking to the minister for all that is to be done for adults has blinded the eyes of professors to any right apprehension of their duty, and familiarity with the sad spectacle which such persons daily offer to their eyes, joined to the same habit of looking quite away

themselves as the means of bringing has deadened their feelings. Each influences it would seem impossible that those who believe themselves to be rescued from death and to know the way by which they may be saved, should be able to see fellow-creatures hastening to death and yet make no effort to turn them into that way. An eloquent minister, one of the charges of the Rev. Mr. Chester describes the influence of the gospel exercises on the hearts of those who receive it, with reference to those around them. We quote the question to our readers, it is not wholly inapplicable to the majority of professing Christians, yet whether it ought not to be more truly applicable to all. "It is said, 'each in the welfare of the world employs each in the service of God—it makes him an evangelist, his influence or his authority extends; he can no more sit quietly down to enjoy his own privileges, whilst his duties around him are perishing in ignorance and sin, than one who rescued from shipwreck could stand on the shore, and see the company of his voyage sink one after another beneath the waves, without an effort for their preservation.'"
 Christians were rightly to estimate the value of one soul, they would not make excuses for inactivity which they present themselves. Great numbers, no doubt, are deterred by a consciousness of their own inaptness. But the same consciousness determines speaking and acting where worldly interests are concerned.

Would they not here make an attempt to accomplish something at least; they not be disposed to try their inaptness there undoubtedly may want of practice, but if they are engaged in the work, this they would not be complained of even at the very outset the work is less difficult than it appears; of the fulness of the heart the weakness speaketh. Diffidence should be avoided; whatever of trial there be, it is endured; whatever the cross, it is borne. And oh, if out of emptiness, the Christian should have to believe that his efforts were to the conversion of one soul, or to all his mental suffering, all his anxiety and solicitudes, be amply repaid?

If any one who is not indifferent to the good opinion of the world, and yet valuing more the approval of conscience, determines to set out on what he considers to be the path of duty, he may calculate upon provoking sneers and scorn; but of these he will soon learn to think lightly, and probably they will soon cease. Occasional rebuffs he may, however, calculate upon as long as his efforts continue: there will always be some who will meet his attempts to do them good with rudeness. But laying these to the account of their blindness, he will not think them the less objects of his pity; and even if his feelings should sometimes be wounded, he will have far more than an equivalent of delight in the retrospect of labours devoted to the glory of God.

In a former paper we referred to the American Christian, Harlan Page, and urged the importance of efforts being directed to successive individuals. We would now seriously ask of every Christian who may have considered the subject, whether he does not think it a duty to have at all times the conversion of, at least, one sinner, the special object of his prayers and of his efforts? He may teach children or adults in classes; he may distribute tracts from house to house, and converse with their readers whenever he finds opportunity; he may be, and he ought to be, engaged in efforts of a general character; but at all times there should be one sinner, who is the object of his peculiar solicitudes, whom he strives to convince, and for whom he earnestly pleads at the throne of grace. The humblest Christian, whose life accords with the gospel, and in whose heart is the love of the Saviour and the love of souls, may speak with those of his own class in life; and the more elevated our sphere in life, and the greater our knowledge, the more enlarged is our sphere of influence and the greater our responsibility. To whom much is given of him much will be required; but let all fear to make excuses which will not stand the test at the judgment-day; let none plead his diffidence, his reserve, his inability to speak, till he has carefully examined whether one great cause of these is not a guilty shame of the gospel. Why should the Christian shrink from appearing in his proper colours? He that has ten talents is required to use them all; but let it be borne in mind, that he who had but one, and kept it idle, was condemned. If

we feel, we shall find words, we shall excite interest, we shall speak to hearts. We may never be called to exalted spheres of usefulness, but some of those in whose conversion we have been instrumental may make zealous pastors or devoted missionaries.

Would that there were one in every Christian church willing to labour for the glory of God, for the increase of the Redeemer's kingdom, and whose unceasing efforts for the conversion of sinners

were ever associated with fervent prayer. The spirit of slumber could not long rest upon the churches. With the light of such an example before them, the members must all become fellow-helps of their pastor, or lose their title to the name of Christian. Soon the whole nation would be converted, and the light of the gospel sent forth in its native effulgence over the whole earth.

W.

THE OUTLINES OF A SERMON BY THE LATE REV. ROBERT HALL.

Preached at Broadmead, Bristol, Jan. 16, 1831.

FROM NOTES TAKEN BY THE REV. J. EYRES.

It has been observed in the memoir of Mr. Hall, that "extraordinary pathos characterized the religious services in which he engaged." This was particularly the case at the commencement of the year in which he was called from the scene of his important labours to join those "who through faith and patience inherit the promises." The intensity of his devotional feelings, and the fervour of his supplications in behalf of the assembled congregation, as well as the glowing affection and deep solemnity with which he addressed them, as he reviewed the past dispensations of providence, and anticipated some of the probable events of the year now opening upon them, both in relation to them and himself, excited the strongest emotion, and in connexion with the events which immediately followed, made an indelible impression on their minds. Nearly all his subsequent services partook more or less of the same pathetic and solemnly anticipatory character. One of the most impressive of these, of which many of the congregation retain a vivid recollection, was delivered on Sunday, January 16, 1831. The text from which he preached was Deuteronomy xxxiii. 25, "*Thy shoes shall be iron and brass, and as thy days so shall thy strength be.*"

In this discourse he seemed to be preparing his people and himself for that event by which they were to be deprived of their invaluable pastor, and he to be

freed from anguish and sorrow; when his soul, liberated from its chains, and clothed in the Redeemer's righteousness, was to go forth first into liberty, then into glory.

As only a summary of "the application or improvement" of this discourse has appeared before the public, it has been thought that the notes of the sermon, in connexion with the application, would be useful and interesting.

In the introduction Mr. Hall observed—The Jewish church was a type of the Christian church. Hence, says the apostle Paul, after enumerating several particulars, "Now these things were our examples, and they are written for our admonition."

The word *τύποι*, rendered examples, signifies models or types. The various deliverances the Divine Being wrought for his people—the services in which they engaged, and the sacrifices they offered, were for our learning. The promises also which they received, and comforts given them, were designed for us, if we fear God, "that we through patience and comfort of the scriptures might have hope." Let us therefore endeavour to unfold the meaning of these words written by Moses—"Thy shoes shall be iron and brass, and as thy days so shall thy strength be"—and impart from them some consolation.

In doing this we shall make three observations.

I. That the true Israel of God are

called to tread in rough paths, and endure heavy trials.

II. That in the prospect of these things they are apt to be dismayed.

III. That although their trials are great they may expect all-sufficient strength.

I. We shall endeavour to show that the people of God are called to tread in rough paths and experience trials which in an absolute sense are heavy in their nature. Had not his people of old been called to pass through difficult paths, there would have been no propriety in adopting the words of our text. The allusion probably is to the hard soil of the wilderness, through which they had to pass to the promised land. It is called the "terrible wilderness," and "a waste howling wilderness, wherein there was no water." Thy shoes, therefore, says Moses, shall be iron and brass.

This figure we shall take and compare to the trials of God's children. These trials have not been confined to one age or nation. In every age God's children have been peculiarly tried; sometimes their trials have been of a very complicated nature, arising from various sources—from pain of body, depression of mind, family bereavements, losses in business, temptations, poverty, and persecution; so that they have appeared almost too heavy to be endured. Under their pressure Moses wished to die. David said, "Give ear to my prayer, O God, and hide not thyself from my supplications. My heart is sore pained within me, and the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me. Oh that I had wings like a dove, for then would I flee away and be at rest." The language of Asaph is of the same purport—"Will the Lord cast off for ever, and will he be favourable no more?" In the wilderness the Israelites were led backward and forward. Trials attended them through all their journeyings. Look also at our blessed Redeemer, the pattern and leader of his people. Think of his trials and sufferings; and how light are ours when compared with his. Thus, then, my dear brethren, we perceive, by the case of the children of Israel, the promises of God, by the experience of the faithful in different ages, and by him who was in all points tried as we are—that we must expect heavy trials in this world.

II. And now in the second place you will observe, that in the prospect of suffering and trials we are apt to be dismayed. The promise in our text is applicable not merely to the present, but also to the future. It relates not only to the trials we are enduring, but to those we have in prospect. Some we have passed through, others we are now enduring, but there are more in prospect. In reference, then, to anticipated trials, we are too prone to be dismayed and cast down in our minds. This was the case with the children of Israel, notwithstanding the blessings they had received and the promises given them, they were dismayed; though their shoes were to be as "iron and brass" "they were discouraged because of the way."

The Israelites were not alone in this. God's people in every age have been exercised in a similar manner; they have been brought to the last extremity, and have not known what to do. It was in the prospect of trials that Elijah, distressed in mind, sat down under a juniper tree, and requested for himself that he might die, and said, "It is enough: now, O Lord, take away my life, for I am not better than my fathers." And we may be sure that the apostle Paul was the subject of perplexity when he thus expressed his feelings—"And now behold I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city that bonds and affliction await me." Though he did not despair of the grace of God, he was perplexed; though not destroyed, he was cast down. Our blessed Redeemer himself, also, was so dismayed that he prayed that the cup, if possible, might be removed from him.

Then, my dear brethren, recollect, that no new trial has happened to you. It is not an uncommon thing that you should be tried, but such as all who are now in heaven knew something of. They came out of great tribulation. Nor are you to think it strange concerning the fiery trial which is to try you. Be not too much cast down and dismayed in prospect of trial. He in whom you trust is able to make all grace to abound, and work all things together for your good.

III. And we shall now endeavour, in the next place, to show you the ground of your encouragement. For, although your trials may be great, you are to ex-

pect strength that shall be adequate to all your wants. "*Thy shoes,*" says God, "*shall be iron and brass;*" "*as thy days so shall thy strength be.*" The meaning of which is, that all seasonable succour and support shall be equal to the trials and exigences of every day.

Pious men have found this to be the case through all generations. They have had their days of persecution, days of affliction, days of want. They have had seasons of temptation, of darkness, and of duty; but seasonable and suitable strength has been received; their strength has been in proportion to their day; so that they have not really been in want of anything for their good. So it is with the Christian now. His heavenly Father says, "when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." Weep not, then, Christian; be not discouraged at what you have now to endure, or at what you have in prospect; you have more for you than against you. God is with you as your upholder, governor, and benefactor. And as a mother comforteth her children, so will he comfort his people.

You see, then, my dear brethren, that we are not to be over anxious about the future; if you have sufficient for the present, fear not that which may never take place. "Take no thought,"—no anxious, distressing, harassing thought—"for the morrow." Suffer not your minds to be torn asunder by doubt or apprehension. Consider, rather, what is the present will of God, and rest satisfied and content without anticipating evils which may never arrive.

Do not heighten your present sorrows by a morbid imagination. You know not what a day may bring forth. The

future is likely to be better than you expect, as well as worse. The real victory of Christians arises from attention to present duty. This carries them from strength to strength.

Some are alarmed at the thought of death. They say, How shall I meet the agonies of dissolution? But when you are called to die, you will, if among God's children, receive dying consolation. Be satisfied if you have the strength to live to God, and God will support you when you come to die. Some fear persecution, lest at such a season, they should make shipwreck of faith and of a good conscience. "*As thy day is, so shall thy strength be.*"

Consider to what it is we owe our success. If we are nearer our salvation than when we believed, let us not ascribe it to ourselves, to our own arm, but to the grace of God. Not I, but the grace of God with me, enabling me to sustain and to conquer. If we continue it is because we have obtained help of God; we are kept by his mighty power unto salvation. In all our sufferings, if Christians, we are perpetually indebted to divine succour.

Let us habitually look up to God in the exercise of faith and prayer. Instead of yielding ourselves to dejection, let us plead the promises, and flee to the divine word. He has been accustomed to sustain the faithful, and he is the same yesterday, to-day, and for ever. He is never weary. Look to him. They that wait on him shall mount up with eagles' wings, run and not be weary, walk and not faint. Go to him in prayer—cling to his strength—lay hold of his arm. You have a powerful Redeemer. Be strong in the power of his might. Draw down the succours of his grace, which will enable you to go on "from strength to strength, until you appear before God in Zion."

A LESSON IN BIBLICAL CRITICISM.

Dr. Doddridge used to inculcate this upon the students—that the heart must be changed before a man can understand the Bible.—*Newman's Rylandiana.*

PASTORAL VISITS

From the New York Baptist Advocate.

Mr. Jones was the pastor of a church in a small country village. One pleasant morning he set off, as was his custom, to visit the families of his charge. He first entered the house of an humble family, the mother of which was a member of his church; but the father was an irreligious man, and but seldom seen at public worship. He conversed a few minutes with this pious mother, when her husband entered, and, with the well meaning air of a very blunt man, addressed him thus:

"Good morning, sir; happy to see you. I had the pleasure of hearing you preach yesterday afternoon, sir."

"Yes! I observed that you were at church, and was pleased to see it."

"Well, Mr. Jones, I'm a plain man, and you must excuse me if I am somewhat plain in my way of talking. If you always preached as you did yesterday, I should go to meeting oftener. You preached without notes yesterday, and that is what I call *preaching*. When a man goes into his pulpit and *reads* off his sermon, why I may just as well stay at home and read a sermon out of a book."

"I think, myself," said Mr. Jones, "that preaching extempore is on many accounts preferable to reading written sermons, but still extemporaneous preaching will not suit all. I should be perfectly willing to preach without notes all the time if I thought it would be equally profitable to all my people."

"Well," said the man, laughing, "If you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men *read*, instead of *preaching*." After a little further conversation, Mr. Jones bade them good morning, and continued his walk.

The next door he knocked at was that of a lawyer, whose manners and conduct were such as to show very distinctly that he had a most profound respect for himself.

"Good morning, Mr. Jones," said this respectful gentleman, in slow and courteous accents; "I am happy to see you this morning, and have an opportunity

of telling you how much we were gratified with your *forenoon* sermon yesterday" (placing a special emphasis on the word *forenoon*). "That is the kind of preaching which elevates the people; it improves their minds; it cultivates their taste. A discourse *well digested* and *carefully written* is substantial food for the mind. I think if clergymen have not time to *write out* two sermons a week, they had better exchange a little more frequently, so that they will never be under the necessity of preaching extempore."

Mr. Jones was a man of acute sensibilities. He felt such remarks, but under the tuition of his blessed Master, he had learnt self-control. He was sufficiently acquainted with human nature to know the folly of arguing with such a man, and therefore quietly waived the subject, and after a little further conversation, he bade the family good morning, and escaped further pain.

"How do you do, Mr. Jones?" exclaimed a man who was ploughing by the road-side. Mr. Jones raised his eyes from the ground, and kindly responded to the salutation. The farmer was a member of the church, active and useful, but want of humility was his infirmity. Mr. Jones inquired of him if there was anything interesting of a religious nature among his neighbours. "Why, yes, sir," said the farmer; "yes, sir; I think things look more encouraging. My neighbours are more ready to talk upon the subject than they have been for a long time. It appears to me, that forcible appeals to the heart are all that we want now. I know there are some persons who like doctrinal sermons, and I suppose they are important in their place; but the trouble with our people is, that they know their duty, but they won't do it. It is not *enlightening* that they want, it is not *instruction*, but *melting* appeals to the heart, to make them *feel*. This is my view of the matter, Mr. Jones."

"There is certainly some good sense in what you say; but a man cannot *feel*, unless he *believes*. We must convince a man of his danger before he can *feel* it."

"True, sir, true; but if I may be so bold, it appears to me that you preach doctrinal sermons a little too much, Mr. Jones. I have been reading some of Whitefield's sermons lately, and I am taken with them mightily; all heart, sir, all heart. And only see how successful he was. It is really astonishing."

Mr. Jones continued the conversation a little longer, and then went on his way. As he was passing the door of his aged deacon, he thought he would step in a moment. The deacon was eighty years of age, a man of old fashions, and deeply versed in theological lore. The good old man gave his pastor a cordial greeting, for he loved him, but he thought the times sadly degenerate. He took from his shelf a volume of sermons, preached some fifty years ago, and placing it in the hands of Mr. Jones, said,

"There is an interesting volume which I have been reading lately. It is a real treat to me to get hold of good old-fashioned doctrinal sermons. The fact is, Mr. Jones, your modern preachers are altogether out of the way. The *doctrines* are the very marrow of the gospel. And it is *doctrinal preaching* that we want, to enlighten the public mind. Now, I have lived eighty years, Mr. Jones, and have seen the effects of all kinds of preaching, and you may depend upon it, that the great thing needed is, to have men well 'indoctrinated.' I do think it would be a great improvement if you would preach doctrinal sermons rather more. Shall I not lend you this volume, sir? perhaps you would like to look it over?"

Mr. Jones smiled at the *delicate hint* which his good deacon supposed he was giving, and taking the book, endeavoured to lead the conversation to subjects of practical godliness; and, after uniting with his venerable deacon in prayer, continued his pastoral visits.

He walked home to his study, discouraged rather than animated by his morning walk. Hardly had he entered, when a parishioner called who had been for some weeks absent from town. "I have come," said he, "to tell you the good news from Harlow. Oh, they have a most precious minister there. He is the most faithful, active man I ever saw.

He is all the time visiting from house to house. It appears to me that such activity and zeal as he possesses, must be successful anywhere. People cannot be unconcerned, when the importance of religion is urged so incessantly upon them in their houses."

As Mr. Jones did not consider it necessary to enter upon a defence of his views of duty, his good parishioner supposed that he had been rather too obscure in his hints, and was growing more personal in his allusions, when he was interrupted by the entrance of another visitor.

Mr. Henry, who last entered, was a gentleman of sincere piety and a refined mind. He was fond of close reasoning, and shrunk from every thing that was not perfectly in good taste. After the usual salutations, he said, "I had the pleasure, Mr. Jones, of hearing Dr. Simpkins preach last sabbath. He certainly is a most eloquent man. He is a most indefatigable student. You always find him in his study. I understand that he generally studies twelve hours a day. And now he has risen to be one of the most eminent men in the country. How wretchedly those ministers mistake, who fritter away their time by running about from house to house. There is the minister of Harlow, for instance; they say he is a very friendly man, and talks very pleasantly in the family, but it is no matter what text he takes, he always preaches the same sermon. The men who live in the study, and will devote their energies to the pulpit, are the men who do the most good."

Now Mr. Jones, though he loved his study, thought it his duty to devote a portion of his time to pastoral visitings; and as the two visitors eagerly engaged in dispute, he pleasantly suggested to them the propriety of embracing some other time and place for the discussion.

As they withdrew, Mr. Jones resolved, as he had done a thousand times before, that he would do that which appeared to him to be right in the sight of God, and most for the spiritual good of his people, and leave others to think and say what they pleased.

REVIEWS.

A Treatise on Baptism, designed as a help to the due improvement of that Holy Sacrament, as administered in the Church of England. By the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: Price 5s.

Reply to Remarks on Mr. Carson's Treatise on Baptism, contained in a Note in Mr. Bickersteth's late Work on the same subject. By ALEXANDER CARSON, A.M. Price 1s.

WE are not of those who deprecate controversy. Many as are the incidental evils attending it, truth must eventually be a gainer by it. As long as error is in the world there must be controversy. There is scarcely a truth in the whole range of divine revelation that is not disputed by some opponent error, and few are its doctrines or precepts respecting which some discrepancies of opinion are not maintained, even by those who make the Bible the standard of truth; but what seems particularly surprising is, that on a subject so plainly stated as Christian baptism, respecting which the precept is so distinct, and the recorded instances of its administration so numerous, there should be different views entertained. And yet how various and opposite are the sentiments held respecting this institute, from the high school of Oxford down through every intermediate grade, to the total rejection of it by the Society of Friends. Now, Truth is one; the number of mistakes, therefore, on any given point, must be equal to the number of opinions extant on that point, minus one. Where, then, among all the differences respecting this ordinance is the truth to be found? This is an interesting inquiry, which deserves more attention than is generally given to it, and we are glad to see public attention turned towards it. We may be told, that there are subjects of far greater consequence. We admit it. But if it be inferred that discussion on this subject is a waste of time, that it is of slight importance what opinions are formed, or what practice prevails in relation to it, we demur. We think that great and important principles are involved in this controversy, that right views of Christianity itself are connected with it.

With the warmest feeling of affection to all "who love our Lord Jesus Christ in sincerity," we should still be unwilling to merge this point of difference, and for the sake of a greater apparent unity to sink that denomination, the distinguishing peculiarity of which is the immersion of believers only, on a profession of their faith in Christ. If baptism is to be regarded as a mere temporary rite, suited only to the twilight of the Christian dispensation, and designed, like the ceremonies of the law, to be superseded by the increasing light and spirituality of the gospel, then the sooner the church throws off this incumbrance the better. If baptism be a transcendent grace, imparting, when administered by "authorized hands," regeneration and justification, or if it brings our children into the covenant of grace, and seals to them its blessings,—then let us no longer deny to our beloved offspring, an estimable boon, nor leave them "to the uncovenanted mercies of God." But if baptism be enjoined by the great Lawgiver of the church as a permanent institution—if it be the appointed act of Christian profession, restricted to those who give evidence of "repentance towards God, and faith in our Lord Jesus Christ,"—designed to draw a marked boundary between the church and the world, and to exhibit impressively some of the great saving truths of the gospel, then let that denomination which has taken its stand on these views hold them prominently forth, and with fidelity discharge its vocation. We confess, we do not see how the spirituality of the kingdom of Christ can be adequately maintained in connexion with infant baptism; nor how the authority of Christ can be duly regarded, if his institutions be superseded by an attempted refinement on the arrangements which he has made, or if, in compliance with custom, or in deference to human enactments, an alteration be effected in the mode of their administration. Trifling, therefore, as it may seem to some, whether the initiatory rite of Christianity take place in infancy or in adult age, whether the subject of it be voluntary or unconscious

in its reception, whether little or much water be used, we repeat it, principles of high and vital importance are involved in this controversy.

It is not with regret, then, that we see the subject agitated. We do not blame Dr. Pusey or Joseph John Gurney for having advocated each his own views and practice. We are not sorry that the controversial works of men so highly and so justly esteemed as Dr. Wardlaw and Mr. Ewing should have called forth the ample erudition and acute criticism of Mr. Carson; or that the latter polemic should have been again summoned to repel an attack made with more vivacity than force by an auxiliary of Mr. Bickersteth.

The work of the last-mentioned gentleman, which is placed at the head of this article, is not strictly and directly of a controversial nature. It is addressed not so much to opponents as to those who hold the same views with himself. It supposes its readers to be members of the Established church, satisfied with its constitution, its doctrines, and its forms; and these it is his object to instruct on the subject of baptism. The pious author of this treatise is well known to the religious public, and especially to that section of the Establishment called evangelical, by the many works of a practical and devotional kind which, for a course of years, have succeeded each other from his pen at short intervals. The esteem in which these writings are held is intimated in no equivocal manner by the number of editions through which they have passed. The work before us is to be considered as the completion of "a series of works commenced in 1815, to promote the practical improvement of the means of grace."

But though controversy is not the direct object of Mr. B., it was almost impossible that in such a work he should avoid it. And we are bound in the outset to say that, whatever we think of his arguments, a Christian spirit pervades the whole. There is no bitter invective, no rancorous expression. He writes as a Christian, mistaken, we think—sadly mistaken, on some points, but still, fervent in piety and charitable in feeling. If, therefore, in discharging our official functions, and passing a judgment on the work, we are free in our strictures, it must not be imputed to any want of respect for the excellent author. We

must do justice to truth, as well as to Mr. Bickersteth.

Between the transcendentalism of Puseyism, and the position occupied by the Baptist denomination, there is a wide space;—a region possessed by those varying systems which agree in assigning some great virtue to baptism, and differ only as to the amount of grace conferred by it. Even evangelical dissenters who practise paedobaptism are not agreed here; nor, among other dubious matters, is it easy to ascertain from them whether the whole quantum of efficacy pertains to this rite when its subjects are the offspring of ungodly parents, or whether the piety of one or both is actually necessary. Now the whole of this region, extending as far as the opus operatum, seems to us a land of dreamy shadows. The wonderful blessings and graces which are said to inhabit it, appear to us flitting about as unsubstantial ghosts. There are those who believe in them, and say that they can see them, though their descriptions materially differ; but we have looked again and again, and have been able to see nothing but rolling mists and fleecy vapours, to which imagination may give shape and form.

Mr. B. appears to be much nearer the transcendental point than any dissenting paedobaptist. But though we have made no small effort to ascertain the exact nature and amount of that blessedness which, according to our author, is conveyed by the baptism of infants, our attempt has been fruitless. That it does convey some great and distinguishing grace Mr. B. repeats incessantly, and in strong terms, throughout the whole treatise. One chief object which he has in view is to enhance the value of baptism, to awaken the torpid indifference which, he thinks, prevails on this subject, and to excite in the minds of all churchmen who have received this rite from a "rightly ordained minister," a proper view of that stupendous blessing which they too unconsciously possess.

The following are specimens of the manner in which Mr. B. speaks of baptism. It is "a first step in our passage from this evil world, and a first great change introducing us to the experience of the Christian life."—p. 5. "Baptism was appointed to bring all nations visibly and manifestly under the covenant of grace," and to "admit them to be mem-

bers of Christ, children of God, and inheritors of the kingdom of heaven."—p. 12. "It is a divinely appointed means towards our salvation," which "it is a great sin to disregard."—p. 25. "It is the first step to the restoration of the divine indwelling, God in us and we in God."—p. 44. "The privilege precedes the duty, the justification goes before the sanctification."—p. 45. Still alluding to baptism—"We must not empty the sacraments of grace, and make them a mere sign."—p. 48. It is attended with "*a manifested presence* (i. e. of Christ) full of power, and grace, and blessing. The Holy Ghost is the great communicator of this presence." And this manifested presence of Christ brings an "*overflowing grace*"—"a *fulness of truth*," and his "*prevailing intercession with the Father*." "*Restored communion with God*," with "full blessedness for this life," and "blessedness for eternity." "Were there nothing in baptism but our Lord's connecting it as he has done with his presence, &c., oh, how grateful ought we to be for this ordinance."—pp. 56–61. It is "the sign and means of regeneration."—p. 63. Jesus "appoints baptism as his own rite for bestowing this unspeakable gift," i. e. the Holy Ghost.—p. 75. "Baptism is the sign, the means, and the pledge, of this forgiveness," i. e. of sin.—p. 85. "*The seal of assurance of a personal share in the covenant of God's love* is hereby given."—p. 86. "It places our children on the vantage ground of God's covenanted love."—p. 88. It is "a holy mystery—ordained—to apply to us personally the rich blessings which he has provided, to be a pledge of his love."—p. 91. "Before an infant can have done any good work whatsoever, here is a precious ordinance of God's free love, translating it from nature to grace."—p. 116. "Regeneration is, by baptism, to the faith of the Christian parent in God's promises to his seed, assured to the child."—p. 60.

Now to these strong assertions and implications of the great blessedness attending the baptism of infants, there are two objections. The first is, that they are unwarranted by scripture: there is not a shadow of evidence there that regeneration, or pardon and acceptance with God, and adoption into his spiritual family, ever exist unconnected with faith in our Lord Jesus Christ, personally exercised, and not by sponsors. Nor is

it enough to say that there is no evidence to support such assumptions; they are entirely at variance with the whole tenor and genius of the gospel. The other objection is, they are equally opposed to facts. Compare those who have been baptized in their infancy with others as they grow up with them; is there any difference apparent? What signs of regeneration are exhibited; what evidence is afforded of their being "members of Christ, and children of God"? Where now are the "seals of the covenant"? what is become of the blessings they inherited? what title can they produce as "inheritors of the kingdom of heaven"?

Mr. B. seems to be aware of some difficulty here; and he makes concessions which appear to us to nullify all the magniloquent eulogiums which he has passed on infant baptism. "All the blessing is received through faith."—p. 48. And all the blessing of "Christ's manifested presence," of which so much was said, must be realized "by faith."—p. 62. And "hope follows faith"—"and love."—p. 63. And what have these to do with the baptism of an unconscious babe? "It has pleased our merciful Saviour to make them (the sacraments) *effectual means of grace* to the believer."—p. 70. "Those who really believe are truly grafted with Christ and bear fruit. St. Paul thus states it to the Galatians, '*Ye are all the children of God, by faith in Christ Jesus*.'" "The child must be brought by the parent or sponsor, in the faith of God's promises to children, and trained up in the faith for his service, and by personal faith and penitence manifest completed regeneration, or baptism saves not." As far as these statements are scriptural, how opposite are they to the terms applied to baptism which we have already quoted. And, after all the blessings received in "baptism," Mr. B. acknowledges that we see "the chief proportion of those baptized growing up in sin, and living afar off from God."—p. 90. And speaking of the effects of the new birth, he says, "These are not the effects, unhappily, and through man's unbelief, that we see invariably, or generally in the baptized."—p. 156. What then is become of the blessings received at baptism?

We have read with care the chapter entitled "*the Connexion of Baptism with Spiritual Regeneration*," and are com-

pelled to pronounce it a heap of inconsistencies, distinguished by bad logic and worse divinity, except only when Mr. B. breaks from the trammels of the Prayer Book. Every argument is destroyed by a concession. He wishes to make infant baptism a great, a wonderful thing, the blessings of which cannot be adequately expressed; and yet he acknowledges that without subsequent faith it is—nothing! Baptism has already conferred great grace—and yet it is uncertain whether the babes received any grace at all, as their future conduct may prove them graceless and unregenerate. The fact is, Mr. B. has set himself a task which he cannot accomplish, that of reconciling the evangelical truths of the gospel with the semi-papery of the church formularies, and hence so much contradiction and mystification. He is placed between the horns of a dilemma, and the doublings and shiftings to which he is compelled to have recourse are in order to escape being pierced by one or the other.

We confess, we were not a little surprised at the determined manner in which Mr. B. defends, not only the objectionable parts of the baptismal service, but the very worst parts of the Church Catechism. Many pious churchmen have wished that "the expressions in the catechism and baptismal service might be so changed as to leave it doubtful whether the spiritual blessings were really obtained." Such a change Mr. B. deprecates in the strongest manner. "Our service," he says, "would be no longer a spiritual service. (!) Doubt and wavering is strongly condemned in the scriptures, and our services now, in their right use, are far removed from that wavering faith which gains nothing. *'Let not that man think that he shall receive any thing of the Lord.'* James i. 6, 7." "And for ever blessed be our God, that our Reformers had that faith in God's words, not to flinch from the full statement and exhibition of the riches of his grace."—pp. 196, 197. So then, at the very time when, according to Mr. B.'s own acknowledgment, no saving grace has been conferred, "the chief proportion" of those baptized becoming ungodly characters, they are still to be pronounced the partakers of saving grace; and in the mouths of thousands and tens of thousands, Mr. B. would put a falsehood of the most pernicious kind! How can we account for this? The

more glaring the error, the more determined is Mr. B.'s defence, and the louder are his plaudits. Is it in order to conceal their shame and their unsightly appearance that he is anxious to put on "the more uncomely parts" of his system "the most abundant honour"? Or is it to suppress a feeling that must not arise in the mind of a true churchman, that, like the school-boy passing through the church-yard, he "whistles aloud to keep his courage up"?

There is, through the whole of this treatise, a strange mixture of fervent piety with an inordinate attachment to the rites and services of a church which still retains too much of the papal leaven. Stranger misapplications of scripture, and a more resolute determination to make them speak a meaning which they never intended, we scarcely ever remember to have met with in the work of a man eminent for piety and integrity. There is also a great looseness of statement, and inconclusiveness of reasoning. And how, with so little matter, Mr. B. could make a book so large, we marvel. But baptism is tacked on to almost every thing in the Old and New Testaments; it is placed in all possible aspects; like a multiplying glass it has numerous facets.

It is seriously and deeply to be deplored that, at such a time as this, Mr. B. should have employed such language, and have gone so near in the wake of those who advocate baptismal regeneration. His evangelical remarks will be forgotten, while the countenance which he has apparently given to the popish doctrine of sacramental efficacy will be, we fear, too eagerly caught at.

Mr. B., who does not speak harshly of the Baptists, considers them of some use, though they "virtually set aside the reality of divine grace in that ordinance as an object of faith; yet, as Mahomet was the rod of Christianity, charging them justly with infidelity, because they were idolatrous; so Baptists rebuked the opus operatum of popery and formality, by teaching the responsibility of man in regard to baptism."—p. 166. Mr. B., however, has a rod in pickle for them. He afterwards tells us, that by denying the validity of infant sprinkling as an ordinance of Christ, they are chargeable with "refined self-righteousness, and a magnifying unduly of the outward service."—p. 293. This is singular; they are blamed for making

of it, and equally culpable in much of it. Nor is this all; he accuses them with being so in this outward ordinance, that is, and thought, and strength," to the defence of this peculiarity instead of being given to add to (Christ's) kingdom and glory."

This, if true, would be an in-
rightly charge. But is this sub-
stant introduced in their ministra-
tion? they so frequently engage in this
reply except in reply to some at-
tack have they built no places of
established no schools, under-
village labours, been lost in the
field? Still we trust the re-
sponse was kindly made, and as
they were willing to take it.

Mr. B. has addressed a page or
monition to us, will he in re-
sponse to a Christian brother, "suffer the
exhortation"? Will he allow
himself to be led in the name of truth
y, to take heed how he gives
credit to the soul-destroying doc-
trine of baptismal regeneration, by
nearly the same terms as those
of this pernicious tenet? Will
us to beseech him conscientiously
review his practice of teach-
ing those who were sprinkled in their
infancy that they were then and
were "members of Christ, child-
ren, and inheritors of the king-
dom of heaven;" lest he should be
negligent, and with mistaken
ing in cherishing a strong de-
sire which may ruin the souls of
many of his fellow-creatures? And,
will he bear with us if we ask

if he has not, in addressing
of a church in which the semi-
Oxford is rapidly and increas-
ingly denounced this growing
stronger and more distinct
and whether he has discharged
his duty as a "watchman on the walls
in neglecting on such an ap-
propriate occasion, to give a warning,
faithful, of the coming danger?

be recollected by many of our
generation a few years since Mr. Car-
son had a work on the mode and
of baptism, in which he consci-
entiously those arguments of Mr.
and Dr. Wardlaw which, from
baptist reviews, had received
the most commendations. Who, Mr.
Carson, but few persons at that

time knew: but it was soon perceived
that his production was the work of a
master mind, characterized by great
clearness, force, and independence. The
investigation of the terms βαπτίζω and
βαπτισμός was a beautiful specimen of phi-
lological reasoning, exhibiting no ordi-
nary proficiency in the philosophy of
language, combined with extensive Greek
reading, and a singular acuteness of criti-
cism. This work has now been for
some years before the public, during a
part of which time the controversy on
the meaning of these words, and the pri-
mitive practice of baptism, has been, by
peculiar circumstances, brought promi-
nently forward, and has engaged very
warm discussion; but Mr. C.'s work has
as yet received no reply, farther than
the fight-and-run remarks of an anon-
ymous reviewer. Mr. Bickersteth, de-
clining personally to break a lance with
such an antagonist, attacks him by proxy.
In a long note his anonymous friend pro-
fesses to confute Mr. C. by his own rea-
sonings. He aims his blow with not a
little confidence and with some dexte-
rity, but he is wounded by the recoil of
his own weapon. The views of this
writer, who repudiates Mr. Ewing's fan-
cies, we shall state in his own words.

"The churchman, on the other hand, allows
that to dip is the primary and almost constant
meaning of the word in classic authors. He
further admits, that probably, if not certainly,
in some of the scripture instances, and possibly
in all, immersion was practised. But he be-
lieves, that when once the word was regularly
applied to the ordinance of Christ, it received a
new and more important element of meaning,
and that thenceforward one specific mode was
no longer essential. He sees that in scripture,
dipping, pouring, and sprinkling, are all vari-
ously used as signs of spiritual cleansing. He
knows that in ceremonial observances Christ
has enjoined regard to decency, comeliness, or-
der, and convenience. He is aware that total
immersion, in colder climates, and tender age,
is less convenient. He believes that Christ has
given to his church authority, in precisely such
points of outward order, to appoint, under vary-
ing circumstances, as the Spirit of wisdom
shall teach and suggest. He therefore concurs
fully in the arrangement of the church in this
land, by which dipping is proposed as the stand-
ard mode, the more primitive and fully signifi-
cant, but in which, for seemliness or safety,
pouring is expressly appointed in certain cases,
and sprinkling practically allowed in all."

On each of these particulars Mr. Car-
son animadvert with great justice and
effect. Every paragraph in reply fur-
nishes a specimen of the clearness with
which he at once detects a fallacy, and

the vice-like grasp with which he seizes and holds an opponent till he has completely disarmed him.

Mr. B.'s proxy then attempts to prove that, because Mr. Carson has shown that βαπτω, primarily meaning to dip, has acquired the secondary sense of dyeing, and that without reference to mode, therefore that βαπτίζω came to denote performance of the Christian rite in any manner. In this reasoning, however, Mr. C. shows there is an essential defect—"Use has actually conferred the alleged meaning on βαπτω—use has not conferred the alleged meaning on βαπτίζω." He then proceeds, "step by step," in a most effective manner, to disprove the inconclusive reasonings of the author of the note.

Mr. Bickersteth's friend then endeavours to extract an authority for the baptism of infants from "the commission," and to turn Mr. C.'s argument against himself; but the attempt is repelled in a manner so complete, and its author is pressed so forcibly with the absurdities of his reasoning and his statements, that we cannot conceive how an opponent, of an ingenuous mind, can read these strictures without the blush of shame.

Notwithstanding the length to which this article has extended, we must quote one passage as a characteristic instance of that glowing language of virtuous indignation with which the eminently honest mind of Mr. Carson treats the trickeries of party controversy.

"In fact," says my opponent, 'the commission of itself, waving other arguments, rather implies that it excludes infant baptism. Taken in the narrowest sense the words allow, it commands all disciples to be baptized. Now a disciple is simply a learner. And the infants of pious and believing parents are, from their very birth, learners of Christ; they are by providence placed immediately under the teaching of those who are themselves taught by Christ, and who are his appointed channels for imparting divine truth to them. They are, in the strictest sense of the word, μαθηται. Learners they are by the necessity of their age and by the privilege of believing parents, learners of Christ. To shut them out of the ordinance is, then, to reject those whom Christ has himself included.' Of all the extravagancies that I have ever met with in controversy, this is the most extravagant. Newly-born infants are scholars in the school of Christ!!! Sir, they are not scholars in any school; they know nothing of Christ, and can learn nothing of the things of his kingdom. A disciple and master, or teacher, are correlative terms, and in the very nature of things every disciple virtually recognizes the master as fit to teach. Newly-born infants are not fit to understand a teacher or any subject, and cannot be

disciples in any sense. But to say that born infants are disciples of Christ is common sense. Do they know as Christ more than they do of Mahommed? the writer produce a single example of his assertion? Is there any instance of newly born infants are called the disciples of Christ? Is there any instance in which born infants are called the disciples of a teacher? Who were the disciples of Jesus, of Plato, and of all the ancient philosophers? were they not persons who were their teachers, and received their doctrine? Who were the disciples of Baptist? were they not persons who were in him as a teacher sent from God, and who were called to his doctrine? Who were the disciples of Christ when he was on earth? they were not the persons who believed in him, but those who followed him as their teacher? Was the birth of Cain as it ever heard that a born infant was called the disciple of Cain? Does this writer suppose that we will make mere assertions as proof? Why does he justify the alleged meaning by example? Is it not as legitimate to say that a new-born infant is the disciple of Plato as it is to say that he is the disciple of any of the philosophers. He might as well allege that they are mathematicians, or astronomers. I meet the objection then, not only as false, but as fanatical, and outside the usual bounds of fanaticism. I am indignant, because it manifests a determination to hold a tenet, not only by forcing it, but by sacrificing common sense; I reject it as from the ravings of insanity. I will answer by the same argument, and I will answer by the same argument, but I cannot put down extravagance exposing it. I solemnly declare, that I am obliged to write in this respect to a thing recognized by Bickersteth; but I cannot expose madness by showing it to be madness. I am a simpleton, who answered as if he knew the thing that he was asked. After so long I asked him if he understood Greek; was his reply. I then said, 'Paddy, ever in the moon?' 'O aye,' said Paddy, with the utmost gravity of countenance. I said, 'poor Paddy no further: and what a man to the man who asserts that newly-born infants are scholars in the school of Christ? can see no more sanity in this than I see in the assertion of innocent Paddy. I have no assertion to the reprobation of sober mankind. Had such an assertion been the defence of an unpopular truth, the author would be hooted out of society. But great are their advocates in all their wilds! You could not put the Faquirs to the land of the Faquirs. It is only the assertion of unpopular truth who are obliged to be aware of common sense.

"Were it at all necessary to my argument, it would be easy to show, not only that the word disciple implies teaching in the capability of learning in the disciple, but that it is applied to the followers of Christ, the followers of the philosophers; implying that they have received his distinction, and submit to his laws. A man can learn much from the philosophers

iple. To be called a disciple not only to have learned something, but to have learned the doctrine and to have submitted in all things. But I do not need this, pass it.

er satisfy my conscience that as are disciples of Christ, he is of a considerable part of the disciples of Christ. Nothing is so untrusty in which I reside as to infants. Men will not understand her way than as denying in have no pleasure in being old; still less in being disliked of God. But I cannot as in order to please men, nor even among Christians. I do: I do not wish to lose both

worlds. What Christ has shown me in his word, I cannot conceal nor pervert: I must not be ashamed of his word more than of himself. I fight for no church, for no party. I do not make even my past attainments my standard; I am willing to advance or recede, as I am made to hear the word of command. When Christ says 'Go,' I will go; when he says 'Come,' I will come. If any man can show me wrong in anything, I shall be swift in changing my course. Truth is my treasure."—pp. 26—29.

We shall only add, that it gives us much pleasure to find that Mr. C. intends soon to publish an enlarged edition of that masterly work to which the note refers. The first edition, we believe, has long been out of print.

BRIEF NOTICES.

as Cranfield. By his Son. & Co. 16mo. pp. 303.

are of the intrinsic worth of which has been waiting for examinations, it would have grieved us the recommendation which it not often peruse a work more and instructive incidents. It perverse and mischievous had, running away from his aping through various scenes of going into the army, suffering the countering the dangers pertaining of Gibraltar during the celebration of the fortress, and at length returning to his father's house. There, the power of divine grace are conversion; and straightway, the crudities of religious sentiments as zealous in the service of been determinate in his rebellious amount of good that may person whose station and although no peculiar advantages, is a narrative of his subsequent dependent on his daily labour for himself and his family, he engaged energetic exertion, establishments, visiting the poor and ignominiously raising Sunday-schools in the wretched parts of the accruing with his pastor, Mr. estimate of the useful tendency, we adopt his earnest desire cause those in the Christian greater opportunities and talents, to blush that they are so for the salvation of souls; and individual who reads it to imitate rests from his labours, and his him."

Memoir of the Rev. Edward Payson, D. D. late Pastor of the Second Church in Portland, United States. By the Rev. Asa Cummings. Reprinted from the ninth American Edition, 1835. London: imperial 8vo. pp. 166. Price 3s. 6d.

THE mental characteristics of Dr. Payson were extraordinary, and the diligence with which they were cultivated great; but the quality for which he was most distinguished was, that his heart was so completely the heart of a Christian minister. His whole soul appears to have been absorbed in his work, and in those devotional exercises which are the best preparatives for its performance. The skillful portraiture of this great and good man which Mr. Cummings has furnished, deserves to be studied by every pastor and every evangelist in the four quarters of the world. We congratulate our brethren on its appearance as a portion of Ward's Library of Standard Divinity.

Poems by a Slave in the Island of Cuba, recently liberated. Translated from the Spanish, by R. R. MADDEN, M. D. With the History of the Early Life of the Negro Poet, written by himself; to which are prefixed two Pieces descriptive of Cuban Slavery and the Slave Traffic, by R. R. M. London: 8vo. pp. 188. Price 9s.

DR. MADDEN having resided some time in Cuba, has had opportunities of acquainting himself with the state of the slave population in that island, and of the laws of the Spanish Colonies relating to slavery. In the Appendix to this volume, he gives much information on these subjects in prose; and in the introductory part he depicts "the slave merchant" and "the sugar estate" in two respectable poems. The negro poet, it appears, has been released from slavery by some literary gentlemen at the Havanna, whose attention had been attracted by

his pieces. The account which he gives of his early life may be true; but there is nothing in the history to lead us to receive his statement with implicit confidence. Dr. Madden regards it as the most perfect picture of Cuban slavery ever given to the world, and speaks highly of the poems in their original Spanish, which, in the English dress with which he has invested them, occupy about twenty pages.

Voyages and Travels round the World, by the Rev. Daniel Tyerman and George Bennett, Esq., deputed from the London Missionary Society to visit their various Stations in the South Sea Islands, Australia, China, India, Madagascar, and South Africa; between the years 1821 and 1829. Compiled from Original Documents, by JAMES MONTGOMERY. The Second Edition, corrected; beautifully illustrated with Twenty-six Engravings. London: 8vo. pp. 288. Price 7s.

THE directors of the London Missionary Society did wisely in sending out a deputation to visit the distant scenes of labour in which their agents were employed, and in availing themselves of the opportunity afforded on its return to interest the public, by an account of their stations blended with a lively personal narrative. It is now ten years since the last of the transactions recorded took place; but, though subsequent information has deprived the work of a part of its attractiveness, there is so much in it of permanent value, that it well deserved to be republished. The economical form in which it is now printed, in double columns on a very large page, adapts it for extensive circulation. It will be acceptable, we doubt not, to the friends of missions in general.

A Help to the Unlearned in Reading the Scriptures. By a Clergyman, A.M. Romans and Galatians. London: 8vo. pp. 86. Price 2s. 6d.

THE writer, who modestly disclaims any pretension to originality or literary fame, has endeavoured to produce a plain, brief, and cheap interpretation of the epistles to the Romans and Galatians, for the use of the young and the poor. Of course, those who have studied these epistles sufficiently to have made up their own minds as to the meaning of their various paragraphs may expect to find that on some points his views differ from their own, and will think that he does not always bring out the full sense of the inspired phraseology; but the large class of readers who find themselves incompetent to assign any meaning to many of the passages, or to trace in them any connected argument, may derive from the paraphrase given in this small work material aid. The author occasionally refers to Doddridge, and it is very much in the spirit of Doddridge that he has written.

The Protestant's Armoury; being a Collection of extracts from various Writers on the Church of Rome, chiefly designed to show its Apostate, Idolatrous, and Anti-Christian Character. Compiled by a Lay Member of the Church of England. London: Seeley. 8vo. pp. 501.

A LARGE collection of extracts from bishops and other writers belonging to the church of England, on the apostate character of the

church of Rome—the idolatrous character of the church of Rome—the antichristian character of the church of Rome, and kindred topics. The design of the whole is to show that the Romish church is not a branch of the true church, but “an apostate, idolatrous, and anti-Christian community; neither holding the Head nor retaining the fundamentals of Christianity.” We presume that the compiler is not an advocate for the doctrine of apostolical succession; but be this as it may, controversialists who wish to enter the lists against The Church, as by law established, will find in this Armoury some quivers full of good arrows ready for their use.

The Believer's Daily Remembrancer: or Pastor's Morning Visit. By the Rev. JAMES SMITH, Author of “The Messenger of Mercy,” “The Love of Christ set forth,” &c. Second issue of Seven Thousand. Cheltenham: 32mo. pp. 381. Price 2s.

THREE hundred and sixty-six short pieces on sentences and parts of sentences occurring in the scriptures, intended for the use of plain Christians, and adapted to call to their remembrance salutary truths.

Important Truths in Simple Verse: being a Collection of Original Poems on Religious and Miscellaneous Subjects, for the use of Young Persons. London: Souter, 16mo. square, pp. 152.

THESE pieces, the preface tells us, “make no pretensions to compete with the inimitable productions of Dr. Watts, or the scarcely inferior poems of Jane Taylor.” The author under-estimates them: some of the compositions are in our judgment worthy to rank with the best that ever proceeded from the pen of either of those ingenious and useful writers.

Stories of the Animal World: arranged so as to form a systematic introduction to Zoology. By the Rev. B. H. DRAPER. London: Dutton and Clark, 16mo. square, pp. 464.

THE portion of natural history which relates to mammalia, birds, amphibious animals, fishes, insects, and worms, is illustrated here in a series of conversations which will be to the young at once interesting and instructive. Numerous wood-cuts enhance the value of the volume.

Fisher's Historic Illustrations of the Bible. Division II. Price 9s.

THE plan of this elegant work was described in our number for October. The contents of this second division are quite equal to those of the first. The subjects of the engravings are, The Expulsion of Ishmael—The Affliction of Jephthah—The Healing of the Lame Beggar—The Meeting of Boaz and Ruth—The Presentation of John Baptist's head—Burnt Offerings in the Wilderness—Nathan's Application of his Parable—The Pestilence—The Syro-Phœnician Woman—The Death of Sapphira—Rebecca at the Well—The Descent from the Cross.

The Turkish Empire, Syria, The Holy Land, Asia Minor, &c. Illustrated by W. H. Bartlett and Thomas Allom, with Descriptions by John Carne, Esq. Part I. Price 2s.

IF the preceding work may be called Historic Illustrations, this may, with at least equal pro-

termed Topographic Illustrations of the countries whose scenery it describes in which the patriarchs travelled postles proclaimed the tidings of salvation of this kind are in our view valuable than fancy pieces; and by the with which those before us are executed, will be gratified while the understanding.

Italy, and Greece, Illustrated. In 5 of Views from Drawings on the Spot. L. Leitch, Esq., Col. Cockburn, and Irtom. With descriptions by the Rev. G. right, M.A., Author of "Life and Campaign of the Duke of Wellington," "The Meander Illustrated," &c. Part I. Price

1 of the Council of Five Hundred at the Church of Santa Maria del Carmine, the Round Tower at Oberwesel, the old Castle of Itri, and the city of Cornish the painter and his ally the en-enth as fine subjects as can be imagined splay of their powers; and the artists rks are presented to the public in this ave done them justice.

THOMAS SCOTT'S *Commentary on the containing the Old and New Testaments ing to the Authorized Version; with ex-very notes, practical observations, copious al references, indexes, &c. Every Part shed with a highly finished engraving on rming a series of views of the principal mentioned in Scripture, from Drawings n the Spot. Part I. London: Imp. Price 2s.*

ing that another edition of this work sel as on the point of appearing in parts, we shall defer our observations ve an opportunity of fairly comparing other.

ntific and Literary Treasury; a new-pular Encyclopedia of the Belles Let-ndensed in form, familiar in style, and in information; embracing an exten-ge of subjects in Literature, Science, rt. The whole surrounded with Mar-Vots, containing concise Facts, with riute observations. By SAMUEL MAUN-luthor of "The Treasury of Know- Biographical Treasury," &c. Lon-olscap 8vo. pp. 832. Price 10s. cloth.

sim that no credit is to be given to s is not applicable to this volume. It a Treasury, and to many an inquiring n would be of inestimable value. It include geography, biography, or his- on subjects related to science, art, ral literature, it will be an excellent for a large encyclopaedia, and to those access to a voluminous work of the ll prove a convenient hand-book. The hich it is printed would not suit per- eyes are losing their natural con- at it concurs with the power of con- possessed by the author to the pro- a work more comprehensive than any : we have seen which can be procured ne number of shillings.

V.—FOURTH SERIES.

The Little Magazine, for Young Readers of every Denomination, 1840. London: 32mo. pp. 376. Price 1s. 6d. bound.

THIS volume would have obtained a place in our list of Recent Publications Approved, had it not been for the religious articles: but the endeavour to make the religion acceptable to all denominations has issued in its deprivation of what we regard as essential to its nature. In the piece entitled "What is religion?" for example, the answer is such as might suffice for a young angel, if one could be found, but would totally mislead a sinful child of fallen man.

Juvenile Anecdotes, founded on Facts. By PRISCILLA WAKEFIELD, Author of "The Family Tour," "Juvenile Travellers," &c. A new edition. London: Darton and Harvey. 24mo. pp. 249.

TALES for young people, intended to inculcate virtue, but "after the rudiments of the world and not after Christ."

RECENT PUBLICATIONS

Approved.

The New Testament of our Lord and Saviour Jesus Christ. With notes critical and explanatory. London: Price 9d.

Hours of Thought; or, Poetic Musings. By J. S. HARDY. London: 12mo. pp. 172

The Commercial Young Men of England. The System of Late Hours of Business; and its Moral, Intellectual, and Physical Evils Considered. By the Author of "Mental Culture." Second Thousand. London: 12mo. Price 6d.

Summer Rambles and Winter Amusements, embracing Conversations on History and the Productions of Nature in Different Countries. By A Clergyman's Widow. London: Darton and Clarke. 18mo. pp. 192.

Nonconformity within the Church. A Letter of Expostulation, addressed to the Rev. Thomas Spencer, M.A., Perpetual Curate of Hinton Charterhouse. By SIR CULLING EARDLEY SMITH, Bart. London: Ward and Co. 12mo. pp. 12.

The Works of Josephus. Translated by W. WHISTON, A.M. Part 8. Price 2s.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From drawings by W. H. Bartlett. Engraved in the first style of the art, by R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c. The literary department by N. P. WILLIS, Esq. Part 9. Price 2s.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XVII. Price 2s. 6d.

The Union Tune Book; being a Selection of Psalm and Hymn Tunes, suitable for use in Sunday Schools and Congregations. Arranged by Mr. T. CLARK, Canterbury. Part III. London: (Sunday School Union) Price 1s.

The Union Harmonist, a Selection of Sacred Music, consisting of Original and Standard Pieces, Anthems, &c., suitable for use in Sunday School, Congregations, and Musical Societies. Arranged by Mr. T. CLARK, Canterbury. Part VIII. London: (Sunday School Union) Price 1s.

The Voluntary: a monthly publication, under the direction of the Evangelical Voluntary Church Association. No. 1. London: 8vo. pp. 16. Price 3d.

INTELLIGENCE.

NORTH AMERICA.

CANADA.

A letter from Mr Gilmour to the Secretary of the Baptist Canadian Society, dated Peterborough, Oct. 7, 1840, contains the following pleasing passages.

"The examination of the students at Montreal afforded the most decided proof of an attention the most minute in our very excellent tutor, Dr. Davies, and ability, as well as indefatigable industry, in the students. I was much pleased with them; they promise to be a valuable donation of the Head of the church to our churches in Canada; and I am persuaded, had our friends in Britain known them when they came to the institution, and witnessed their improvement on the day of examination, they would have rejoiced that they had aided us in this important department. To me, dear brother, the visit to Britain was all but overwhelming toil; and, indeed, I must have sunk under it had it not been for the unbroken kindness shown by dear brethren on your side of the water; but all was amply rewarded in what I witnessed on the day of examination. . . .

"The day after the examination I left Montreal in company with brother Coombs and several of the students who were about to itinerate in different directions. My course was among the churches where about five years ago we had glorious times of refreshing from the Lord. I visited Breadalbane, where they were just commencing a series of meetings; learned with great pleasure that the young people held on their way. The revival in this place was perhaps as extraordinary as ever I had witnessed in any place, very few of those who then professed faith in Jesus Christ have drawn back. The meeting-house was quite full, and the attention, as usual, very marked. I preached also at a place called Vankebek's-hill; good seems to be doing there. When I look back ten years ago, I exclaim, What has God wrought! how many now are walking in the ways of God who were then awfully abandoned sinners!

"Saturday morning, took the steam-boat at Languel, or L'Orignere, and proceeded to By Town, and spent the Lord's-day with brother Jameson at a place called Chelsea, in the township of Hull. Here also I met with several children in the faith; and bro-

ther Jameson's labours among them have been greatly blessed. He came out to this country a semi-infidel, but at one of our protracted meetings held at Clarence, God opened his eyes, and brought him to himself. He is a young man of good abilities, and had enjoyed the advantages of a classical education in Edinburgh. Having obtained mercy of the Lord, he was desirous of preaching the gospel to others. I invited him to come and live with me for a year, that he might have the advantage of a course of reading, &c. His progress was equal to his application in all to which he attended. He then went forth and took the pastoral charge of the church just alluded to, and has conducted himself so as to enjoy the esteem of all who know him. On my way hither in the steam-boat, I was speaking to one of the students about an appointment at Osgoode whither he was going; we were conversing together about a series of meetings held there above five years ago; and I found that was the time God turned this young man (who is now a promising student at the institution) to himself.

"Arrangements having been previously made, I left Hull on Monday morning for Osgoode, distance thirty miles. Before we reached the people had met. And what a beautiful sight!—such a group!—they had just left their farms, and now waiting for the breaking of the bread of life; but what God has done for them during the interval of my first and second visit is marvellous in my eyes. They were then few in number, very few, but now they are a goodly band. They were then without a preacher, or a school-house; now they have a pastor, one of the best of men; wherever he moves God blesses him—Mr. McPhail—it is the young man who spent so many nights in prayer before our so very successful protracted meeting at Chatham, and to whom Dr. Cox refers in his journal. Having finished his studies at Hamilton he returned to Canada, and has been greatly blessed both at the Indian land and in Osgoode. They have also commenced the erection of a meeting-house, and it will be fit for occupation in about a month. Oh, brother, it would do you good to preach to such people. They bring the Saviour with them, and you feel happy in his presence; then, when service is over, they press around you in all the ardour of brotherly love, finely char-

with respect for you as a servant of

left this place for another about six miles off, called the Gore of Mountain; about six miles I road at the rail-ice of a mile and a half an hour, hav-iently to dismount, throw the bridle neck of the horse, and let him get a the swamp the best way he could, has enough to do to keep himself difficulties. After this we had a fine r ten miles, reached the station, gave of a sermon, and preached (in a barn) new birth. This is a most interest- tion; the people crowd to hear bro- cPhail, and the Lord seems to own ours. It is a thickly-settled place. preaching, mounted and rode about miles, reached an inn at midnight, lld get no other accommodation than let of straw. I was exceedingly d, slept sound for a few hours, and taried for Prescott, to catch the boat up the St. Lawrence; passed the it Prescott where the rebels lodged, ked at the windmill riddled with the hich at length dislodged them. O for ead of the gospel of peace! then men arn war no more.

ednesday morning, stepped on board am-boat, and reached Kingston that g. Going up the street, met dear r Dyer and brother Haines. How t Canada is becoming through the ss of our British friends! for now we ear brethren, and enjoy the fellowship rs. On Thursday evening the few t brethren met, and were formed into ch. They gave brother Dyer a call to e their pastor, and he accepted the

It was good to be there, for our ras with us. We still retain a grate- se of the exercises of that night, and ar friends, I understand, still revert a most profitable season. They are y little band; in few of our towns ou find among so few so much of neckness of wisdom," and God has ead kind to them in sending such a as brother Dyer. We all love and him much, and now we pray that le one may become a thousand, ber me kindly to his dear father. I ulate him as the father of such a son, ank him if he contributed in any way ing him hither."

nds of Canada who may have an op- ty to call at Fen Court, Fenchurch will be gratified by a sight of the or the proposed new chapel at Kings- hich the church under the pastoral

Mr. John Dyer are about to erect. v. J. Dyer, senior, is authorized to contributions to this object; and

everything that we hear respecting it leads us to believe that it is one which has more than ordinary claims to the aid of British Christians.

UNITED STATES.

THE Rev. Howard Malcom, known to some of our readers as a visitor to this country a few years ago, and to more as the author of *Travels in South-Eastern Asia*, has accepted the Presidency of the College at George Town, Kentucky. It is a new institution; but it has already six Professors and 125 students, eight or ten of whom are designated to the Christian ministry, and it has received from the Baptists of the state donations to the amount of 100,000 dollars, in addition to a legacy of 20,000 dollars. The subscription is still going on.

MR. COLVER'S LETTER TO DR. PRICE.

A letter which appeared in our number for November last, has given rise to some controversy on the other side of the Atlantic. As the accuracy of an important statement which it contained is called in question, we deem it fair to present our readers with the explanations that have been elicited, so far as they have reached us.

The *Christian Watchman*, published in Boston, has copied the letter of the Rev. N. Colver (Bap. Mag. 1840, p. 582), and adds the following remarks:

"This letter is placed under the head of 'Intelligence,' and is read by English Baptists as a true representation of the state of things in this country. They are given to understand that a Baptist minister would be in personal danger by attending a missionary convention, and plainly told that twelve thousand dollars are offered through the southern press for the heads of three! If this be a fact, the offerers and the press which gave it currency deserve the unmingled execrations of the civilized world. We do not say it is not a fact, we only say we had no knowledge of it till we found it in the English Baptist Magazine. Lest we might have committed an oversight, we have inquired of editors, and other public men, all of whom were equally ignorant of it, and our call for information two weeks ago meets with no response. These, so far as we know, are the facts, and our readers must draw their own inferences."

To this Mr. Colver replies that he was mistaken in saying that the offer was made *through the press*; that he had been told by the Secretary, who had letters in his possession to justify him that such an offer was made *by the South*; that such offers have frequently been made by the South *through the press*; and that he took it for granted

that this was in the same way. He adds, "I did not give them to understand that a Baptist minister would be in personal danger by attending a missionary convention in this country," as your note intimates. I do not say that you do not so understand it, but that they are not given in my letter so to understand. They will understand it just as it is stated in the letter, 'And you will remember that the Triennial Convention meets next spring at Baltimore, in the midst of slavery where it will be hardly safe for the Abolitionists to attend.' " Mr. Colver then referring to several cases of lynching and murder says, "and the fact, that in all these cases of violence and outrage, the law has been absolutely and invariably a dead letter, proves to a demonstration that a known and prominent abolitionist is hardly safe in the midst of slavery."

The editor of the *Christian Watchman*, in his rejoinder, calls on "the Secretary" referred to, if he has such letters to produce them. "This," he adds, "is too serious a matter to be passed over on a general assertion of this kind. If he has such documents let him exhibit them, and we will do all in our power to expose the atrocious authors to the merited abhorrence of an indignant world. We shall not expose his name till he has had time to vindicate himself from the suspicion of leading his friend into error, and through him misrepresenting his country, and misleading the minds of the British public by fabricating a falsehood. Let him exhibit letters which show that any responsible man or men at the South have offered twelve thousand dollars for the heads of three Baptist clergymen, and then and only then will he stand acquitted in this matter. If such offers have been made, the friends of humanity and religion have a right to know it, and to see the proof.—If the assertion be false, its author will be held guilty of a cruel wrong to the cause of humanity, if not of a base intention to deceive."

The Editor of the *Christian Reflector*, the Rev. C. P. Grosvenor, on the other hand, says "Brother Colver needs no defence, and we think would have been justified by every candid man in declining to give any explanation about his letter to England. Enough had been given before."

ALABAMA BAPTIST CONVENTION.

Whatever difference of opinion may arise respecting any parts of the preceding article, we believe that there will be perfect unanimity among English Baptists in the feeling with which they will peruse the following Resolutions. While such language is used and such

measures are adopted by the churches of the South, it will be vain for them to hope to convince Britons, either that they understand what true freedom is, let them boast of it as they may, or that they possess that serenity of spirit which belongs to a sincere conviction of being engaged in a righteous cause. There will be no dispute about the authenticity of this statement, as it is copied from the *Baptist Banner*.

"The Committee on the Anti-Slavery question reported the following preamble and resolutions, which were adopted without a dissenting voice:

"Whereas, many of our brethren at the North have assumed an equivocal position upon the subject of abolition; and whereas, the abolitionists are engaged in an officious interference with our domestic institutions; and whereas, an inflammatory address, emanating from a body of men styling themselves the 'American Baptist Anti-Slavery Convention,' has been sent to many of our people and churches, therefore,

"Resolved, That this interference of our Northern brethren is alike unauthorized by the example of Jesus Christ and his apostles, at war with the provisions of our national constitution, destructive of the peace and prosperity of our churches, and dangerous to the permanency of the Union.

"Resolved, That we withhold all appropriations to the A. B. B. F. Missions and the A. and F. B. Society until the officers and managers of these institutions satisfy us that they are not connected, either directly or indirectly, with these Anti-Slavery proceedings.

"Resolved, That if satisfactory information be not obtained upon this subject, we recommend the formation of a Southern Board, through which our funds may be directly transmitted."

"With regard to the last two resolutions," adds the southern editor, "justice to ourselves compels us to say that we thought and said they were premature, yet we acquiesced in their adoption—not desiring to exhibit to our Northern brethren any division in our own ranks, for if action is necessary, we are decidedly for united action. As suspicion rests heavily upon the managers of our benevolent operations at the North, regard for themselves, and the peace, prosperity, and success of the entire denomination demands that they should rid themselves of this suspicion."

May the "suspicion" that "rests heavily" upon the managers of the American Missionary Societies soon be converted into certainty, that they will not be bribed by southern gold to refrain from opening their mouths "to judge righteously and plead the cause of the poor and needy."

SOUTH AFRICA.

APEL AT GRAHAM'S TOWN.

The *Frontier Times* of Oct. 14th, long and animated account of which took place on the fifth of the foundation stone of a new chapel was laid at Graham's Town. At the church and congregation, and friends of the Wesleyan, and Episcopalian denominations met at the old chapel on the 11th, went in procession thence to meet, where the new chapel is to

After prayer by the Rev. W. an appropriate address by the line, the pastor of the Baptist first stone was laid by Martin civil commissioner and resident of Albany. It is stated that "the of the building are seventy-five ft.—About fifteen feet, at the separated from the part appor- worship, having a ground floor, and above, a school-room, the h of the chapel.—The style of is Grecian. The front will easing appearance; being graced some pediment, and a receding ported by columns of the Doric asters, of the same order, will e two sides. The front will be y feet from the street line—it is designed to enclose with a ling, and to plant with trees.— ted cost is, in round numbers,

ntly tea was taken in the Wes- room at which about 330 per- resent, and addresses were after- ed by the ministers and others g the spirit of harmony. Mr. opening the business, expressed gratification which the transac- day afforded him. It was only more than two years since he native country for these distant he must acknowledge, that the ng visions which then floated magination—ever prone to erect e air, which most commonly fell at his feet, had not depicted welcome and interesting as those that day transpired. Occupying situation which he did, as the er of that denomination whose re, and for whose use the chapel ed was designed, with almost ricts of land and ocean between s brethren, he most sensibly felt s which at that moment sum- by so many ministers and e various Christian communities e Town."

Mr. Aveline sat down, he read a

statement of the subscriptions, from which it appeared that about a thousand pounds had already been subscribed,—the members of the church, exclusively, having pledged themselves for £738, of which the sum of £525 is contributed by five individuals. Amongst the other contributors we were happy to find the names of His Honour the Lieut.-Governor, Martin West, Esq., and many others, who are prompt in the furtherance of a public good."

Several hymns, composed by Mr. Aveline for the occasion, were sung; and every thing which is recorded as having taken place leads us to believe that our very estimable brother is surrounded by neighbours who appreciate his character, and that he occupies a sphere of usefulness for which he is well adapted.

EUROPE.

RELIGIOUS PERSECUTION IN HAMBURGH.

Our brother, Mr. Rothery, who has a friend in Hamburg with whom he corresponds, has drawn up an account of recent transactions there, which we have much pleasure in presenting to our readers. He writes as follows:

As is already before the public, this church, since its formation in 1834, which now consists of more than 100 members, who have been collected under the labours of J. G. Oncken, has been discountenanced by the authorities, and annoyed in every possible way. In April of this year, the place of meeting was closed by order of the senate, the members were dispersed, and armed men stationed to prevent their re-assembling. The private meetings at their own houses for reading the scriptures and prayer, were violently entered by the police, and broken up; edicts were issued, prohibiting under the severest penalties, their meeting for religious purposes at all; and every effort was made to crush this growing cause, and to silence the testimony of the servants of God. All efforts to obtain a concession from the senate, permitting them to meet for the public worship of God, have proved ineffectual; and, simply for the crime of being Baptists, they are denied a privilege possessed by all other religious sects. Mr. Oncken was frequently cited before the senate, and threatened with the vengeance of that body, unless he ceased from preaching the gospel and administering the ordinances of baptism and the Lord's Supper. On these occasions his answer was, what every faithful servant of Christ's ought to be, 'Whether it be right in the sight of God, to obey men rather than God, judge ye.' At last for what they called his "fanatical and unconstitutional proceedings," on the 13th of May, he was, at the instance of

the senate, arrested by policemen, and thrown into prison. After continuing there a month he was liberated, with a significant hint, that, if he persisted, he would yet more severely smart for it. Besides his imprisonment, Mr. Oncken was subjected to costs, amounting to nearly twenty pounds, for which his furniture was seized and publicly sold. During this period he was exposed to every annoyance and indignity these lords of the Philistines could, in the plenitude of their power, inflict on him.

The case of Mr. Oncken and his friends, has awakened, in this country, the United States of America, and elsewhere, very general sympathy. Petitions and remonstrances have been addressed to the senate from some most respectable and influential bodies and individuals, praying for a concession. These have hitherto been unsuccessful: the whole has been treated with indifference or contempt. The President of the United States, feeling an interest in a cause so intimately connected with the question of religious liberty, has taken up the matter, and, within the last few weeks, has forwarded to this counterpart of the Jewish Sanhedrin of apostolic times, a most respectful and friendly remonstrance, beseeching, in behalf of the persecuted, that they may be permitted to enjoy the toleration extended to other bodies of Christians.

It has been recently intimated, that if Mr. Oncken would resign his pastoral charge, and the church choose another pastor, the senate would probably recognize it as a section of the Christian church, and, under certain restrictions, grant a concession. To such terms, these disciples would not for a moment listen, as it would compromise one of their dearest principles as an independent church, and tacitly admit the right of a legislative assembly to dictate to them in matters relating to the kingdom of Christ. They say, therefore, "No. We stand by our principles. If temporizing is the price of our liberty, we prefer our chains. And if it be so, our God whom we serve is able to deliver us from the burning fiery furnace."

It is pleasing to observe that very recently the dark cloud so long resting on their camp is seen to move, and there are indications that the petitions and various other means employed by the friends of religious liberty, are beginning to have some influence, and would lead one to cherish the fond anticipation that by-and-by the desires and prayers of this afflicted people will be realized, and the prison door fly open. At their religious meetings they are not molested as they used to be, though they must be well known to the police. The only way they could meet at all, without the likelihood of being arrested, was in

very small parties at private houses, and of which they used to have on Lord's day fifteen or sixteen, although only 100 in number. Now they only have two meetings, and are enabled again to join in praise to their God and Saviour.

It has always been found that persecution is as unsound in policy as it is unrighteous in principle: the persecutor misses his mark, and helps forward the cause he intends to annihilate. It has proved so in the present case. The more these Christians have been afflicted, the more they have multiplied and grown; and the success of Mr. Oncken's labours, and that of his friends, during the past year, has been quite equal to any previous period. Sixteen persons have been added to them since his imprisonment, and two or three more are expected to be immersed and united to the church before the year closes.

It is not only as a pastor that Mr. Oncken is engaged in sowing the good seed of the kingdom. He frequently takes missionary tours, distributing tracts to counteract the unsound and pernicious theology so rife on the continent. And, as the agent of the Edinburgh Bible Society, the sacred volume is by him very extensively circulated with pleasing results. In his last tour, in the summer and autumn of the present year, he met with much to gladden his heart. The seed previously sown had vegetated, and the promise of an abundant crop was seen in many places. Six new churches have been formed within the year, and ten new converts added to the church at Jever. There are now raised in different parts of Germany and Prussia, by Mr. O.'s labours, twelve churches, with upwards of 300 members. The iron hand of persecution has been felt by nearly all these infant churches, and it is still inflicting on them very much suffering. The brethren at Bitterfeld, in Prussia, have been most barbarously treated, so much so, that even their lives have been in jeopardy. But the Lord has stood by them hitherto, and enabled them to hold fast their integrity, and give no quarter to the enemy. In spite of every effort to arrest the progress of the gospel in Denmark, it is gratifying that the cause of truth and righteousness is progressing there. So enraged were the authorities when Mr. Oncken was there, accompanied by a fellow-labourer, that a good price was put upon them, to be paid to any one who should apprehend them. But the Lord undertook for them, and delivered them out of the mouth of the lion. In the last visit made to Denmark, pastors chosen from among themselves were ordained over them, and things so set in order that Mr. O.'s visits here will not now be needed.

The church at Copenhagen is sadly ha-

the authorities, who are trying in to wear out the saints of the h. Their pastor, P. Münster is rison, and the members are all l with banishment if they con- ect for the worship of God. It is o observe, that the brethren con- fful, and are prepared to venture Redeemer's cause.

na, where every other religious sect ermitted to meet without privation tion, the Baptists have been and harassed most unmercifully. ichter is the president of this town. e two members of the Baptist vere, a man and his wife, who l a son born. When the chief ard of the birth of the child, he dy sent for the father, and de- at it should be sprinkled. On his he civil authorities were informed he was summoned before the pre- o treated this brother in a most e and disgusting manner, telling ight go to the devil; and if he to refuse to have his child he should be banished.

r case of oppression and persecu- red about a fortnight ago under government; the authorities re- marry two individuals because e Baptists. A sister, living with h family at Altona, was engaged re to a member of the church at h. It is customary to celebrate age in the parish where the bride The bridegroom had all the pa- documents required for such occa- l proceeded to Altona to obtain n from the president to have the performed. But when it was d that both the parties were this brother was laughed at, cation was rejected, and in other was treat-d with indignity. He under the necessity of waiting eeks to make the attempt in Ham- here hitherto no obstacle has been such matters. The only reason was 'They are Baptists—and an eldged sect—and they could not st.'

t-friesland, a circular letter, signed eologians and a number of other has been sent and extensively cir- i such places where the principles tists had spread, or were likely to ir way. In this document their sand persons are violently attacked, a through Germany and Prussia a combination against the poor

Men and parties, in other things art as the two poles, unite in this on, Rationalists, Super-rational- as, Arminians, Calvinists, &c. &c.,

all agree to condemn and suppress them. Amidst all this opposition, the kingdom of our Lord advances, and from present indi- cations, glorious things may be expected in Germany and Denmark. Mr. Oncken has, in connexion with the Tract Society distri- buted nearly 200,000 tracts; and 6,000 co- pies of the holy scriptures have been sold or circulated during the present year. And, notwithstanding the attempts made in high places to stop the spirit of inquiry, people are beginning to examine for them- selves in reference to the great things of God, and it is hoped a great many will be- lieve and turn to the Lord.

The above statement it is hoped will ex- cite afresh the sympathy of British Chri- tians in behalf of the persecuted and op- pressed, and induce in all a spirit of fervent supplication that our dear brethren may be sustained while suffering in the cause of righteousness, and that the Spirit of glory and of God may rest on them.

NEW CHAPELS.

LYNN, NORFOLK.

On Wednesday, Nov. 25, 1840, the foun- dation-stone of a new Baptist chapel was laid in this town. The Rev. C. Elven, of Bury, preached on the previous evening in the old chapel, and again on the following afternoon, after the stone had been laid by J. T. Wigner, the pastor of the church. After the afternoon service, a tea meeting was held in the spacious school-room ad- joining the old chapel, and in the evening a public meeting. The whole of the services were well attended, and we doubt not but much good was effected. The new chapel is forty-five feet by sixty-four within the walls, and when finished will seat 950 per- sons, exclusive of the vestries. The entire cost will be £2000, including purchase of ground, &c.

TOLL END, STAFFORDSHIRE.

On Sunday, Dec. 13, 1840, the Paptist chapel at Toll-end, near Great Bridge, Staf- fordshire, was re-opened for divine services; when sermons were preached, morning and evening, by the Rev. B. Price, of Newtown; and, in the afternoon, by the Rev. T. Mor- gan, Independent minister, Great Bridge. Also, on the following Monday, a sermon was preached by the Rev. G. Cousins, Brettell Lane.

The above chapel was built some years past by the General Baptists, but was after- wards deserted; and the mortgagees, some time ago, resolved to convert it into dwell- ing-houses. But brother Rogers, of Dud- ley, seeing the dense population of the

place, purchased the chapel for the use of the Baptist denomination, and the prospects now appear truly pleasing.

ORDINATIONS.

HORSSELL, SURREY.

The Rev. W. C. Ellis, late of Charlton, Oxford, has accepted an invitation to take charge of the New Baptist interest at Horsell; and commenced his labours on the fourth sabbath in the past month.

CAMPDEN, GLOUCESTERSHIRE.

The Baptist church in this town, having given a unanimous invitation to the Rev. W. B. Davies, late of Hadley, Worcestershire, to become its pastor, he has accepted the same, and commenced his pastoral duties on the 10th of January, 1841.

BOROUGH BRIDGE, SOMERSET.

On Wednesday, January 13, the Rev. T. Baker was publicly recognized as the pastor of the Baptist church at Borough Bridge. The Rev. A. Oram, Indep. commenced the service with reading and prayer; the Rev. G. Pinkston, Indep. delivered an address on the best means of promoting the prosperity of a Christian church; the Rev. Charles Thompson, of Swansea, asked the usual questions; the Rev. Robert Humphrey offered the ordination prayer; the Rev. Charles Thompson gave the charge to the minister; the Rev. U. Foot assisted in the other parts of the service. Addresses were given to the people in the afternoon and evening by the different ministers present. The ordination was preceded by a series of revival meetings, conducted by the Rev. C. Thompson, with the assistance of the pastor and neighbouring ministers. A solemn and delightful feeling prevailed during the whole of the services. Eight years ago this place was entirely destitute of the gospel. There was but one person of the Baptist persuasion to be found in the neighbourhood. We have now a church of fifty-six members, a good congregation, and five outstations. "What hath God wrought!"

STRATFORD-ON-AVON.

The Rev. J. Edwards, late of Clapham, having accepted the unanimous invitation to the pastoral office of the Baptist church at Stratford-on-Avon, entered on his stated labours there on the first Lord's day in January, 1841.

RECENT DEATHS.

MRS. UPPADINE.

January 20, 1841, died at Hammersmith Jane Uppadine, relict of the late Rev. Thomas Uppadine, in the 83rd year of her age.

MISCELLANEA.

WARRANT TO STEPNEY COLLEGE. ISSUE CERTIFICATES TO THE CANDIDATES FOR DEGREES IN THE UNIVERSITY OF LONDON.

VICTORIA, by the Grace of God United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, our trusty and well-beloved, the Treasurer, Secretaries, and Committee of the Baptist Academical Institution at Stepney, commonly called Stepney College, greeting. Whereas we did by our patent under the Great Seal of our Kingdom of Great Britain and Ireland bearing date at Westminster the fifth twenty-sixth days of December, in the year of our reign will, grant, declare and constitute the persons therein named one body corporate and politic, by the name of the University of London,--and we did therein amongst other things ordain that all persons should be admitted as candidates for the respective degrees of Bachelor of Arts, Master of Laws, or Doctor of Laws, or Doctor of Divinity, should be conferred by the said University, presenting to the Chancellor, Vice-Chancellor, and Fellows thereof, a certificate of their having completed the requisite course of instruction from the college called Stepney College, or from the College of King's College, or from such other institution corporate or unincorporated as were or hereafter should be established for the purposes of education, whether in the metropolis or elsewhere, within our United Kingdom, as we, our heirs and successors under our or their sign manual should hereafter authorize to issue certificates. Now know ye that we, having great confidence in your learning, ability, and discretion, do hereby authorize you to issue to such persons as may desire to become candidates for the respective degrees of Bachelor of Arts, Bachelor of Laws, or Doctor of Laws, to be conferred by the said University of London certificates, to the effect that such candidates have completed the course of instruction which the Chancellor, Vice-chancellor, and Fellows of the University of London, by regulation in this behalf shall have determined.

Given at our Court at Saint James the eleventh day of December, 1840. In the fourth year of our reign.

By her Majesty's command,
(signed) NORMAN

To the Treasurer,
Stepney College, Stepney.



PROPOSED NEW ENTRANCE TO STEPNEY COLLEGE.

present entrance to Stepney College, for teachers and students, being in several respects unsuitable, a few friends of the institution have resolved, under the sanction of the Committee, to open a doorway and to erect an entrance hall, corresponding to the rest of the building, and contributing to its convenience and beauty. The cost of the undertaking will be about £150; the completion of which it is proposed to raise as the building is commenced. The Rev. Joseph Angus, at the Baptist Mission House, Fen Court, or Mr. George Deane, 15, William Street, London Bridge, will gladly receive contributions towards the work; and it is earnestly hoped that the friends of the institution will cheerfully forward to assist in defraying the expense. If this be promptly done, the new entrance will be completed early in the ensuing year.

WYTHOL BAPTIST THEOLOGICAL INSTITUTION.

Friends of ministerial education will be glad to hear of the rapid strides made by this institution. But a few years have elapsed since the building was erected, and it has already been enlarged by the addition of a new wing, and so great is the demand for preparatory studies for the ministry, that the house is at present much overcrowded, and the applicants for admission are daily increasing. Some of the members of the committee, feeling the necessity of more adequately meeting the

demands of the times, have, at their own expense, secured the services of the Rev. George Thomas, of New Town, for the next six months, as classical tutor, thereby relieving the president of much of his toil and care, and enabling him to devote more of his attention to the theological department. This step has been adopted, under the impression that the Welsh public will duly appreciate its importance, and that they will, in future, enable the institution to keep up two tutorships.

ACADEMY, ACCRINGTON, LANCASHIRE.

At a meeting of friends from several churches in the Lancashire Baptist Association, held at Accrington, on Friday, the 25th of December, 1840, it was unanimously resolved to establish there an Institution for assisting the studies of young men intending to devote themselves to the ministry of the gospel in the Baptist denomination; to commence operations on the first Monday in March, 1841.

The friends of this new institution, in commending it to the patronage of the public, and the blessing of God, desire to express their prayerful solicitude for the prosperity of all societies, whose object is to improve the character, and increase the efficiency of the Christian ministry.

Donations and subscriptions will be gratefully received by the Rev. D. Griffiths, theological tutor; and by the Rev. J.

Harbottle, classical tutor; by the treasurer, George Foster, Esq., Sabden; and by the secretaries, the Rev. T. Dawson, Bacup, and Mr. R. Ward, Clough-Fold.

DENOMINATIONAL LIBRARY.

To the Deacons of Baptist Churches.

DEAR BRETHREN,—In the Baptist Magazine for April last, there appeared several resolutions of the Committee of the Baptist Union,—that it was desirable to proceed in collecting books, with a view to the formation of a metropolitan denominational library, and the secretaries were authorized to solicit donations of books, especially works by Baptist authors, and works relating to denominational history, biography, literature, statistics, and other subjects of denominational interest. And it was stated that James Low, Esq., the treasurer, had kindly afforded the use of a room in his house, 30, Gracechurch Street, where such books for the present might be deposited.

That such a library is desirable is not disputed, and in my hearing many have spoken in approbation of it; but how few have responded to the call of the committee! Some of the ministers in London have indeed sent a few parcels of books, and others have promised to send some, but I do not find that any one of our deacons has sent any, although they perhaps could better spare them than the ministers. There are between eighty and ninety Baptist churches in London, and within ten miles, each of which upon an average, I suppose, may have four deacons. Now if each deacon would present but six books, we should have at once 500 volumes from the deacons of the churches in and near London, or if the deacons of those churches only who are in connexion with the union would give the like number of books each, the number would still be considerable, and the nucleus of a noble library for the Baptist denomination would be formed; and though it may be said that some deacons could not give so many as six books, yet there are many who could give considerably more, and every one could give at least one or two.

As a commencement of the deacons' offering, I have sent Mr. Low eighteen books, and trust that you, my brother deacons, will follow the example and send as many books as you can.

A DEACON.

STOCKPORT.

On Lord's day evening, Dec. 27, the ordinance of baptism being about to be administered in Zion Chapel, Stockport, the congregation was unusually large: it is supposed that at least 900 persons, most of them adults, were present.

While the minister, the Rev. C. Baker was offering the first prayer, a sound was heard as if something in the building had given way. In about two minutes a second and louder sound was heard, which created so much terror that hundreds rushed to the doors tumultuously, endangering their own lives, injuring seriously the pews, and breaking the windows. It appears that the masonry on which the base of a column supporting one angle of the gallery rested had given way, and the topmost stone had broken into three pieces, and occasioned the alarming sounds. Through a merciful providence, no lives were lost, and no bones were fractured, but the damage done to the chapel is such that it has been necessary to suspend worship in it, till it is repaired, and it is supposed that an expenditure of £150 must be incurred.

PARADISE CHAPEL, CHELSEA:

In the List of Baptist Chapels in and near London, page 12, Paradise Chapel, Chelsea, was accidentally omitted. The pastor is Mr. S. Packer; the services are on Lord's day morning and afternoon, and on Thursday evening.

KENSINGTON.

At a social tea party held in the school-rooms adjoining the Baptist Chapel, Silver-street, Kensington Gravel Pits, on Tuesday, January 5, the Rev. John Broad was presented with a superb copy of Bagster's Comprehensive Bible, bearing the following inscription—"Testimonial of esteem and affection from the church and congregation at Silver-street Chapel, Kensington, to their minister, the Rev. John Broad, on his removal. Presented with a purse of fifty guineas, Jan. 5th, 1841." At the same time Mr. B. was gratified by receiving from the members of his bible classes an elegant pencil-case, and an ornolu inkstand, accompanied with affectionate acknowledgments of pastoral attention.

RESIGNATIONS.

The Rev. Daniel Jennings has resigned the pastorate of the Baptist church at Chelmsford; and the Rev. C. Carpenter informs us that he is about to resign his pastoral office in the church at Somers town, over which he has presided upwards of fifteen years.

THE REV. C. H. ROE.

The Travelling Secretary of the Baptist Home Missionary Society, having changed his residence, wishes it to be known that his present address is "Camberwell Grove, Surrey."

new to me. I was aware that his was agreed with the statements there but had I thought that the views and aims of the Committee were the same, I should not have seconded the resolution : or what was said at the meeting, and acting with which it was received, I should have been better if some one of the Committee then present had corrected the mistake, and prevented the impression that was received from going abroad. I thought that the object of the Society was not as to include the versions which exist in Calcutta, and the rejection of which has occasioned the whole movement ; but the introduction of others which may be better, not excepting the one required in our own language ; and aiming, at least, at the widest circulation of scripture throughout the whole world. And I did not conclude that in undertaking this great work the Committee would have adopted the restriction of which they complained in their second resolution, referred to by Dr.

I thought that the society had embraced the whole " department of Christian labour from which the Bible Society resolves to abstain."

Our rejected versions are included in that department of Christian labour which the Bible Society resolves to reject, and is readily admitted ; but they do not embrace the whole. Some versions circulated on the continent of Europe have been found to be very incorrect, and sadly liable to the errors of popery, and regarding these versions the Committee of the Bible Society in their last report say (20), " They are aware of their many

than to attempt an improved version." Here, therefore, is another part of Christian labour from which the Bible Society has retired.

In fact, the object of the Bible Society is to circulate *authorized* or *received* versions of sacred scripture, and not to prepare and circulate perfect versions. A more perfect version has, on the rule now adopted, no claim to support from the Bible Society unless it be *received* or *authorized*. On that rule the Society circulates in this country the version of James, and a more perfect version would have no claim to support from them unless it could be *authorized*. On the same principle they circulate our Bengali version, when the Pædo-baptists have corrupted the passages relating to baptism, because in that state it has been *authorized* ; and, without the corruption of these passages, they have rejected these versions, because in their pure state they can *not* be *authorized*. On the same principle, the Society circulates in Spain and Portugal only Catholic versions, because in those countries none but the Romanized versions can be *authorized*. In Germany and in Ireland they circulate both Catholic and Protestant versions, for in these countries *either* can be authorized by these respective churches ; and this seems to be the rule adopted in every country.

I wish it to be very clear, that it is not the object of the Bible Society " to form new versions, or to revise existing ones." Its object is to circulate received versions, whether they be authorized by Catholics, or Protestants, or members of the Greek church. They will print and circulate the versions that are authorized in any coun-

by such a position all reasonable ground for controversy with the British and Foreign Bible Society will be entirely avoided. The language of the Committee in their last report is as follows, page 121:—"They bid God speed to all who may make attempts of this kind, and will rejoice unfeignedly if they succeed."

Concord, Sir, is of the utmost importance in Christian labour; and it is my earnest wish that nothing which has transpired may at all affect the harmonious co-operation of all that belong to our own body. But if we would have peace amongst ourselves, it is our duty to seek it in all the body of Christ. And there can be no case in which that object can be sought with more propriety than in this, where the ground of harmonious co-operation answers our purpose far better than the one which has been taken, and which is sure to be productive of constantly augmenting and embittering controversy.

I do not think that the rule of the Bible Society, even as I have now explained it, will justify the rejection of our versions. These were so much the same as they had ever been, with respect to the word *ἁγία*, that they had a claim to the privilege of received versions. But, if we have to endure this wrong, let us do it in a way which shall make our opponents feel that they have done the wrong to men who are, by the merciful help of God, able to endure and to repair it; and not only to forgive, but able also to render that wrong itself mightily effectual in advancing the truth of God.

There are scenes, Sir, in which conflict is duty, and then it will be undertaken by the wise and good; but now our work may be done in peace and brotherly affection, and this method will be productive of infinite advantage.

If the Society should accept this ground, of course the first thing to be sought for in every sphere of action would be a version of scripture in the vernacular tongue as perfect as it could be made; and authenticated by the highest authorities to which they can find access. Of this version their editions should be printed in the most convenient and intelligible form, and circulated without note or comment, admitting only references and indexes. If this edition should ever be revised, the record of each revision should be kept, with the reason for every alteration in the text. The edition of King James might thus be adopted for home distribution, but freed from the alterations which have resulted from the Bible monopoly. As soon as it could be prepared for the press, and competently authenticated, a new and revised edition of this English version might be issued, and the reason for every

alteration introduced into the text preserved in the records of the Society. In such case seeking the highest critical authority that can be gained. No alteration in a received version ought to be admitted, unless it be competently shown to be indispensable to the accurate exhibition of the mind of the Spirit. And no proposed alteration ought to be received, without being first advertised to the churches, so as to invite every kind of evidence that might guide the Committee in forming their version.

In the conduct of this work it is obvious, that when once the standard version was adopted, the *onus probandi* would rest on those who proposed any alteration in it, and the Committee to whom its investigation was entrusted, would sit and decide like a jury upon the evidence.

We shall perceive at once, that, if this design be undertaken, only a very small part of it can be carried into effect at first. Perhaps for some years the whole attention would be concentrated on the Indian versions, the English would then follow, and others as fast as they could be prepared, or funds be found for their circulation.

If any version were presented to the Society, in which the translators refused to translate any word, or in which any word was known to be translated unfaithfully, this would, of course, render the version ineligible; but if the opponents of our faith could bring a version in which the words relating to baptism were translated, and competently authenticated as faithfully translated—that is, if they can at any time bring positive proof that *ἁγία* can be faithfully translated by anything but immerse, and present a version uniformly so translated, I would by no means withhold the support of the Society. But the responsibility of producing such a version, and of obtaining a competent testimony to its faithfulness, would, when our position had been taken, rest entirely with our opponents.

I fear that I have trespassed too much on your space, but I wish that I may be understood, and still more that this important undertaking may have the greatest possible prosperity.

C. STOVEL.

5, Stebon Terrace,
Jan. 8, 1841.

To the Editor of the Baptist Magazine.

Birmingham, Jan. 14, 1841.

MY DEAR BROTHER,

Letters from our respected brethren, Dr. Murch and Mr. Stovel, having appeared in your pages this month on the subject of the Bible Translation Society, I am under the

requesting that you will favour place in your Magazine for the following remarks, which brief as possible.

el, it appears, was placed in umstances at the public meeting having been appended to his f which, till then, he was en-unt. On mature reflection, he acknowledges the error that was and expresses an earnest desire istake may be rectified. It is I conceive, that the committee ciously consider whether the estion may not be expunged, or as to remove his scruples.

able to admit the correctness of conclusion from the details he furnished, viz. "That when the t length received its final modification but express what was always

"The resolution in question one many alterations;" and I the clause finally adopted intro-o principle, not a trace of which the preceding drafts: it is not on of a word or a phrase, but a ut, not at all glanced at in the lutions. The resolution of Feb. h the committee forwarded to as to others, contains no such out expresses the design to aid ation of such versions by Baptist s and others as are competently ed for fidelity." To that resolu-my cordial assent. We ought our first efforts to sustain our thren in the production of their nslations. The fact then appears at the eleventh hour, just as the eting was commencing, a modifica- resolution was made, which principle—an objectionable principle—previously contemplated by the themselves, so far as appears Murch's minutes.

mitted that there is an *apparent* y between the clause objected to, spirit of the second resolution, olution embodies the just senti-pressed in the memorial; but it me that the incongruity is *real* *apparent*. The second resolution at great and momentous principles the faithful translation of the od, and the moral independence nsulators of it in every denomina-involved in the question at issue. memorialists triumphantly urge, rms proposed by the Bible Society complied with, because they are subversive of the authority of s, and of the primary and impera-tion of the translator of the in-ume;" and again, that the trans-

lator should "be most jealously sheltered from every influence coming from without, which might interfere with his judgment." (Query: Is not the influence of a Baptist committee to be guarded against as well as that of the British and Foreign Bible Society?) And again, the memorialists state, that "he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience." Alexander Carson, in his admirable letter to Mr. Maclay, in which he exposes the very unsatisfactory reply of the British and Foreign Bible Society to the Memorial of the Baptists, evinces his entire sympathy with the sentiments contained in the preceding extracts, and says that the memorialists "maintain that the translator should be altogether unfettered, *even by his own denomination*, and that in every instance he should know no authority but that of his original." If Mr. Carson be correct in his interpretation of the meaning of the memorialists, and no man sees with a clearer eye than he, then surely there is something beyond an *apparent* incongruity between the sentiments given above, and the objectionable rule. "It being always understood that the words relating to the ordinance of baptism SHALL BE TRANSLATED BY TERMS signifying immersion."

We are informed, that "The Bible Translation Society, with its present constitution, has met with all but the universal acceptance of the denomination." I sincerely rejoice in the success which has attended it; but that success may be *in spite* of the faulty part of its constitution. For myself, I have not withdrawn from the British and Foreign Bible Society, though it has abandoned the high catholic ground which it so honourably occupied from the beginning, and descended to a low sectarian level: this its grievous imperfection I lament. Nor will I refuse to assist this new society to the extent of my ability, should it persist unhappily in wearing its bonds. But as the Baptists have always been foremost in maintaining the authority of the word of God, and the liberty of conscience, I cannot persuade myself that they will in this instance, be content either to impose, or to wear this badge of intolerance.

Were these my own unsupported views, I should feel great diffidence in urging them. But I have received numerous communications from ministerial brethren, whose stations and talents entitle them to respect, and they fully confirm me in the opinion I have expressed. Some of them are averse to controversy on the subject—and so am I. All of them are desirous to see the faithful translations of our Baptist brethren sustained and so am I. And all of them wish to see the clause which seems

to infringe on the liberty of translators expunged—and so do I most fervently.

In conclusion, there are a considerable number of persons steadfast friends of the denomination of Baptists, who would scorn to be guilty of "duplicity" in forwarding its interests, who do feel a strong objection to one clause in the constitution of the Bible Translation Society. These persons may be mistaken in the views they entertain, but their motives should command respect. They desire to see the translators of the oracles of God freed from all earthly influences and control, amenable to God only for the faithful performance of their awful task.

If this be weakness, the brethren who conduct the business of the institution will no doubt so far concede to the scruples of their friends as to make every reasonable effort to remove the occasion of dissatisfaction. And if the effort be sincerely made I have no doubt it will be crowned with desired success.

Earnestly entreating the committee to reconsider the subject, I remain,

My dear brother,

Yours very sincerely,

THOMAS MORGAN.

To the Editor of the Baptist Magazine.

Camberwell, Jan. 15, 1841.

DEAR SIR,—The last mail from India, like the two or three preceding, has brought us afflictive tidings. Our missionary band is enfeebled by sickness, and thinned by death. The Lord is saying to us, "Be still, and know that I am God." Our brethren "are perplexed, but not in despair; cast down, but not destroyed." The great work of giving to idolaters and Mahomedans the word of God, is still advancing. Our translators and mission press are, I am thankful to say, not hindered. The following announcement will be read with lively satisfaction. It reached me by the overland dispatch on the 9th instant:

New Edition of the New Testament in Hindustani.

"We are happy to state that another edition of the New Testament in Hindustani, has just been completed. The volume consists of 540 small 12mo pages; it is therefore the most compact form in which this large portion of the word of God has hitherto been presented in this popular language. The edition consists of 3000 copies of the entire testament, besides 1000 copies of the Four Gospels, and the Acts of the Apostles in a separate form. May that Great Spirit by whose inspiration the sacred text was originally written, render this ver-

sion the honoured instrument to very many the saving knowledge of truth as it is in Jesus.

"For the generous aid rendered to this important department of the missionary brethren desire their very grateful acknowledgments. They indulge the hope that the efforts by some will be followed by others, and that as the demand for the work increases, the means of multiplying the sacred volume may also increase."

It will be apparent to our churches from these repeated communications the pleasure to send you how diligent our beloved brethren are carrying out their important labours in the department of translation. It will, I trust, be evident that our efforts at home must be maintained, unless we mean to disappoint the hopes we have raised by the formation of our Bible Translation Society. It may be questioned that by this means we have given an increased impetus to the work, and shall we now deceive their expectations?

Will our friends allow me to say to them that the first year of our institution is drawing to a close, and that to them who hailed its formation has been sent us their aid. Some have waited for a deputation to visit us, we have not been able to send one. A new society has not the agency of a man, and which older ones possess, will, I trust, therefore, make themselves their intended by transmitting it either to the treasure of the officers of auxiliary societies, or be good enough to remit what they have in hand by the 20th of March. No annual meeting will be given in the Magazine.

I shall be happy to supply our churches with distribution and collecting cards for them.

I am, dear Sir,

Yours in Christ

EDWARD ST.

P. S. Remittances of a small amount may be sent by a post-office order.

QUERIES AND ANSWERS

To the Editor of the Baptist Magazine.

DEAR SIR,—It will exceedingly please the writer, and some other readers of the Baptist Magazine, if yourself, or your valuable correspondents, will themselves to answer the following queries connected with the "Church-rate."

1. If a Dissenter should be appointed to the vestry-meeting to serve the office

tution to form their own judgment on the subject of remark, and that individuals who wish to express their opinions respecting it may advantageously address them in a more private manner to the Committee. Should either of the officers of the Bible Translation Society deem it requisite to offer any observations on the case as it now stands, it will be right that he should have opportunity to do so; but, if not, our correspondents will have the goodness to consider the discussion as closed.

The annual meeting of the London Association of Baptist Churches was held a few days ago, when the reports presented were encouraging, though they did not exhibit so large an increase as in the preceding year. The number received by profession into the twenty-four associated churches appears to have been 488; and the clear increase 312, being on the average thirteen per church: the year before the average increase was nineteen. The aggregate number of members in the Association is 5182. Assistance has been rendered during the past year to two infant churches; but, considering the extensive and important sphere which this association occupies, it is to be regretted that its exertions in this department are not on a larger scale.

The small number of Baptist churches in the western part of the metropolis is a subject which calls for the special attention of those members of our denomination whose residences are west of the Haymarket and of Tottenham Court Road. If any persons who are disposed to take a part in the raising of new churches in the immense districts in which there are none, will communicate their names to the Editor of the Magazine, he will endeavour to make such arrangements as may enable them to act in concert with each other, and to obtain the advice of some pastors who are anxious for denominational extension. The mention of chapels, or buildings that might be converted into chapels, which could be obtained in eligible situations, might also materially facilitate their views.

Having received communications of opposite character respecting the Corn Laws, we beg to say that the subject does not appear to us to be one that can be discussed advantageously in our pages.

Authors and their immediate friends are sometimes disconcerted at the brevity of the critical notices which some of their publications receive. To the former we beg to say that some authors have reason to congratulate themselves that they have escaped with a short notice; and to the latter that

the book that obtains even a short notice gains more than our limits will allow us to give to many others.

Appeals for increased contribution to Societies whose claims are well known, especially of Societies having ample means of communicating with the public, are articles which we cannot welcome.

PROFITS OF THE MAGAZINE.

The following sums were voted to the widows of Baptist ministers, by the proprietors of this work during the last year.

MIDSUMMER.

		Recommended by
M. C.	..	£1 Rev. Thos. Winter.
R. E.	..	3 Wm. Jenkins.
A. E.	..	3 Benj. Price.
S. W.	..	4 J. M. Soale.
M. V.	..	4 Wm. Gray.
A. F.	..	3 Hugh Jones.
R. E.	..	4 J. H. May.
M. G. S.	..	4

CHRISTMAS.

S. W.	..	4 F. A. Cox, D.D.
E. C.	..	4 J. Pantis.
A. M.	..	4 Thomas Swan.
H. P.	..	3 S. Price.
A. M.	..	4 J. K. Holland.
A. C.	..	4 J. B. Shenston.
M. W.	..	4 J. Aldis.
E. B.	..	4 J. Edwards.
A. E.	..	3 Thos. Thomas.
E. J.	..	3 Geo. Thomas.
E. R.	..	3 J. Richards.
E. C.	..	4 J. Peacock.
J. W.	..	3 D. R. Stephen.
M. E.	..	4 Thos. King.
E. W.	..	4 J. Carrick.
A. C.	..	4 J. Dyer.
S. D.	..	3 J. Richards.
S. W.	..	4 Thos. Winter.
M. N.	..	4 W. Walton.
J. M.	..	4 F. Vincent.

MARRIAGES.

Notices of Marriages celebrated in Baptist Meeting-houses, or by Baptist Ministers, will be published free of expense, if properly authenticated with the minister's signature.

RECENT DEATHS.

Notices of Deaths of members of Baptist churches, if properly authenticated, will be freely inserted.

In the Press,

A Critical Examination of the rendering of the word βαπτίζω in the Ancient and many of the Modern Versions of the New Testament. By F. W. GORCH, A.B., Trinity College, Dublin.

THE
MISSIONARY HERALD.



STEWART TOWN JAMAICA.

STEWART TOWN, JAMAICA.

Our engraving for the present month represents the chapel at Stewart Town, in the parish of Trelawney, on the north side of Jamaica, the residence and principal station of our missionary brother, Mr. Dexter. This station was formed in the year 1829, and the last Annual Report from Jamaica states, that at the close of 1839 there were 533 members in full communion, and 550 inquirers. Connected with this, is the station at Rio Bueno, formed at the same time, and a smaller at New Birmingham, commenced in 1838. The three comprised, last year, a total of 1121 members, and 1160 inquirers; the schools containing 936 pupils. Some interesting details respecting the stations under Mr. Dexter's care will be found in our numbers for April and December, 1840; and we apprehend the cause of truth and piety has been advancing in these churches as favourably as among any others on the island.

CONTINENT OF INDIA.

CALCUTTA.

We have had, during the last few months, to report, in quick succession, the ravages of disease and death among our beloved missionary friends in Bengal. It has pleased God, in order to humble and prove us, and try our faith in himself, to add yet another stroke to those previously inflicted. Intelligence just arrived from Mr. Thomas, conveys the painful intelligence that Mr. George B. Parsons, who left England so lately as September, 1838, is thus early numbered with the dead. He expired under the hospitable roof of Mr. J. B. Biss, of Calcutta, on the 13th of November last, in the 28th year of his age; adding one more to the lengthening catalogue of those servants of the blessed Redeemer who have willingly poured out their lives as a libation on the offering of the Gentiles.

Our lamented young brother possessed originally a sound and vigorous constitution, but during the last rainy season, exposure to the warm vapours, so prevalent at that time, appears to have induced inflammation of the throat, which laid the foundation of the disease which has now terminated his valuable life. On being obliged to intermit his labours at Monghyr, he accepted the Christian hospitality of a pious magistrate at Bhaugulpore, whose love to the Redeemer prompts him to show kindness to all his servants, quite irrespective of sect or party. Here the opinion of the resident surgeon was quite in unison with that of the medical gentleman at Monghyr,—that there was no ground whatever for apprehension, but that in a little time Mr. Parsons might be expected to resume his post. Subsequent symptoms, however, proved that these anticipations were not well founded.

An extract from Mr. Thomas's letter, dated the 16th of November, will best complete our narrative :—

I stated in my last, that brother Parsons, of Monghyr, had been ordered to be silent for six months. Now what shall I say? Alas! his work is already done—his race is finished—he has gone to join the company of the redeemed who are before the throne.

About a fortnight ago I received a note from Mr. Moore, saying that his medical attendants had ordered his immediate return to England, and that at the request of our brother, he wrote to request that a passage might be secured in one of the first ships. This was followed a day

er two after by the doctors' certificate, which expressed in very decided terms their conviction that an immediate return to England afforded the only chance of recovery. As from this document it was evident that our dear brother was suffering from consumption, we had strong doubts respecting the propriety of his return to England, and intended, on his arrival in Calcutta, to recommend his going to Penang or China, or some other place better fitted for persons labouring under hectic complaints than England, and therefore awaited his arrival with some anxiety. Indeed, I felt apprehensive that he would not live to leave the country, but would either die on his passage down from Bhaugulpur or else in Calcutta. Our dear friends were to have left for Calcutta on Monday, the 2nd inst., but Mr. P. was then too unwell to venture, and the doctor was anxious to see the effect of the medicines he then prescribed. On Wednesday, the 4th, being rather better, they commenced their journey towards Calcutta, where they arrived on the evening of Wednesday, the 11th. On Thursday they took up their abode with our kind friends, Mr. and Mrs. Isaiah Biss, just calling at the Mission-house as they passed. The next morning I called to see him, as did the brethren Ellis, Tucker, and Wenger. In the evening brother Yates went to see him, and spent two or three hours in his company. Little did either of us think we were then enjoying the last interview we should ever have with him on this side of eternity, but so it

proved. His appearance, though indicative of disease, was not so much altered as I had expected, and his voice, though evidently measured, and used with great caution, was yet clear, and, within the measured limits in which he used it, strong; and hence we were not prepared to expect so sudden a termination to his valuable life. Shortly after brother Yates left, which was before eight or nine o'clock, he retired to rest, and slept unusually well, until he was awaked by Mrs. Parsons to take his medicine. I understand he again slept, but about half-past eleven o'clock a fit of coughing came on, a blood-vessel was ruptured, and being unable to bring up the discharge, he almost immediately expired, and thus realized what I have since learned was his earnest desire, viz., to die in India.

His career has been short, and one of much suffering, but not, I trust, in vain. He was ardent and laborious; it was in his heart to do much: he was ready to lay himself out to spend and be spent for God and souls. That devotedness has, no doubt, been accepted, and though he was not permitted to accomplish what his fond heart had planned—and though, in his continued affliction and early removal, there is much we cannot understand, we may rest assured, that when the whole shall be surveyed in the light of eternity, it will be distinctly seen that infinite wisdom and love attended him through every scene. He has now, we feel assured, entered the joy of his Lord.

What was the state of mind in which Mr. Parsons met the last enemy, will appear from a sentence contained in a letter, written while at Bhaugulpore, to his widowed mother:—

Let us take courage, and be cheerful, for we are drawing nearer and nearer our happy home. Soon, very soon, Jordan will be passed; the glories of the New Jerusalem will have captured our spirits; we shall have bid an eternal adieu to sin, and sorrow, and pain, and infirmity, and danger; we shall have rejoined these dearly beloved ones who have gone before us, and around whose graves we once wept; all the holy and the good, whose names we revere,

and whose lives we read with pleasure, will have become our bosom companions; and, what exceeds all, indeed all conception, we shall have seen the glory of our exalted Lord, have caught the smile from his unveiled face, and have held immediate communion with him! These are the gifts of free grace, and shall a few light, momentary afflictions becloud the face of all this glory? The Lord enable us to look at the things which are eternal!

Mr. Parsons is the third individual, belonging to the same family circle, who, at different periods, and under different circumstances, has been called to the heavenly rest from the Baptist Mission in the East. "*Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*" Rev. xiv. 13.

Just one week after the removal of Mr. Parsons, arrived the *Jessie Logan*, which conveyed his younger brother, Mr. John Parsons, with Mrs. Parsons, and Mr. and Mrs. Evans, whose departure from Liverpool was announced in our number for August last.

H A U R A H.

FROM THE REV. T. MORGAN.

IN my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2nd of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed. The following are his answers:

"I forsake the Hindu religion—

1. "Because the shastras are contradictory. The Bedas forbid image worship; the Puranas command it. Two commands so contrary to each other cannot possibly proceed from God; therefore I infer that both the Bedas and the Puranas are the production of men, and are unworthy of belief.

2. "The actions of the gods, as represented in the shastras, tend to produce impurity of mind; and they cannot be gods, because they are destitute of the perfections of God. God is holy, they are unholy; God is omnipresent and omnipotent, they are destitute of these attributes.

3. "In all the incarnations of the gods, there was no atonement made for the sins of mankind."

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his address as follows: "And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me."

At the conclusion of this address it was evident that many hearts were moved even to

sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is "taking up the cross, and following the Lamb."

Brahmins sometimes call upon Hurriah, and express their astonishment that he should have renounced the religion of his fathers. One of them said, "You are a Brahmin, how came you to do this?" Hurriah replied, "I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honour you." To this the Brahmin would by no means consent.

The repeated occurrence of cases like this will materially tend to weaken the confidence of the people in their religion.

When the Jagannath Puja was celebrated near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, "What a change!" When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.

Our English congregation is gradually but steadily increasing. I hope before long to furnish you with the particulars of the baptism of two more, one of whom was educated in the Catholic religion.

D I N A J P U R.

FROM THE REV. H. SMYLIE.

1st May.—I stopped in Sadamah! a few days on my return from the mela, and I was happy to observe a manifest change for the better in the people there. Budhu, our native brother there, had adopted a plan I have long thought desirable; that is, he questions all on a portion of Scripture weekly, which has been the means of doing good.

Nalk Muraa Mela.

This has been the best season I have ever spent at the mela. I distributed 600 tracts, and 100 Gospels, which is about 200 more than have been distributed in former years. Those who received them were evidently thankful. While distributing the word of life, there

might be seen around me numbers earnestly reading the books they had just received, amidst all the din, and bustle, and dust of the mela, and although others were pushing their way through the crowd, often disturbing them, still they continued to read. A European, who was passing, stopped a little time with me, and looking at the people reading, without appearing to notice him, he said, "This is very interesting: I never saw any thing like this before; see, how they read?" I answered, "Yes, times are altered, and altering." Others were seen sitting in their little low tents with a few others—perhaps people they knew nothing of, and are never likely to see again; but they had got a new book, those around them could not read, but were anxious to know what it contained, and thus listened with attention. In such a place as this I met with no opposition, but, on the contrary, with unexpected assistance. A young Brahmin who accompanied us from Sadmahli, attended me during the whole of the mela, distributed tracts with as much zeal as if he had been one of our own people, and so did a young blacksmith who also resides near Sadmahli. On the last day of the mela, a very respectable, well dressed Mussulman, whom I knew nothing whatever of, stood within a little distance from me, and exerted himself to the close of the day in keeping the people from at once rushing upon me, so as to interrupt the work I was engaged in, or in preserving me from being borne along with the mob. One thing I rejected to see, that while thus employed, they were not rude, but dealt mildly with those whom they requested to depart, as they had got books, that others might be able to approach with more ease. I am sorry I could not learn from whence this Mussulman came, as he disappeared while I was dismounting from the top of my palki, and before I had time to address him. The young Brahmin is not ashamed publicly to tell his people, that he will not attend to Hinduism, and when the household priest called, he plainly told him he would have none of his instruction, for if he could not cleanse himself from sin, he was sure he could do nothing for others. He often accompanies the native assistant to the hat, as he did me to the mela. Some few of the people told me they had obtained tracts last year, and repeated some part of them, but I could only imperfectly hear what they said. Others requested me to preach to them, but this could not be done. Some who could not read, pleaded very earnestly for books, saying, they had a son or some other person to read for them, nor would they go away till I had given them a small tract. A good feeling prevailed among the people, and they would frequently say, "Take care not to take the books if you cannot read, for it will not be good for those who do so, or for those who ill-use these books, because all they contain is good." Some would say, "It is God's word," others had been directed by some relative or neighbour to take care not to return

without a book, as they seemed to be sure I would attend the mela. Some of these would stand long with their hands clasped, pleading for a book, saying, "We cannot go home without one, for such was the order we received, that should we return without it, we should bring displeasure upon ourselves." Much of my time was taken up listening to persons reading a portion of the book they were about to receive. Those who were favoured with Gospels were evidently pleased, and went away with every appearance of gratitude.

Spreading taste for reading.

I am sorry to see that numbers of people buy the vile books which have been sent up from Calcutta for sale. Should any one be disposed to ask what those books contain, I would answer, that their contents are such, that no man could mention them in public without shame. When I have met people with one or another of them in their hands, and asked what they had there, they have been ashamed, and hung down their heads. Can no stop be put to this torrent of filth? If their countrymen will send books to Dinajpur, let them send something useful, and not writings that excite the most corrupt lusts of the flesh.

For some months past I have not been able to preach in the public bazaar, for I no sooner enter the bazaar, than I am surrounded by old and young crying out for books. Others come to tell me that they have read the book they received, and to repeat what they have committed to memory, and to get another book. The following will in some measure show the spirit the people are in. The Brahmins very seldom interfere now; when they do come, it is to get a book, and to go in peace.

1st April, 1840. In the afternoon I went to the bazaar, where I found a number of people waiting my arrival to repeat what they had committed to memory from books received a day or two ago, and to claim the promised reward for so doing. Cases of this kind are becoming common, and numbers of the H. C.'s school boys do the same, and that daily too.

To-day two young men I had seen in the bazaar called for books. They said, "We have come for books, and we request you to give us large ones, as we come from a far country, and may never have an opportunity of calling again. We want books which contain every thing necessary to salvation, books which we shall be able to read always." To one I gave the New Testament, and to the other the Gospels with the Acts. To-day, in the bazaar, a young man asked me for a book, which when he had received, he read aloud for some time, and then turning hastily to me, said, "Sir, why do you give away so many books? Do you do this to increase your holiness, and to obtain holiness and heaven; or is there any worldly advantage arising from your so doing?" I answered, "We acquire no holiness by it, nor do we expect to obtain heaven, or any worldly profit thereby."

If heaven, holiness, and pardon of sin could be obtained in this way, criminals would only have to give away a few books, and all would be well; but we have never heard nor thought of such a thing; and if a criminal, when condemned by the judge, was to say, 'Oh, pardon me, and I will give away books for my pardon,' would he therefore receive pardon?" "No," was his reply; "but why then do it, seeing there is no profit?" "We do it in obedience to the command of our Saviour, and because without the knowledge contained in these books no man can know the way of salvation. We do it for your and not for our own profit. Go now," I continued, "through the length and breadth of the city; inquire of every soul; no man can tell you the way of salvation. We hope to be saved only through Jesus Christ, and not by giving you books." He stood in silence till I had concluded, and then answered, "That is very true," at the same time clasping his book with both hands.

I would have said more, as he appeared interested, but just at this time three Brahmin pan-

dit came up in a very friendly manner. One of them said, "I am the man to whom you gave a book some days ago, we beg that you would give us large books, in which we shall find every thing, and we wish the books to be in Sanskrit. We will read the whole; we wish to know all." As they were withdrawing, they said one to another, "This man is a great pandit, but we are pandits too." They seemed anxious to trace some relationship or link of affection if possible. Oh, that the time would come when all shall be one in Christ Jesus! Now several others addressed me from the outer circle of my audience, calling aloud, "Sir, we want books that will tell every thing about Jesus Christ." Another said, with his hands clasped on his breast, "I will go with you, if you will teach me the way of salvation." His desire appeared warm for the moment, but soon became cold, for although I invited him to my house, he never came. Oh, that our God would fan every such desire into a flame that would burst and burn its way through every opposition!

B A R I S A L.

FROM THE REV. J. BAREIRO.

Extracts from a Journal for May.

In my last, I forgot to mention a long and interesting conversation I had with a deputy collector, who having studied at the Hindu college, was found qualified to fill the situation he holds. The conversation, which lasted for nearly two hours, although not profitable to him, may have been so to the young men of the school, in whose hearing it was carried on. There were many points at last granted, which he at first tried to evade, and which were illustrative of the Christian religion. The bairagi, at Shagardi, still continues an inquirer after the word of God. Of our translation of the Psalms in Sanskrit I have given away three copies. Two persons who were imperfectly acquainted with its character, have made themselves proficient to read it fluently. It is much admired. One of them read a little to me the other day, when I gave him a copy of the Gospel of Matthew in Sanskrit. The translation of the references into Sanskrit verse is, I think, a very great improvement, so, at least, it strikes me, who am ignorant of the language.

5th. Spoke to three men and three women at Shagardi, who had come there from a great distance. A boy amongst them could read our tracts, and was supplied with a few for the better information of themselves and their neighbours.

6th. In the hearing of a brother, I held at home an argument with a Maulavi who is acquainted with many doctrines of the Christian religion. The Trinity was the chief point of

discussion. We spoke particularly of the divinity of Christ, and the descent of the Holy Spirit on the day of Pentecost, the particulars of which I related to him, giving him a copy of the Testament in Hindustani for perusal.

11th. At home with a pandit who does not believe in the superstitious observances of the Hindu religion, and three other Hindus, one of whom had followed the pandit. Held a very long, and I trust profitable, conversation with them on the religion of Christ as distinguished from Hinduism, and other false systems of faith. The pandit appeared to be more than usually serious. Many things startled him, and apparently made a powerful impression on his mind. The different topics of my conversation I cannot here mention, but they were of a nature to humble man and glorify God. The man went away expressing his heartfelt satisfaction with what he had heard, and promised to visit me again. I think I have made some mention of this man in one of my former communications, and of his having heard the word of God from me some years ago, soon after I first came here.

16th. At an East Indian's; spoke to three nominal Christians on the duty of observing the Sabbath.

18th. I spoke of the general depravity of man, and of the necessity of a true atonement by Christ, to three Hindus, at home, one of whom was a scholar of mine before.

19th. Spoke to a man (a native) to follow up in his conduct the doctrines of the Christian religion, of which he has a good knowledge.

20th. Spoke to the wife of the above, who at no time had some knowledge of Christ, but having suffered great distress whilst living among heathens, she had lost what little she had. She, with her children, (the husband being employed in the museum,) attend worship at the morning at my quarters, and in the evening at the native Christians'. Had some religious conversation with the pandit of the school. In the evening went out, and had a profitable conference with a respectable East Indian, who, living in the museum, is in a dangerous state as regards his salvation, being left entirely destitute of the means of grace. I touched particularly on those topics the serious consideration of which may keep him from relapsing into Mohammedanism—a temptation to which many nominal professors of the Christian religion who

are living in some remote corner of the country, are not unfrequently exposed. Some have even erected mosques, and others "Kali Baria," for the worship of the false prophet and the Hindu goddess, and yet each thinks himself better than his neighbour.

23rd. From a conversation with the pandit who was with me on the 11th, it would appear that he had rightly appreciated the word spoken to him, for he evinced the same desire, if not greater, to learn the right way. It was, therefore, with feelings of great satisfaction I carried on the conversation, which took place in the presence of two old hearers, one a follower of the pandit, the other a mauavi. I spoke of the chief doctrines of the Gospel, heart religion, on the necessity of regeneration, repentance, &c.

D A C C A.

FROM THE REV. W. ROBINSON.

Desire for Scriptures and tracts.

June 3rd. The desire for books continues; but the applications for them have become few, because it is generally known that I have none to distribute. Tracts are much wanted for schools, and for families where children are learning to read; but I have of late given them very sparingly for these purposes, because we have but few remaining. As you have, however, informed me that another grant of 10,000 has been made by the good Tract Society, I shall now become a little more liberal. We are very glad of the tract entitled, "Reasons for not being a Mussulman." The Mussulmans continue to accept copies of it very readily; hence we infer, that it is not in very bad odour among them. One evening, when we were distributing copies of this tract, and of the single Gospel in Hindustani, in the squares of Dacca, commonly called the Choke, four Jews came and insisted on having a Gospel each. I think they received four copies of the Gospel of Luke. One inquired for Hebrew books, but we had none. I believe there is a small mercantile firm at Dacca, composed wholly of Jews, but I have never visited their warehouse.

A new Bungalow Chapel.

I feel much pleasure in stating that we have been able to erect a small bungalow chapel at Dacca. Its situation is excellent; it is by the side of the principal road in the city, yet in a perfectly quiet place. We feel no difficulty in getting a congregation; and we believe that, should a preacher remain there the whole day, he would always have some hearers, and, at certain hours, a great number. We have furnished it with seats that will accommodate forty or more people. They are what in Ben-

gali we call "machans;" but as our friends in England may not know what a machan is, it may be as well to tell them. In Malay and Javanese it means a tiger, but in Bengali it is nothing so dreadful; it is only a stage or a floor of split bamboos. The legs of the seats in question, are whole bamboos fixed in the ground, the upper part is composed of split bamboos, or, to anglicise the expression a little, bamboo laths, tied on with strings, and covered with a coarse mat, to give the whole a neat appearance. Perhaps some fashionable people might smile at my ideas of neatness, but I beg to assure all whom it may concern, that these rustic seats of the grand city of Dacca, are a luxury to many of the poor natives; and I have some reason to think that many a weary traveller, tempted by the accommodation offered him, will step in and place himself, for half an hour, under the sound of the Gospel. The preacher is elevated a few inches above his audience by a platform of earth; while two posts stuck in the ground, and a board nailed upon them, form his pulpit. "Such is the first native chapel at Dacca!" No, my Christian friends, such is the second native chapel at Dacca; for there was one here before, but the preacher died, and no other being sent to supply his place, the chapel was closed, and never re-opened. May your prayers to the Lord of the harvest for more labourers, and your liberality in supporting them, prevent this chapel from being closed.

Use made of the Chapel.

I must now tell you what use we have made of our new chapel. I went one evening, before it was finished, and took a seat there with a few tracts in my hand; three natives, who were passing, saw me, and came and seated themselves by me. We entered into conversation,

and one of them read part of a tract; but when I offered them some tracts, they refused them. I was surprised; but I found on inquiry, that they were persons who had just arrived from the country, and who had not, as I supposed, heard of the great anxiety for books which prevails in the city.

I went to the chapel another evening, when brothers Leonard and Chand were both there. A crowd collected, and we had much disputing. One demanded to see God, as a preliminary to his believing what we said. "You Hindus," it was replied, "say that God has no shape; how then can he be seen? And if, as you say, God has no shape, why do you represent him by an image, and pretend to worship him under the form of that image?" A few smiled, and seemed to feel, for the moment, the folly of image worship. Another person, however, replied: "God became incarnate, and we worship him under the forms which he assumed when incarnate." "Do you then say that Ram and Sib, and others of your debas, are God? I deny that they are God; for they were exceedingly wicked, and God is holy. Our shastras are now in the hands of many of you, and they speak of an incarnation of the Deity; Jesus

Christ was God incarnate. Read our shastras, and compare him with your Krishna, and Ram, and Sib. We challenge you to point out one fault in Jesus Christ. Who then is God incarnate, our Jesus Christ, who was perfectly holy, or your Krishna, Ram, and others, who were, as every body knows, exceedingly wicked?" Several would carry on the dispute, and it led to many of the filthy stories of the Hindu mythology, and at last to the churning of the sea. When asked where the sea was, and a few similar questions, they replied, "Our shastras assert these things, they must, therefore, be true; and your system of geography is wholly false." These assertions excited the derision of several lads belonging to the Government school, and our opponents, finding that they had got the worst of the argument, retired, and left us masters of the field. We regretted that the time had not been spent to better purpose, but we must sometimes argue these points, lest the poor Hindus should think their system incontestably true. "Answer a fool (sometimes) according to his foolishness, lest he be wise in his own conceit." Hinduism must fall even before human science, but the Gospel only can change the heart.

A G R A.

FROM THE REV. R. WILLIAMS.

Aug. 15. Having just now a little time to spare, I think I cannot employ it better than in writing you a short account, so far as I am able, of the state and prospects of the Redeemer's kingdom among us. I deeply regret that I have it not in my power to write much that is very encouraging, though perhaps it may be shown in the sequel, that while we have much to deplore, as it respects the little prosperity and advancement of the kingdom of Christ, yet we have no reason to despair of ultimately obtaining success. We have latterly had no additions to our church, though the congregation is as large as usual, and the good word of God is steadily preached. But amidst our discouragements it is consolatory to know, that the Lord has said, that his word shall not return unto him void, but shall accomplish that which he pleaseth, and shall prosper in the thing wherunto he sent it; that he will bring about his own great and glorious designs, by means, which not only appear to carnal men inefficacious, but even contemptible; as it is written, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Since my return from Simla I have not been able to attend to much direct missionary work

among the natives, in consequence of other equally necessary engagements. I have, however, occasionally attended the market here, and also some villages near at hand, in company with brethren Greenway and Ganpat. I observed that the people generally heard the Gospel with much attention, and showed great readiness in accepting portions of the holy Scriptures and tracts, a considerable quantity of which have been distributed amongst those who can read, and only to such do we give them, for we think that an indiscriminate distribution is a great waste of that which is in itself most precious, and for the price of which much "silver is weighed;" nor should this fact ever be lost sight of, or thrown into the shade, either by those who contribute towards the support of the Bible Translation Society, or by those who are employed in distributing; in order that the former may give liberally, and that the latter may distribute judiciously. A few days ago a native asked me to give him a book for his brother, who, he said, could read very well. I said, "No, I cannot give it, because it is contrary to my established custom. If your brother will come and read to me, then I will with great pleasure give him a book."

I have just sent off some hundreds of tracts, two dozen copies of the Psalms, in Sanskrit, about fifty Sanskrit Gospels, six copies of the four Gospels and Acts bound together, and two entire New Testaments in Urdu, to the karmels at Mattra, by brethren Ganpat and Har-

the Agra Missionary Society. I wished any them, but could not, having to pastoral duties.atives of my acquaintance have called since my return home, to all of whom now the way of salvation, and to

some I gave books; one man, a munshi, seemed to be much interested in the great truths of Christianity. He called again to-day. I trust that the Lord will work effectually in his heart, and ripen his convictions into action.

C E Y L O N.

letter from brother Daniel, dated Hanwella, July 8, 1840, after mentioning an apology for delay, his secluded situation, where he seldom sees a face, and has for seven months preached but one English sermon, he

a letter was from Madanpey, in thehood of Chilaw, and was written on my return to this place. I, at that time, intended to revisit that part of the island, in order to carry into effect plans which I contemplated during my residence there. going to some unaccountable cause, I have been able to obtain a line in reply to differences which both Mr. Harris and myself item to the Modelier there. Thus all I had cherished, in consequence of his co-operation, is destroyed, and I must observe the leadings of the Divine will in reference to my own movements, location of the native brother, whom I might suitably for that spot. I have no at the great Head of the Church is as in that path which will, in the end, conducive to the enlargement of his around us.

within these few days, been informed Society has determined to send out a and a printing press. When these arrangements must necessarily be made; and probably my失望 expectations in one case, may be only extensive usefulness, connected with those that will take place in the other.

will be naturally anxious to know how rupted, and what are the results of my at this place. Although I trust it is the desire of my heart, that in whatever way, I may obtain the approbation of my sister and final Judge, (oh, may I meet appointment here!) yet, as I conceive answerable to those with whom I labour kingdom and patience of Christ, I shall try to present a succinct view of those you.

As I stated about seventeen months ago, after taking up my residence here, that I have Hanwella the centre of forty villages, divided them into four sections, to be visited in the month, once by myself, and the native brother, who has long been here. The plan which was then formed has been enabled, with very few exceptions. These exceptions have chiefly arisen from the flooded state of the in the rainy seasons, when you are

obliged to go to any spot that is accessible, for in most directions all around appears like a wooded sea. When I have gone for a few weeks elsewhere, I have had my place supplied by some other person. Thus, both Carlisle and myself have had, on an average, besides our Sabbath work, near ten villages each week to supply. People in England may think it an easy thing to go to a Singhalese village, and preach to the people the good tidings of salvation through Jesus Christ. They may be ready to conclude that a message of such astonishing grace and condescension will obtain the universal reception it deserves; and that, as soon as the missionary begins to open his commission, crowds of willing hearers will flock around him, and receive his message with breathless attention and joy. But, although I have no doubt such times of refreshing will come to this island, they have not yet arrived. The present race of missionaries, especially in the interior, have to sow in tears, and to labour amidst every discouragement. To collect people to hear the Gospel, and detain their attention long enough to enable them to see its real import, is one of those difficulties which every missionary here has had to struggle with. If you wished to collect them together to give them ardent spirits, or to see the cruel diversion of cock-fighting, &c., there would be no lack of attendants. If you had some monstrous lying legend to tell them, they would not only hear it with delight, but immediately receive it as true. If you call them to a devil's dance, or a procession in honour of a false god, or to hear the Bana read in a language they do not understand, or to all the delusions of image worship, or the false doctrines taught by the traditions of men, you will find tens of thousands assembling without the least difficulty. The multitudes which throng from all quarters to Buddhist and Roman Catholic idolatrous ceremonies and worship, prove this. But call them to hear of the true God, their Maker, and the way of salvation through Jesus Christ, of the news which fills heaven and earth with rapturous joy, and they will laugh at you; they will ask, "What pay will you give us to do so? Give us a quartern of arrack, and we will come and listen to you." Or, if they are not so coarsely insolent, they

will invent some idle excuse, and presently leave you. If you ask them to call their neighbours into their houses, that they may hear what you have to say, they will, at times, while pretending to obey your wishes, run away, and not stay to listen themselves. I do not say that all persons who preach the Gospel have, to the full extent, these trials to endure. I state the result of my individual experience for about the last twenty months which have transpired since I left Colombo. These are things which we require strength from on high to support, and they should call forth the prayers and sympathies of our Christian brethren who are placed where multitudes flock around them, and hear with transport the tidings of a precious Redeemer.

Importance of Schools.

In this state of things, the importance of schools in this country, must be evident to all. By them, not only is instruction of the most valuable kind communicated to the youthful mind, but each school is a nucleus, to which the teacher may invite his friends and neighbours, with the parents of the children, to assemble at stated seasons to hear the Gospel. Our most successful operations, and flourishing societies have commenced, and are continued in this way. In the interior parts of the island about 84 per annum will support a school; and I hope when our wealthy friends in England consider the beneficial aspect of education on the uncultivated minds around me, and its subserviency to the spread of the Gospel, they will, in addition to their general subscriptions, individually come forward with such a sum to assist us in these labours. What is eight additional pounds to many a merchant or capitalist around you? If about six persons, who can easily afford it, would thus act, how much pleasure, both in time and eternity, would they provide for themselves and others, and how materially would they aid me in my efforts here! Hardly any Missionary station in the island is so ill provided with these auxiliaries as Hanwella. The Church Missionary establishment at Cotta has twenty-one schools, while I have now only three, and, I fear, for want of funds, one of them must soon be discontinued. The resources by which I formerly supported these and other similar institutions, have, for the present, been discontinued. I have had, therefore, to advance, during this year, about 25*l*. Whether I shall receive it, I cannot say.

Mode of itinerant labour.

Where we have no school-room, in which to preach, I enter a village, and proceeding from house to house, I sit down in a chair, if I can find one, if not, on a mat, and endeavour to ex-

plain to the residents, in the plainest language, with the most familiar illustrations I can employ, the way of salvation by Jesus Christ. Of course the address will be partly hortatory, partly conversational, and, sometimes, disputative, as the occasion requires. Sometimes the being and perfections of the eternal Jehovah; at others, the folly and wickedness of idolatry; again, the sinfulness and ruin of man; and the sufferings, death, and exaltation of Christ, form the principal topics brought before them. But I generally endeavour to give such an outline of the way of salvation through the dear Redeemer, that if the blessed Spirit should see fit to apply it to their hearts, may be sufficient to guide them in the only way to heaven. We then proceed to another house, and converse in a similar way; and having thus spoken the word in one village, pass on to another. Each day in the week, except Saturday, which is devoted to study and to Hanwella, is employed in these exertions, and in the journeys connected with them. I generally spend, on an average, six or eight hours. You may say, "What has been the result of these labours?" Oh, that I could tell you of success equal to your utmost wishes! of souls flocking "as doves to their windows." This is at present denied us. We have often to meet with little except contempt, laughter, and opprobrium. But we have to reflect on the promise of God, that those who sow in tears shall reap in joy. Probably we are depositing the seed, which will, at no distant time, spring up, and produce a glorious harvest. Some of the results we do see: a few days since I baptized two persons from a village about four miles from hence, who seem to be the fruit of these itinerant and colloquial labours.

The little church here, which about a year and a half since was only seven members, is now augmented to forty-two; thirty-five having been baptized, one excluded, and one restored. But we want to see a more visible display of Divine energy; to behold the Spirit poured out from on high! Aid us by your diligent and persevering prayers, and be not slack, O ye rich possessors of our British Israel, by your pecuniary contributions, to strengthen our hands in our efforts to save souls. I plead not on my own behalf. I ask nothing for myself. I take many a wearisome journey in this torrid land on foot, that I may husband the funds of the Society, and make them productive to the utmost in missionary labour. But I do plead for Christ, who has laid down his life for you, and for souls as deathless as your own; and if there be pity or love in your hearts, it will respond to the call. Let not the love of money rob Christ of your hearts, or cheat you of everlasting glory.

The fervent appeal with which this letter closes, has already, in some measure, been responded to. Two friends, who were present in Committee when it was read, each of whom contributes annually in various forms, a considerable amount to the Society, kindly signified their intention to subscribe the sum of

which Mr. Daniel specifies as the cost of a Singalese school. Is it too much to hope, that the whole kingdom will furnish four more such contributions, fulfilling the moderate request of our zealous and self-denying brother?

A subsequent letter from Mr. Harris, dated from Matelle, eighty-eight miles from the interior, contains some very gratifying particulars of the progress of the work there:—

I have several times spoken of the place at which I am now for a short time sojourning. I conceive, the most promising station we have, and one that bids fair to realize the most sanguine expectations of a warm and benevolent Christian heart.

I am living at Mr. Siloa's house, in the midst of the mountains; going out almost daily to the neighbouring villages, which are made up of those luxuries of a civilized life, like roads, but which are hidden away in the jungle, only to be reached on foot or on horseback. As I want to visit alternately to mount and dismount, I have to clamber up the steep sides, and ride briskly along the narrow paths, until some rough and rugged ascent compels us to descend, and subject us to a walk or two under a tropic of pestilence and persecution, there is a shaking of the powers of darkness in us. After a short probation, I have a church of fourteen members, and yesterday, by baptism, I added three more. These were ex-athenians, their conversion to Christianity was given congenitally; proper attestations were given of their lives and habits, and the Christian missionary opinion, had no difficulty in a community of those worshipping true God. Five under similar circumstances, were present from performing a public act of dedication by reason of the assent to which I have given. If spared up to-day after to-morrow, I am to baptize of the lowest caste, here by the river of "Rhodias," or, if "Hoolahally," who, though rejected, seem to have been accepted by God; one knowledge well as practice, might say to the people who have grown up to us amid the temptations and national advantages and.

As human foresight can extend, or wisdom calculate, the next year at Matelle, I shall be able to add a still more productive harvest. While I am writing this, communications are given to me of decided success; and, besides the persons mentioned above, I think, next Sabbath, I shall be able to admit others.

Consequence of the metaphysical nature of the Indian religion, missionary labour in this province consists in unfolding the

character, attributes, and perfections of God, and in illustrating, even comprehensively, the principles of his government, and their development in revelation. While doing this, the most intense anxiety is manifested; and on concluding one of my discourses to-day, the people broke out into the exclamation, "Saadhoo," which is equivalent to the English, "Bravo," "Well done." The desire and appreciation of a very strong amongst the Kandians, Vigorous Christians, has a loose hold on them, rapidly, and finally severing the effort from this species kind of idolatry.

While I have been giving this picture of the state of the mission at Matelle, it has not been for want of ability to communicate similar intelligence respecting the neighbourhood of Colombo. Since my last report, I have baptized six persons from our congregation. I have baptized Pass, Colombo, three from the station in Grand Island, and six from the village of Grand Slave a new station formed by me, and about Matelle. I gave information in a preceding letter.

Within the last three months I have opened two other stations: one close to the great "Wihara," or Buddhist temple at Kalany. I have candidates for baptism now from these stations of whose piety I have no doubt. I am proving them by suspending their admission a little longer. To give my prospects birth I have also been obliged to establish five fresh schools, and engage as many teachers.

Need of further help.

This, with my former communications, concerning the state of Biblical Translation here, and my ardent desire to multiply means of success, by amending it, will show conclusively, the impossibility of attaining my object without further help. Critical skill and competency are not to be obtained in the Singalese language, without much labour and the most fatiguing study. Combined with that, a large range of Scriptural literature is necessary to qualify for the arduous work of a translator. To follow up with that vigour which they require both branches of this necessary work, is hardly within the limits of one man's power, be he as self-denying and laborious as he may; and to let either decline or sink into neglect is to give rise to obstacles of a formidable character in the prosecution of the work for which God and man have set you apart.

Were it agreeable to the order of things to multiply myself, I would not then be a petitioner.

er, nor suffer thousands of persons who wish to know the true God, to die ignorant of him! Without sufficient resources it is impossible to organize plans which would shake false worship to its centre. The means, with the press at work, will be too great for present management; and additional help from England is as necessary as the press itself; indeed, one hangs upon the other.

I have been engaged this morning in examining candidates from amongst the Rhodias. The change appears decisive and genuine. The strongest attachment is manifested towards the Gospel, and death preferred to any cowardice or shame. There is no knowing to what ex-

tent the religion of Jesus would spread here, if adequate assistance could be afforded.

I cannot leave this place without baptizing. I think, fourteen more, after every exercise of caution. The Buddhist priests begin now only to care for their lands and subsistence. One accosted me yesterday, anxious to disavow any participation in the late persecution. Considering all difficulties, we bid fair, if we do not ruin our affairs by abandoning an incompetent form to struggle with rising events, to exceed most missionary operations, save those which have been effected in the West Indies by men whom God will delight to honour.

J A M A I C A.

FALMOUTH.—Mr. Henderson's arrival, after ten Missionaries recently sent to Jamaica, thus describes his important sphere of impressions of his own mind on entering the new and to be in being able to inform

I feel great pleasure in being able to inform you that our passage was exceedingly pleasant. Through the kindness of our heavenly Father, both myself and my beloved wife were kept from danger, and suffered but little from sea-sickness. We found Captain Borten kind and attentive, and his wife, who sailed with him, studied to make us comfortable every sabbath, and cannot speak too highly concerning the order and attendance were always manifested by the sailors. My reason to hope that my labours by the way were not in vain. Should any missionary have an opportunity of sailing with Captain B., he will not fail to find kindness of disposition blended with manners perfectly gentlemanly.

I am at present much pleased with the people here. I have preached at Port Maria, Oracabessa, Brown's Town, and at all the stations which are under the care of the devoted Knibb, and have found the attention superior to what is manifested in most of our congregations in England. Piety, here, is evidently of a high order, and I cannot help thinking that it would

come a garden of the Lord, if the unemployed by the brethren could have suggestion it requires; every thing seems to beg a paucity of efficient labourers. For sending me hither; the work is tedious, but it is most delightful. Unworthy as my labours are, I find my joy to take the bread of life from me as time and strength will permit. I experience it. Never shall I forget what the first time I preached at Falmouth; the chapel was crowded in every aisle; the gallery-stairs were quite filled; the lighted candles told me how deep the interest, and how devoted my utterance. After a long service descended from the pulpit, those who had and handled the word of life. It was to me, a happy time, and made me more than ever thankful that God had put into my birth to proclaim the despised but affectionate sons of Ham the searchable riches of Jesus Christ.

SALTER'S-HILL.—Mr. Pickton, the valuable associate and fellow-labourer with our esteemed friend, Mr. Dendy, communicates, under date of November 12, the following particulars, illustrating the devout interest taken by the Christian people there in the new African Mission:—

Our dear brother Knibb has requested the brethren to hold special prayer-meetings at their various stations, on behalf of our brother Clark, and for the success of his mission to Africa. Our first meeting was held at Salter's-hill on Monday evening, the 9th of November. Not less than 1500 were gathered together in this one place for prayer, and continued in earnest wrestling with God for upwards of two hours. The deepest sympathy was manifested in the afflictions, sufferings, and wrongs of their father

land, and the liveliest interest for the future peace, prosperity, and salvation of their kindred according to the flesh. I commenced the meeting by briefly stating the circumstances under which our dear brother Clark is about to visit the land of their fathers, and the purposes for which he is going; and after singing a hymn, and reading a brief portion of Scripture, called upon one of our able brethren to pray. Among other petitions were these: "O Lord, we pray that when we missionary go to that dark land

he lions' mouths may be shut up;" "that a he got there, all the people may take him in, and say they quite glad for see him;" at when the Gospel is preached there, all people may run to hear it, like a thirsty man to a hole of water."* Another, after a touching retrospect of the once dark wretched state of himself and brethren, and it ardently praising the Lord for having set them in their low estate, and raised them up, prayed, "That the people here might be as becometh the Gospel of Christ, so that

Gospel might have a good character in Jamaica, and every where else, through them." then said, "O Lord, we know that in every country, Africa, where thy missionary is going, there is nothing but gun, and pistol, and sword; and that thy servant may be protected amidst these, and that the shed blood of Jesus, which alone cleanses from all sin, may stop the sting of blood in Africa." He then went on to praise Jesus for his great and wondrous love to us, manifested in his freely giving himself to suffering and to death to save us, touching on several seasons and scenes of his sorrows, dwelling on the circumstances of his death; and then prayed that our brother Clarke might have his work of faith and labour of love in the spirit of love, zeal, and perseverance.

The next who prayed was one of our deacons, a native of Africa, and yet in the prime of life. I am very sorry that, owing to his defective English, I could not catch any of his sentences sufficient correctness to note them; for his prayer for the land of his nativity had a most stirring effect on the assembled multitude,

* In Jamaica there are many holes in the rocks, where the water stands after rain, to which the natives run to drink.

who understood it perfectly, and, I have no doubt, was heard in heaven.

The last person who prayed, also a deacon, after praying that Mr. Clarke might have a safe passage through the blue sea, be preserved while in Africa; have a door opened for him there; that he might be brought back again to Jamaica, that we might meet face to face; and that we at Salter's-hill might hear from his own lips what God shall do by him in Africa; turned to America, and from thence to the Spanish colonies, praying that the chain might be broken from the slaves there; that the Gospel might be sent there; and that it might prevail there as it does here. He then addressed God in the most solemn and impassioned manner, in these words:—"O Lord, we are not content with having liberty and the Gospel ourselves, while our brothers and sisters, in other country, are still in slavery, and know not Thee. We will never leave off to pray to Thee until every slave is free; till all the world have the Gospel; till all people every where can meet upon the sabbath to hear Thy word, as we meet up here yesterday; till all people can meet upon a week night to pray, as we do now, none daring to make them afraid, any more than any one dare to disturb us now."

Our brother Dendy was at Falmouth on the occasion. I mention this because you might otherwise be surprised at his name not occurring in the account. He is considerably better than he has been.

Our Salter's-hill church and congregation steadily improves; we have not an inch of room to spare now that our large galleries are complete, many being obliged to remain outside.

I doubt not that our people will come forward with their characteristic liberality, toward the expenses of the African mission.

MARCHIONAL.—We are gratified to state, that a letter from Mr. Tinson, at the station, announces an amendment in his health. Our friend writes on the 14th of November:—

Three weeks ago yesterday, we left town in company with our Quaker friends, Mr. and Mrs. Sedler, and Mr. Wheeler, Agent of the British & Foreign Bible Society. We spent a few days at Yallahs, and had a most interesting Sabbath. It was the first time I had met the people since my long illness. The chapel was full, and about 200 persons outside. After the evening service, Mr. Wheeler addressed the congregation on the importance of obtaining and reading the Bible. I then administered a Lord's-supper to the church, and in the evening Mr. Candler held service. I was too much fatigued to be present, but our friends were much pleased, and the whole day was one of peculiar delight to our poor people.

On Monday evening we had a service out in the open air, near the Mission premises, to name a new village which is about to spring up; twenty families having already engaged land, and which

is to be called "Knight's Ville," as an expression of respect for Miss Anno Knight, sister of Mrs. Candler. We sell a quarter of an acre to each family, which will be sufficient for a house and garden; while by labouring on the surrounding estates, where there is ample employment for all, they can procure every necessary of life, and will be independent of the different properties, and thus escape the perpetually vexatious and perplexing question of rent. There will be another advantage, they will be near the house of God, and close to a school for their children.

Both the church and the schools at Yallahs continue to afford me great comfort. I think I informed you, that a few weeks ago we formed a church at Mount Atlas, consisting of thirty-eight members dismissed from town, but living in that district.

We came hither this day fortnight, and, I

hope, are benefited by the change. I have lost the fever, but am still weak, and the head will bear little exertion, either bodily or mental. We have received very much kindness from brother and sister Kingdon. Last sabbath I accompanied brother K. to one of his stations, about thirteen miles from this, to aid in opening a new place of worship, which will be called Denmark-hill. Brother K. continues to labour in this region with much diligence, and not

without pleasing indications of success. Mrs. K. continues to labour efficiently with her working school, during the week, and here is also an interesting sabbath-school, besides a pretty large Bible class of young persons, who are anxious to procure copies of the Scriptures; a number have purchased since we have been here. All this is good, and though it may make little noise in the world, the angels in heaven will rejoice.

Mr. Kingdon, on the 29th of October, says:—

The chapel that has been so long in building here, is at a stand, owing to there still remaining various debts upon it; but as it is tolerably well secured from damage by the weather, its slow progress is the less to be lamented. The people are contributing from six to twelve dollars a week towards sweeping away the encumbrances, but they do not very readily conceive how long such contributions must continue to make up even 100*l*.

Next Lord's-day the humble wattled chapel, built by the Black River or Long Bay church, at Windsor Forest, is to be opened; from which time, as the accommodations will much exceed those afforded by the old chapel, we may hope for a larger attendance of hearers. We are contriving to have a school-master or school-mistress on the spot to keep a day-school as well as a sabbath-school, and I hope God will enable us to carry that point too before long.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

From July 1 to Dec. 31, 1840.

EAST INDIES.—Calcutta, Messrs. Yates, Ellia, and Biss, Jan. 8; Rev. R. Bayne, April 15, and Aug. 8; Rev. W. H. Pearce, Feb. 7; Rev. J. Thomas, May 9, Feb. 12, April 4, and 25, July 6, Sept. 9, and 17, and Oct. 16; Mr. Jonathan Carey, June 6, and July 29; Rev. J. Wenger, Aug. 11. Howrah, Rev. T. Morgan, June 6, and Aug. 10; Messrs. W. W. Evans, and J. Parsons, (at sea, off St. Antonio,) Aug. 5. Moughyr, Rev. G. B. Parsons, June 30; Rev. A. Leslie, Sep. 29. Digha, Rev. J. Lawrence, July 4, and Oct. 15. Sewry, Rev. J. Williamson, March 12. Agra, Rev. T. Phillips, Sept. 15, and Oct. 20; Mr. J. W. Urquhart, Oct. 20.

CEYLON.—Colombo, Rev. Joseph Harris, May 7, June 6, and Oct. 13, and from Matelle, Sept. 7. Madampey, Rev. E. Daniel, Feb. 17, and from Hanwella, July 8; Mr. C. C. Dawson, (on his passage to Ceylon,) Oct. 16.

JAVA.—Samarang, Rev. G. G. Bruckner, June 17, and July 1.

WEST INDIES.

JAMAICA.—Montego Bay, Rev. Thomas Burchell, May 18, June 4, and 24, July 10, 11, Aug. 11, and 29, Sept. 12, and 29, and Oct. 17. Kingston, Rev. Joshua Tinson, May 14, Aug. 14, Sept. 12, and Oct. 1; Mrs. Tinson, July 23; Rev. S. Oughton, June 5, 14, and 24, July 27, Aug. 14, Sept. 16. Ebony

Grove, Rev. J. Read, July 22, Aug. 31. Annatto Bay, Rev. Josiah Barlow, June 10, and Aug. 11, and 29. Old Harbour, Rev. H. C. Taylor, June 12, Sept. 7, and from Spanish Town, Oct. 30. Port Maria, Rev. D. Day, June 23, July 6, and Sept. 7. Manchioneal, Rev. J. Kingdon, June 3, and 25, July 21, and Oct. 29. Savannah-la-Mar, Rev. J. Hutchins, June 16, July 21, Aug. 24, and Sept. 15. Sligo Town, Rev. J. M. Phillipo, June 23, and 27, and Oct. 1, and 28. Brown's Town, Rev. H. J. Dutton, June 9, Sept. 2; Rev. John Clark, July 24. Oracabessa, Western Union, July 2; Rev. D. Day, Aug. 10. St. Ann's Bay, Rev. T. F. Abbott, June 18, Sept. 9, and Oct. 15; Jamaica Association, Sept. 4. New Birmingham, Rev. B. B. Dexter, Aug. 8. Mount Charles, Rev. W. Whitehorne, July 29. Falmouth, Rev. W. Dendy, July 21, and Aug. 11; Rev. J. E. Henderson, Oct. 8. Lucea, Rev. E. J. Francis, July 2, Aug. 10, and Sept. 13. Bethsalem, Rev. G. Webb, Sept. 20.

BAHAMAS.—Nassau, Rev. T. Leaver, May 8, and June 25; Rev. H. Capern, June 24, (two letters,) July 26, Sept. 9, and Oct. 12; Rev. J. Corlett, Sept. 16. Turk's Island, Rev. E. F. Quant, June 16, Aug. 6, Sept. 8, and Oct. 20.

HONDURAS.—Belize, Rev. A. Henderson, May 30, June 30, July 31, and Sept. 4, (two letters.)

ACKNOWLEDGMENTS.

THE Committee acknowledge with thanks a valuable donation from the Misses Higgs and Youngman, of Stepney-green, of Howe's works, Dedbridge's works, and other useful books, for the proposed Theological Institution in Jamaica. A box of maps, books, and instruments from the British and Foreign School Society, for Normal

Schools in Jamaica. A parcel of books for Mr. Merrick, and Magazines from Mrs. S. Hobson, and Mr. J. Castle.

There have also been received a box for Miss Anstie; a box for the Rev. H. C. Taylor; a box for the Rev. J. E. Henderson; and a case for the Rev. J. M. Phillippo.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretaries, No. 6, Fen-court, Fenchurch-street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of December, 1840.

SUMS RECEIVED AT FEN-COURT.		£ s. d.		Cambridgeshire.	
<i>Subscriptions.</i>					
Miss Conder	1 1 0			Cambridge.....	89 15 8
<i>Donations.</i>				<i>Cornwall.</i>	
M. H. S., for Africa, and additional Mission- aries to Jamaica	1 0 0			Cornwall Auxiliary.....	185 1 6
M. E.	5 0 0			Ditto, for schools	1 1 0
Miss S. Thomson.....	1 0 0			Saltsash	3 3 4
Collected by				<i>Devonshire.</i>	
Miss Sims.....	0 11 0			Devonport.....	32 12 9
<i>Collections, Donations, &c. in London and Vicinity, for the removal of the Debt.</i>				Ditto, for <i>debt</i>	10 0 0
Collected by				Ditto, for <i>translations</i>	0 10 0
Broughton, Mrs.	2 15 0			North Devon Auxiliary	38 0 0
Barroughs, Misses	1 7 0			Plymouth, by the Rev. J. Nicholson, for <i>debt</i>	10 0 0
Bentley, Mr.	1 0 0			Torquay— J. Tetley, Esq., M.D., for Africa	5 0 0
Cartwright, Mr., Junr...	5 0 0			<i>Essex.</i>	
Cartwright, Miss.....	1 0 0			Langham.....	31 17 0
Davis, Rev. Joseph.....	5 0 0			Friends, by the Rev. W. Pechey, for Africa... ..	11 7 6
Dyer, Mr. Samuel.....	5 0 0			Loughton— G. Gould, Esq., for <i>debt</i>	10 0 0
Dupree, Miss.....	5 0 0			Ilford— Collected by Miss Rose, for <i>debt</i>	5 0 0
Eagle-street, Friends at ..	75 17 7			Colchester— Collected by Miss El- lis, for <i>debt</i>	5 12 0
Gale, Miss.....	2 8 6			Sible Hedingham.....	3 5 0
Gamble, Mr.	1 0 0			<i>Gloucestershire.</i>	
Hinton, Miss A. E.	5 2 0			Cheltenham, for <i>debt</i> ...	10 0 0
Langton, Mr. J.	1 0 0			<i>Hampshire.</i>	
Lawrence, Miss	1 0 0			Whitechurch	26 13 2
Maywood, Miss.....	1 0 6			Hartley-row, per Mr. Phillips	0 13 0
O'ney, Mr. W.	3 0 0			Lymington, for <i>debt</i> ...	10 0 0
Peacock, Rev. J., Friends by	13 7 8			Andover— Mr. Baker, for <i>debt</i> ...	5 0 0
Richards, Mrs.....	2 0 0			Mrs. Hill, ditto.....	5 0 0
Roe, Mr. F.	5 0 0				
Williams, Mrs.....	1 0 0				
Woolley, Mr. G.....	5 0 0				
<i>Donations.</i>					
Carey, Rev. E.	5 0 0				
Davies, Mrs., Waltham- stow	1 1 0				
Gurney, W. B., Esq. ...	5 0 0				
Hanson, Joseph, Esq. ...	5 0 0				

HENRIETTA-STREET FEMALE TEACHERS, per Miss Gundry		11 11 0
Lillycrop, Rev. S.....		1 0 0
Perkins, Mr. W.		5 0 0
Naah, Mr. T., per Mr. Hanson		0 10 0
Skerrett, Mr.....		5 0 0
Soule, Rev. J. M.		5 0 0
Whittaker, Mr. P.		5 0 0
Wilmshurst, Mr. B. C. ...		5 0 0
Woolley, Mr. G.....		5 0 0
Cozens, W., Esq.....		15 0 0
Tottenham, Friends at, per Rev. J. J. Davies...		100 0 0

LONDON AUXILIARIES.		£ s. d.
Marylebone Auxiliary..		20 0 0
Ditto, for Africa		10 0 0
Kensington Gravel Pits— Collected by young people.....		14 0 0
Walworth— One-third of Collec- tion by the Rev. G. Clayton		35 6 0

COUNTY AUXILIARIES.		£ s. d.
<i>Hedfordshire.</i>		
Leighton Buzzard, for <i>debt</i>		5 0 0
Cardington— Cotton End, <i>motety</i> ...		18 0 0

<i>Berkshire.</i>		£ s. d.
Wallingford, for <i>debt</i> ...		10 0 0

<i>Buckinghamshire.</i>		£ s. d.
Wyeombe— Messrs. Hearn and Verey, for <i>debt</i>		2 2 0
By the Rev. G. Pearce.		
Gold Hill		1 11 11
Beaconsfield		7 9 10
Great Marlow		1 6 4

<i>Essex.</i>		£ s. d.
Langham.....		31 17 0
Friends, by the Rev. W. Pechey, for Africa... ..		11 7 6
Loughton— G. Gould, Esq., for <i>debt</i>		10 0 0
Ilford— Collected by Miss Rose, for <i>debt</i>		5 0 0
Colchester— Collected by Miss El- lis, for <i>debt</i>		5 12 0
Sible Hedingham.....		3 5 0

<i>Gloucestershire.</i>		£ s. d.
Cheltenham, for <i>debt</i> ...		10 0 0

<i>Hampshire.</i>		£ s. d.
Whitechurch		26 13 2
Hartley-row, per Mr. Phillips		0 13 0
Lymington, for <i>debt</i> ...		10 0 0
Andover— Mr. Baker, for <i>debt</i> ...		5 0 0
Mrs. Hill, ditto.....		5 0 0

<i>Hertfordshire.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>		NORTH WALES.	
Boxmoor—						By the Rev. Joseph Angus.	
Rev. F. W. Gutch, for						<i>Denbighshire.</i>	
debt.....		10	0	0		<i>£ s. d.</i>	
Kent.						Cefn Bychan—	
Ramsgate, for debt.....	10	0	0			A day's work.....	2 2 8
Ashford, ditto.....	2	10	0			Subscriptions and dona-	
Maldstone, ditto.....	15	15	2			tions.....	3 9 4
Lancashire.						Cefn Mawr—	
Manchester, for debt...		10	0	0		A day's work.....	14 16 0
Leicestershire.						Collections, &c.....	4 11 0
Leicester, for debt.....		10	0	0		Denbigh—	
Lincolnshire.						A day's work.....	0 13 6
Grimsby, per Rev. E.						Donations and Sub-	
Carey.....		9	4	0		scriptions.....	7 5 4
Lincoln, for debt.....		10	0	0		Llangollen—	
Northamptonshire.						A day's work.....	1 19 1
Kettering, for addition-						Donations and Sub-	
al Missionaries to Ja-						scriptions.....	9 1 10
maica.....		38	8	8		Llanrwst—	
Ditto, for debt.....		10	0	0		A day's work.....	0 10 0
Kislingbury—						Collection, &c.....	3 3 0
Mrs. Crate, for Af-						Ruthin—	
rica.....		0	10	6		A day's work.....	4 3 0
Northamptonshire, for						Donations, &c.....	5 9 6
additional Mission-						Flintshire.	
aries to Jamaica.....		105	0	0		Holywell—	
Northumberland.						A day's work.....	2 5 7
Newcastle, per Rev. G.						Donations, &c.....	7 3 6
Sample, for debt.....		10	0	0		Mold—	
Ditto, per Rev. R.						A day's work.....	2 4 0
Banks.....		2	5	0		Collection.....	0 10 6
Berwick, for debt.....		5	0	0		Rhyddlan—	
Ford Forge, ditto.....		5	0	0		A day's work.....	1 0 0
Monmouthshire.						Collection.....	1 2 0
Deputation Rev. P. J. Saffery and						Carmarthenshire.	
Rev. D. Davies.						Bangor.....	1 0 0
Abergavenny—						Carnarvon.....	3 3 0
Frogmore-street.....		23	5	0		Nevin, Rhosirwaen,	
Lion-street.....		10	13	8		Salem, Llanglan, and	
Aberyschan.....		13	9	3		Galltraeth.....	1 16 0
Basallag Bethesda...		7	12	2		Pwllhell.....	9 0 0
Blaenavon—						SOUTH WALES.	
Horeb.....		9	2	0		Pembrokeshire.	
Ebenezer.....		2	11	1		Carmel.....	1 5 3
Caerleon.....		9	1	3		SCOTLAND.	
Llanwenarth.....		8	5	1		Greenock, for Africa ...	3 8 0
Nantyglow and Blaenaw							
Gwent.....		20	0	0			
Pontheer.....		15	8	9			
Pontnydryn.....		8	10	0			
Pontypool—							
Trosnant, English							
church.....		9	5	7			
Ditto, Welsh church		12	0	0			
Ditto, Tabernacle....		5	18	6			
Pisgah.....		3	5	3			
Q., Monmouthshire....		2	2	0			
Tredegar.....		20	14	4			
Somersetshire.							
Bristol, per Rev. J. S.							
Crisp, for debt.....		7	0	0			
Surrey.							
Dorman's Land, per							
Rev. E. Carey.....		10	11	0			
Suffolk.							
Bungay—							
J. Childs, Esq., for							
debt.....		5	0	0			
Warwickshire.							
Leamington—							
Miss A. M. Ryland		1	0	0			
Birmingham, per Rev.							
Dr. Hoby, for debt...		10	0	0			
Wiltshire.							
Melksham—							
Rev. J. Russell, for							
debt.....		10	0	0			
Nettleton.....		1	0	0			
Grittleton.....		1	0	0			
Berwick St. John.....		0	0	0			
Yorkshire.							
Scarborough, for debt...		12	0	0			
Ripon—							
F. Earle, Esq., M. D.,							
for debt.....		10	0	0			

ERRATUM.—For "Sevenoaks," in last Herald, read "Beasel's Green," 101.

POSTSCRIPT.—We leave out a paragraph, that had been already set up, to announce the arrival of a brief letter from Mr. Knibb, dated "Atlantic Ocean," on the 19th of December. They had crossed the tropic of Cancer on the 17th. All on board were well, with the exception of Miss Graftey, who had suffered much from sea sickness, but was recovering. We hope, in our next "Herald," to be able to communicate intelligence of the safe arrival of our friends at Falmouth.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U.S., by W. Colgate, Esq.

IRISH CHRONICLE.

FEBRUARY, 1841.

OUR friends ought to know the present circumstances of the Society. For some months past we have stated distinctly in how oppressed a condition its funds were, and a few persons have generously responded to its necessities. The Committee have felt, however, that they ought not to urge their claims so immediately upon an effort in favour of the Missionary Society of our denomination. That effort has been successful, and they may delay no longer. The demands of the last quarter day, though sums of various amounts, from £100 to £2, have been kindly sent, leave the debt of the Society at £1050, and stations of promising usefulness continue to open. There are now four, with the country round about them, upon none of which can the Committee feel they may enter now, though it exceedingly pains them to hesitate or refuse. Mr. Bates, their tried and esteemed agent at Ballina, is coming over for the purpose of making such applications as the condition of the Society renders immediately necessary, and the Committee would bespeak for him a kind and benevolent reception. Promptitude in giving doubles the gift:—"The people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to the Lord. Now therefore, our God, we thank thee and praise thy glorious name, for all things come of thee, and of thine own have we given thee."

Walcorth, Jan. 20, 1841.

Walcorth, Aug. 25, 1840.

At length, my dear friend, a kind providence has restored me to my family after a long—not unperilous, yet on the whole a pleasant journey. Ireland is indeed a beautiful country; her sons are frank and generous, too little disposed, however, to put forth their own energies, at least in religious matters, and looking for everything that is to help them forward, to a foreign hand. With all my wish and prayer to be enabled yet more effectively to do them good I should be more sanguine of success were they aroused to more independence and activity on their own behalf. Perhaps the complete dominancy of the Roman faith induces prostration and dependence.

There is something anomalous in their condition in this respect. Touch their prejudices, and they kindle in an instant, but they will not think; their mind is not active enough to inquire. With an excitability which makes it almost impossible to avoid offending them, they are yet in a state of such unthinking, dull, and blind attachment to the mere sounds and forms of their prevalent faith, as to make almost all efforts for their spiritual welfare hopeless. Awake! Awake! O arm of the Lord!

My letter of the 20th brought me, in company with brother Bates, to Rahue on Saturday, Aug. 1st. On that day a meeting was commenced in the old meeting house of the village, which has been dignified with the title of the "Union meeting of Baptist brethren of Ireland." Two short sermons were preached in the evening to a small congregation, the next day was the grand day of the meeting. And it was interesting,

as the morning advanced, to see the groups of friends assembling from various quarters in a meadow or kind of lawn, before the mansion where I had been favoured with a resting place. Eight or nine ministers were present, including Mr. King, a zealous independent brother, likely, as I understood, to settle at Cork. At seven, we met for united prayer in the chapel. At ten, beneath the shade of an ample elm and other trees, benches were ranged in the meadow. Carts, cars, vehicles of almost all descriptions, had been put into requisition, and after reading the word of God and prayer, three sermons were delivered to an attentive audience, by Rev.—Hardcastle of Waterford, myself, and brother King. Immediately afterwards the ordinance of baptism was administered, not however without some inconvenience, in a beautiful stream, "The Silver," which was silently pursuing its way through a neighbouring bog. No other stream struck me as half so beautiful from its amber colour and transparency. In the evening again the people met, and, till twilight advanced, service was conducted in the same place; brethren John Hamilton and John Young preached. The next morning we met again for supplication, and it fell to my lot to address a few observations to my brethren on Ps. cii. 13, 14. Oh that the indications there mentioned of spiritual prosperity were more abundant in Ireland! In the evening again at the neighbouring town of Killbeggan, in Mr. McCarthy's own house, a few people had to be addressed, the chosen topic was Luke x. 20. Mr. M'C. you know is a vigorous, lively brother, to whom it were worse than the plague to be compelled to

be inactive. His wife has been a bed-ridden and most agonizing sufferer for several years. I could not but admire her peace, nay, triumph, amid all she is called to endure.

On Tuesday morning, Mr. King having left, the brethren nine in number met me to breakfast, according to my request, that we might confer on plans for securing a greater measure of united and continuous labour. I need not detail here what was suggested; it will be enough to say that a very great degree of harmony and affection pervaded the meeting, the brethren felt the necessity of more frequent association with each other, and I do hope, that each, as he left, returned to his labour with a heart somewhat lightened of the discouragement loneliness produces, and determined more zealously to labour in diffusing around him the glorious gospel of the blessed God.

From this place, brother Hardcastle became the companion of my tour, and contributed in no small degree to its interest and pleasure. Limerick, an immense city, almost wholly given to what some do not hesitate to call idolatry, was reached on Wednesday evening, the means of travelling being a passage down what is called the Upper Shannon. If you ever visit Ireland, I trust you will take this route in your way. The mountainous banks of Lough Derg, now decked with the richest verdure, now covered with Ireland's own foliage, now rising in bare and awful majesty as if to the heavens, will amply repay your stepping aside from your direct business route to view them. But, my friend, you must not let any circumstance, no, not even a keen appetite and a well furnished table, decoy you into the cabin of the steamer. The dinner hour occurs precisely as you are passing the richest scenery.

I regret that I cannot say much of our brother Thomas's labours in Limerick. He appears to be held in the highest respect and esteem by many persons of that city and its neighbourhood. He has long resided in Limerick, but has chiefly occupied himself as an itinerant, so that he has had but few opportunities of labouring to raise a church in the city; and whatever may be the importance of labouring in the country, as for the most part our brethren have done, I am increasingly convinced that for any purposes of permanent good, our first stand must be taken in the larger towns. So did the apostles; and so have Christian missionaries in every direction done since their time to the present. How long is it to be imagined Ireland is an exception from the rule observed in all other countries?

But I must desist; the farther south-west I penetrated, the deeper the moral and spiritual gloom. Let the day star arise, O

Lord, and visit the land, for it is dark and wretched.

Yours very affectionately,
SAMUEL GREEN.

Mr. Bates writes to Mr. Green:—

Ballina, Dec. 29, 1841.

MY DEAR BROTHER,—During the month I have been through the district, and inspected all the schools, that I might give you a correct account of them in the present letter. Once every year I generally give a full account of the operations of the Society in this district, and shall do so again on the present occasion.

Schools.—In this district there are thirteen schools, including the one for infants in this town, which are all situated in the counties of Mayo and Sligo. Some of them are in small towns and little villages, where no *scriptural* school is established, such as Ballycastle, Easky, and Crossmolina; but they are mostly situated in the barren and ignorant districts of the country, where the rising generation have no other means of *scriptural* instruction. In many places I have no doubt but that our schools have been a great blessing to the poor Protestant and Roman Catholic children in the surrounding neighbourhoods where they are established.

In looking over the rolls, I find that they contain the names of about 929 children, so that nearly 1000 children are attending the schools in this district, and at the last inspection I found nearly 800 of them present. Of this number there are about 112 in the alphabet, 465 who can spell from one to five syllables pretty correctly, 218 read and commit the scriptures to memory, 140 write, 61 are in arithmetic, and some few are learning the elements of English history, geography, and English grammar; while several of the girls in some of the schools are able to sew and make fancy work in a respectable manner.

In the inspection of these schools, however, while I use every effort that is calculated to facilitate and encourage the children in the acquisition of the elementary principles of writing, arithmetic, and grammar, I consider that the *primary* object of our schools is that of imparting a *scriptural* education, whereby the poor children may, by the blessing of God, be made wise unto eternal life. Consequently, so far as possible, I endeavour to engage persons of undoubted piety, who will regard the everlasting welfare of the children, as well as every other qualification which may be looked upon as necessary in those who may become the teachers of our schools; and on all inspections I seek to ascertain the progress that the children have

made in their acquaintance with the oracles of truth. This last quarter, the children in the various schools repeated about 301 chapters; and during the last year, I find that 1198 chapters have been committed to memory. Such a course of scriptural education having been established, sustained, and vigorously carried on for about twenty-six years by our English friends, I trust has been a great blessing to this country, and, by the blessing of God, there is no doubt that it will issue in the most beneficial results.

Readers.—In this district there are five readers, who are expected to devote the greater part of their time in reading the scriptures to their fellow-men. Three of these brethren are residing in the county of Sligo, and the other two in the county of Mayo. They visit their ignorant neighbours around them in their own villages where they reside, both Protestant and Roman Catholic, and travel to the distance of five, ten, twelve, and fifteen miles, on some occasions, to the surrounding villages, where they converse, read the scriptures, engage in prayer, and hold little prayer-meetings among these poor people when they feel that they can. During the last year they have made more than 5000 visits, distributed 2976 tracts, given away seven Bibles, four Irish Testaments, and thirty-six copies of the New Testament in our English version. These labours I trust are accompanied with humble prayer, and on some occasions the Lord has been pleased to crown these efforts with his blessing. Good has been done, which is a cause for much gratitude and joy; and when we think of the value of only one soul being saved from everlasting wrath, there is every reason why we should still continue to persevere. It must, however, be confessed, that we are cold and seem to be in a dead state, the progress of vital godliness is very slow, the piety and zeal of our churches are not what they ought to be, and not what they must be, before we are favoured with more holy prosperity of soul; hence there is much cause for searchings of heart and humiliation of face before God. O that we may be more fervent in prayer, more devoted to Jesus, and more alive to the great responsibility that devolves upon us in seeking to enlarge the Redeemer's kingdom, in this dark part of Satan's empire.

Preaching Stations.—My principal station is Ballina, as we have a church here, the prosperity of which I endeavour to cultivate according to the ability which God has given me. The congregation I think is about stationary, and has been for some time. On a Lord's day, in the morning we have fifty or sixty sometimes who attend, but in the evening there are not so many. During the last year the Lord has blessed

us with some tokens of his favour, in giving us an addition to our little church; three have been baptized on a profession of their faith, and one has been received by letter from the church in Dublin. We trust that these are not only an addition to our number, but that they will, by their prayers and holy activity in seeking the welfare of Zion, be an additional blessing. We are living where Satan's seat is, nevertheless we trust that the Lord will enable us to "hold fast the profession of our faith without wavering, for he is faithful that promised;" so that we may shine as lights in the world, in the midst of the moral darkness that is everywhere existing around us.

There are several stations in the neighbourhood around, from five to fifteen miles, which I am labouring to cultivate. Mullifarry I visit once a fortnight, where there is a good congregation, being about from forty to sixty who generally attend. During the last quarter I have visited Easky, Kilglass, Mountain River, &c. once a month; and as brother Mulhern is about removing to the north to occupy a more commanding station, I shall, if spared, continue to visit these places as often as I can. Tullylin and Ballycastle have also been visited, where a few persons were collected to hear the word of life. During the year, 244 sermons have been preached at the various stations that I occupy, and three persons in Easky, in addition to those at Ballina, have been baptized on a profession of their faith, and cast in their lot amongst us.

An increase of labourers would be desirable in some places, but it would be of greater importance for us to have an increase of piety, faith, and holy zeal, who are already engaged in the work. Ireland requires a race of holy, patient, persevering, and self-denying men, who are able to endure hardness as good soldiers of Jesus Christ, in seeking to evangelize the people around us. It is not likely that the man of sin will be subdued without a desperate struggle, or a protracted conflict. The Canaanites would not give up anything only at the point of the sword, but at last Israel triumphed, and they were effectually subdued. So it shall be with the cause of the Redeemer, for the word of the Lord must finally prevail. Scriptural education, scriptural reading, and scriptural preaching in the dark villages around, will gradually enlighten the minds of the people, and terminate in the most glorious results. Let conscience be free, and let Ireland have the Bible, then we need not fear the frowns of the landlord, the hostility of the Establishment, or the anathemas of the priesthood who may be seeking to arrest the word of God in its progress. The church of Rome herself has been instrumental in preserving the sacred

volume, which is gradually working its own destruction. Like Pharaoh's daughter, she has taken up the scriptures as the child of God, and nursed it as her own, for the destruction of her own kingdom.

Mr. TRESTRAIL writes to Mr. Green :—
Cork, Jan. 16, 1841.

MY DEAR BROTHER,—As soon as the delightful engagements of this week would allow me, I sit down to write to you respecting the re-opening of our chapel. It is allowed by every one that the alterations effected are most economically done, and the general remark is one of surprise at the transformation which has taken place, and the small amount expended. The railing in front is not yet put up, owing to the severe weather; but, when all is finished, you will not find a neater or more comfortable place of worship in this city.

When the time was fixed, and Dr. Urwick had engaged to come to preach on the occasion, it was determined by my brother Mr. King and the friends in George's Street, to hold services in connexion with his settlement as pastor over that church during the same week. We finally arranged that they should be *united*; and the first notices of both services were given in the same hand-bills.

On Monday and Tuesday evenings, we had special meetings for prayer. On Wednesday morning, we had a union breakfast, when about eighty Christian friends of various denominations were present, and several ministers engaged in prayer, and gave short and earnest addresses. It was a most delightful occasion, and a very sweet preparation for the approaching service. At 12 o'clock we assembled in our chapel, and Dr. Urwick preached one of the most able, searching, and impressive discourses I have ever heard, from Micah iv. 2. The congregation was most respectable. In the evening the place was completely crowded; many were obliged to sit in the vestry, and many went away, not being able to find a seat.

The collections amounted to about £10. Many who were present had given before with great liberality, and we could not expect a repetition on the same scale. It was a new sight to see Marlborough Street filled with an attentive and delighted audience.

The next morning, the recognition services occupied three hours. They were deeply affecting. In the evening there was a public service, when two brethren gave us addresses on the revival of religion, and others engaged in prayer. It was truly a prayer-meeting, and we were rejoiced to perceive the interest felt in these services increasing at every step. The following morning we assembled in our vestry, which, though double its original size, soon became too small to accommodate our friends. We went into the meeting, and the *move* did not damp our feeling, nor arrest its progress. It was a season of deep humiliation before God, and importunate believing prayer. In the evening we again met for the same purpose; and though the congregation was not so large as at previous services, owing to extremely boisterous rainy weather, yet we had delightful tokens of the divine presence. The week has thus been occupied; and all feel convinced that our meetings are the beginning of better days. Long, very long, will these services be remembered by all who were privileged to attend.

The following ministers of various denominations were present, and took part in the different engagements: Messrs. Jennings, Gibson, Smith, Hodgins, Doherty, King, and Dr. Dill; and of our brethren there were present, Messrs. John Hamilton, McCarthy, Thomas, Hardcastle, and Mul-larky. A spirit of fraternal love pervaded all our hearts; and it was deeply interesting to behold such unequivocal signs of Christian regard. We were sorry to part, but hope to assemble again, if not all, at least some, under similar circumstances.

I am, my dear Brother,
Yours affectionately,
FREDERICK TRESTRAIL.

Moneys Contributed will be mentioned in our next Chronicle.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LAD-BROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

THE
BAPTIST MAGAZINE.

MARCH, 1841.

MEMOIR OF THE LATE REV. MALCOLM M'MILLAN.

BY THE REV. D. M. N. THOMSON.

THE late Rev. Malcolm M'Millan was born on the 1st of June, 1799, at Corrie, in the beautiful and romantic island of Arran. His parents became pious after their marriage, and prior to his birth; and, as they were eminent for holiness, he enjoyed from his infancy the unspeakable privilege of religious parental instruction. When he was twelve years of age, the island of Arran was visited by a very general revival of religion. During this awakening, he was brought under serious convictions, which ended in his saving conversion to God. From the testimony of an aged disciple now, or very recently, residing in Arran, we learn, that about this period it was a common practice with young Malcolm, when returning from school, which was some miles distant from his father's house, to steal away unperceived from his companions, and retire to the mountains, that there, amid the grandeur and the solitude of nature, he might pour out his heart in prayer to Almighty God. Our informant, who was a shepherd, states, that one day, whilst looking after some stray sheep, he was arrested by the sound of a human voice proceeding from behind a large rock. He listened, and found that it was Malcolm, wrestling with God in prayer. The sublimity of this scene may be conceived by those who are at all conversant with the wild and awfully grand scenery of Arran. The shepherd, it may be proper to state, went off unperceived; but often afterwards watched the young disciple going to the same spot, and for the same purpose:

At the age of fourteen he was received a member of the Independent church in Arran, under the pastoral care of the Rev. Alexander M'Kay. "To our great comfort," says Mr. M'Kay, "he proved an eminent example of early piety. I had much happiness in him as a member of the church, also as my pupil while pursuing his studies under my care. I cannot remember that ever he grieved me. He loved all, and was beloved by all. God had endowed him with a very amiable temper, and when brought under the influence of the gospel, he adorned its doctrines in an eminent degree."

A few years after having made a profession of religion he removed to Irvine, in Ayrshire, whither his parents and their family shortly went to reside. Here he was apprenticed to the business of a joiner and house carpenter. This occupation, it is probable, he would have prosecuted but for the following circumstance, which, however painful at the time, was doubtless designed by Him whose "ways are not as our ways," for the furthering of what afterwards appeared so evidently to be his design concerning his servant. By an accident of a serious nature his arm was so much injured as to render it impracticable for him to continue his trade, and imperative that he should turn his thoughts to some lighter employment: hence, after mature deliberation, he began to teach. "For this purpose," says Mr. M'Kay, "he was eminently qualified, both by nature and by grace. He combined patience, gentleness, and wisdom, with firmness, per-

severance, and decision. He also taught a sabbath evening school, where his happy and rare talent for conveying instruction to the youthful mind was strikingly exemplified, and where it was rendered eminently subservient to the promotion of God's glory."

Whilst in Irvine Mr. M'Millan attended upon the ministry of the late Rev. G. Barclay. In doing so he had his attention directed to the consideration of the subject of baptism; and having, after mature and prayerful consideration become persuaded of the duty of believers' baptism by immersion, he was baptized by Mr. B., and added to the church under his care. In this connexion he was loved and esteemed as he had been in Arran, and his name and his memory are still fragrant in the hearts of the survivors with whom he was wont to take sweet counsel, and with whom he delighted to walk to the house of God in company. A few years after the removal of the family to Irvine, Mr. M'M.'s father died. By this painful bereavement he was left in charge of his widowed mother and her numerous offspring. In this painfully interesting situation, his moral excellencies became more and more developed. He was a most dutiful son and brother. His influence over the younger members of the family was that of a judicious and conscientious parent; whilst his aged mother found him a stay, a support, and an inestimable comfort. Mr. M'M., it is well known, was eminently distinguished for a missionary spirit; about this time it was fanned into a more than usual ardour, and he seriously thought of going out to Serampore. He had several interviews with Dr. Marshman, then on a visit to this country, relative to this important subject. The Dr. approved of, and encouraged him in, his design. He began to make preparations for the voyage, but the vessel in which he expected to have embarked set sail earlier than he anticipated, and before another vessel was ready for sailing his plans were altered. Hearing of his devotedness to the work of the ministry, and his acceptableness as an occasional supply, the Baptist church in Greenock, being without a pastor, invited him to visit them. With this invitation he complied, and laboured diligently to revive the cause, which he found reduced to a miserably low ebb. His efforts were highly esteemed by the pious and judicious, and

what is of more account, they were owned of God to the conversion of some who have proved bright ornaments to their profession. Here, however, he was not happy. The leaven of a bad spirit, which had driven away their former pastor, and rendered the once fruitful field a comparative desert, still lingered in the church, and so afflicted his gentle spirit as to make him sigh for the sound of his master's voice, calling him to labour in some other part of his extensive vineyard.

On its being ascertained that he was not happy at Greenock, he was invited by the church in Stirling to succeed the estimable Mr. Grant, who was about to remove, or who had removed, to America. The church in Stirling, found Mr. M'M., in all that was amiable and lovely, to be a counterpart to their former minister; whilst from his freedom from secular engagements, he was able to devote himself more fully to the work. He was ordained over the church in Stirling on the 2nd of April, 1835. The ministers who officiated were the Rev. Messrs. Haldane of Edinburgh, Barclay of Irvine, Patterson of Glasgow, and Thomson of Perth. In addition to the pastorate, he was an agent of the Home Missionary Society, and preached in ten of the surrounding villages. In his itinerant labours he took great delight, and he had the happiness of seeing, in nearly all the villages he visited, that the work of the Lord was prospering in his hands. In Stirling, whilst he sedulously attended to the spiritual interests of his flock, he acted also the part of a town missionary; not that he was engaged as such, but his concern for the moral condition of the poor was so great, that notwithstanding his general debility he made it a point of conscience to visit and preach to those who but for him would seldom or ever have heard the message of mercy. His regard for the poor made him beloved by the poor. "Could you take a turn with me," says his widow, "and see the poor he used to visit, and the tears that are shed at the mention of his name!—'Oh how we miss Mr. M'M.' say some; 'His memory will be dear to us while we live,' say others; 'He was the means of bringing me back when I was going far astray; 'It was he first led me to a saving knowledge of the truth.' A man of sceptical opinions said a few weeks since, 'Mr. M'M.'s unflinching, laborious visiting of the cholera

patients, was one of the strongest evidences he had seen for the truth of Christianity." From the above, it will be evident to all who knew Mr. McMillan, that he laboured far beyond his strength. His heart was in his work however, and when friends would have said to him, as they frequently did, "Mr. M'M., this will never do, you will kill yourself;" he would have replied, "Well, and where would I die but at my post." If it was added, as sometimes was the case, "If you wish to let us have the benefit of your labours for any length of time, you ought to spare yourself," his answer generally was, "better to wear out than to rust out."

In 1832, Mr. M'M. was married to Miss Margaret Thomson, of Callander, and never perhaps did a union of eight years subsist in greater harmony, or conduce to more of mutual happiness. Shortly before his marriage, his health, which as already hinted was never robust, received a violent shock from which it never wholly recovered: "returning from the country considerably heated, a friend met him in the street, and kept him talking till he became very cold; he then went into one of the closes, and preached in an over-heated room to a number of poor people. That night he was seized with a cough, and next day with a slight spitting of blood." This spitting of blood was the precursor of many and repeated attacks of the same kind, which became more and more violent and alarming, and at last terminated in his death. He died Feb. 7. 1840, aged forty-one years. The closing scene of this good man's life is thus described by his sorrowing widow, in a letter to the writer, dated March 22: "On the night of his decease we were out at Newhouse, at a public meeting, where my beloved Malcolm delivered a short address and prayed twice. The night being coarse we returned early. On coming home he changed his clothes; he took his usual supper of porridge and milk, which he relished much. We then had family worship, after which he took his pipe, and sat reading. He complained of a slight shivering in his back. I advised him to go to bed. He assented. When I returned, after attending to some domestic affairs, I found him still reading. He intimated that he was now well, and that if I would go to bed he would follow. I did so, but did not sleep. Shortly he laid down his

book, and was a long time engaged in secret prayer. Having put out the light and stepped into bed, he almost immediately after gave a slight cough, and exclaimed, 'It is blood.' I sprang out of bed; he followed, and said, 'Send for the doctor, and get water.' Having sent for the doctor, I returned, and found him in bed, his hands trembling with holding the bason. I took it from him, laid my left arm under his head, and applied the sponges out of the cold water as fast as I could. He turned his eyes, gave me a sweet smile (oh, my brother, a look I shall never forget) I said, 'My dear, will you not speak to me?' He turned his eyes away, and then I, think, at that moment, his happy spirit fled to the realms of bliss and glory. Prior to this his look was very ghastly, but now his colour returned with so much freshness that I could not believe he was gone. But, oh, what were my feelings when the doctors came in, and both declared that it was all over! My dear brother, I trust you will never feel what I did at that moment, and have done ever since. At the time tears refused to flow; my heart felt as if ready to burst; every fibre of my body shook and trembled; but the Lord stood by me, and wonderfully supported me; that scripture rushed into my mind, 'He hath done all things well.'"

"The body of our departed brother," says one who was present on the occasion, "was opened, when, contrary to all expectation, it was found that his lungs were quite sound, but growing to his body, so that had he survived a year or two he would have been extremely tortured through want of breath. The root of the windpipe was, however, very much dilated, especially in one of the tubes which branch into the lungs. In this was the immediate cause of his death, for a blood-vessel which came through about that part, having also partaken of the disease, became so decayed as to be easily ruptured. Accordingly, having by a continuance of comparative health for some time previously become rather full of blood, this tender vessel gave way, and caused death by suffocation, as also by the great flow of blood."

His remains were followed to the place of interment by a large concourse of the inhabitants of Stirling, including the established and dissenting ministers, together with ministers and friends from Glasgow, Perth, and various other locali-

ties, so greatly and so generally was he esteemed and loved. Those who knew Mr. M'M. best, however, will not wonder that such was the case; his whole deportment, as a man, a Christian, and a minister of the gospel, was such as, in a virtuous community like that of Stirling, to make him beloved in life and respected in death. As a man, he was open, generous, unsuspecting, confiding. As a Christian he was meek, humble, patient, devout. He was eminently a man of prayer: "About six months previous to his removal, he was particularly anxious," says his widow, "about a revival of religion, in the church, in the town, and in the neighbourhood. It seemed to occupy his thoughts by night and by day. One evening he retired, and was a long time engaged in prayer. On his return his eyes glistened; he sat down beside me, took hold of both my hands and said, 'O my love, my love; it is worth while wrestling with God; but,' he added, 'perhaps I ought not to tell you.' I said, 'Do tell me, it may do me good.' He then said, 'Oh, I have got such a sight of Christ, such nearness to God, such a glorious view of Immanuel, the Lamb slain, that I feel it almost too much for this poor frame to endure.'" On another occasion, and about three months before his death, when not so well as usual, and confined to bed, "My dear," he said, addressing his partner, "there is a verse of a hymn which I feel particularly suitable to my case at this time. The words are—

'I leave the world without a tear,
Save for the friends I hold so dear;
To heal their sorrows Lord descend,
And to the friendless prove a friend.'

He then," says his widow, "took hold of my hand, and looking me very earnestly in the face, said, with great emphasis, 'No, my love, I have no fear of leaving you on the care and protection of our heavenly Father. I know God will care for you; I am sure he will provide for you; I have the greatest confidence in casting you entirely on his care.' I replied, 'But how can I endure to be left alone?' He said, 'Well, perhaps our exit from this world may be about the same time, and then, oh how blessed!'"

The liberality of Mr. M'M. was one of the most striking features of his Christian character. Although his income was very small, and he had two orphan

children depending upon him, he devoted a tenth of his all to the Lord. This tenth formed a sacred fund, out of which he aided deserving cases connected with the cause of Christ. "Oh, if Christians knew," says his widow, who still acts upon the same principle, "what a blessing there is in contributing a tenth of their income to the cause of Christ, more would act upon it than do. His income being very limited, we had sometimes just little enough; but how the Lord interposed on these occasions! Many times have I seen things as evidently as if an angel from heaven were sent to deliver, and I must say, and dear Mr. M'M. often said it, 'that if there was a blessing in the widow's oil and barrel of meal, there was in our money, from the day we began to prove God, by giving him a tenth of our all.'"

As a preacher, Mr. M'M. was distinguished for his plainness, his simplicity, his pathos, and the searching character of his discourses. "We remember," says Mr. M'Kay, "his holy conversation, and his very solemn, affectionate, faithful preaching; for he was, indeed, a faithful and most impressive preacher. He never satisfied himself with preaching *before* the people, it was uniformly preaching *to* the people." "Oh, what a heart-searching discourse!" was the remark made in reference to the last sermon he preached in Callander; "Yes," it was replied; "it was really shooting at the mark, not *beside* it, nor over our heads, but at the *very heart*." Such, it is believed, was a general characteristic of Mr. M'Millan's preaching.

The foregoing remarks are not designed to sketch a perfect character. Our departed brother was not perfect; he had his failings, as who has not? Yet those who knew him best will admit that his failings were fewer than those of most men, and that he aimed at perfection, and panted after holiness—that holiness to which he has now attained, and that perfection with which he is now blessed. "May many," says his first pastor, "be raised up to serve God in the gospel of his Son, who shall walk as he walked—who shall preach as he preached—and pray as he prayed—and be honoured as he was in turning sinners to God, and in building up the church in her most holy faith." Amen and amen.

Hull, Jan. 19, 1841.

LETTER TO A YOUNG LADY ON HER APPROACHING MARRIAGE.

MY DEAR MISS H.

In a few days, and I shall no longer be your pastor. This interesting and endearing connexion will soon terminate, and perhaps for ever! I cannot allow such a circumstance to occur without giving utterance to some of those emotions it awakens in my breast. I am led into my own heart. With peculiar solemnity I am urged to examine, and ask myself the questions, "Have I been faithful to this friend, who, as one of the flock of Christ, has for nearly six years been under my pastoral care? Have I wisely, affectionately, prayerfully, sought her spiritual interests? Has she made progress in heavenly attainments? When I meet her at the bar of God, what will my Master say to me?—what will he say to *her*?" But, in addressing you, I will no longer dwell on a subject I can more fully and profitably pursue in private meditation.

You are about, my dear sister, to be introduced into new circumstances, and to sustain a new relation. You will find it of great importance to bear in mind habitually, that in every situation scope is given for the development of Christian character, and for the growth of Christian graces. And if Christ dwell in your heart by faith, and you feel the power of his love as a motive to obedience, the various situations you may be found in will in some way or other advance your interests as a Christian, and tell on your future character.

This is a state of probation. The various changes in our lot are under the arrangement of our heavenly Father, with a view to our establishment in knowledge and piety. New scenes are daily opening to our view, and new events occurring to try our characters and test our principles, in a way they have not been tried before. They are appointed as a part of our moral discipline. Allow me affectionately to recommend you to regard your contemplated change in this view, and to enter on its duties governed by these considerations. It will make obedience light, and your duties your privileges. It will make you watchful, humble, diligent. It will invest little things with importance, as giving you an opportunity of illustrating the power of divine grace,

and glorifying your Father which is in heaven. It will supply you with the richest consolations when most you need them—with strength and fortitude when most you desire them. It will lead you with devout gratitude to say at all times, "I am just where my heavenly Father would have me be, and I am here that I may show forth his worthy praise." The gospel in its nature and influence is at all times the same; and is subject to no change. But the changes to which *we* are subject afford opportunity for the exhibition of its excellencies in some new way, and to adorn it in a manner we could not do previously. The same principles that swayed Joseph in Potiphar's house, influenced him in an Egyptian prison; and they were the same principles that governed and ennobled him when he shone in Pharaoh's court. But these circumstances being in their nature very different, exhibited religion in different ways; but always surrounded it with loveliness, always invested it with solemnity.

Now, my dear friend and sister, carry your views and feelings as a Christian into your new condition, and carry them with increased strength and brightness. Seek to be moved by them in fulfilling the duties of connubial life. Those principles which enabled you to adorn your profession as a daughter, a friend, and as the member of a Christian church, will be found equally powerful in constraining you to honour your Lord as a *wife*. The grace that sustained you when teaching in the sabbath school, and that influenced you when in the church or social circle, and which has called for the esteem of your London friends, will, if you seek it, shine at your own fireside, and lead your husband to respect you as a Christian, as well as to love you as a wife. And to possess *both* is essential to your happiness and to his honour. Remember, the friend who seeks your hand, expects he is marrying a Christian. He expects in you a friend,—a companion, to whom he can unboresom all his mind, and from whom he expects to enjoy sympathy in spiritual conflicts, and not in temporal matters only. Act the Christian, or rather, *be* the Christian, in everything. Cultivate spirituality of mind; seek more and

more that the love of Christ be shed abroad in your heart by the Holy Spirit; *be much in secret prayer*; and in this way you will not only make personal progress, and increase your enjoyment of the truth, but your husband will find in you a true yoke-fellow, you will "walk together as heirs of the grace of life," and "your mutual prayers will not be hindered." Let the love of Jesus be the theme of your daily meditation; let his honour be the end proposed in all your actions; let the precepts of his word, and the example of his life, be your rule in every duty. You will then make a good wife, and will command the love and respect of all the good. Then the heart of your husband will safely trust you; you will do him good and not evil, all the days of your life. Strength and honour will then be your clothing; you will rejoice in time to come. You will open your mouth with wisdom, and in your tongue will be the

law of kindness. The church of God will then point to you and say, "A woman that feareth the Lord, she shall be praised;" and they will pour forth their hearts to God for you (and none more fervently than the writer of this), and devoutly exclaim, "Give her of the fruit of her hands, and let her own works praise her in the gates."

Finally, my dear friend, farewell! May the Lord be your light and salvation! May you have his presence and guidance through life, and at last an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ! This is the prayer of one who highly esteems you, and the dear family of which you are a member, and who subscribes himself your old pastor, and beloved friend and brother in Christ Jesus.

JOSEPH ROTHERY.

London, Nov. 7, 1840.

NANNIE THE NEGRESS:

OR

GRACE DISPLAYED AT THE ELEVENTH HOUR.

ACCOMPANYING my dear friend S., in the spring of last year, in one of his visits to the negro village of Plantation —, West Indies, we called at one cottage undistinguished from the rest but by its dirty and dilapidated appearance, where, however, in its sole inmate, a sight met my view of the most painful character. Poor Nannie, a middle-aged negro woman, had for many years been subject to a loathsome disease, which had left little but her emaciated skeleton, covered all over literally with wounds and putrefying sores, a kind of ulceration which had changed her proper sable hue to a sickly yellow, and made her, exposed as her person was from the very slight clothing she was able to bear, one of the most pitiable objects I ever beheld. But all sad and sorrowful as was her outward condition, there was, alas, no alleviation to such misery in the healthy, happy state of her mind.

Having been in this case many years,

and all this time known to S. and a beloved fellow-labourer of his, already fallen asleep, their efforts for her spiritual welfare, and earnest prayers, had been unceasing, but hitherto apparently in vain; and when, on this occasion, we attempted to draw her thoughts to the solemn subject of her eternal interests, she would not even listen to us, but eagerly sought alms, and poured out sad tales of the want of sympathy she experienced from her neighbours. These we were happy to find had no foundation; and, for some time past, her wants had been met by my kind friend and others, who deeply felt her unhappy situation.

The remainder of our visit to this village was far more grateful and encouraging; but I could not forget, as we returned home, poor Nannie. It seemed one of those cases especially calling for faith and patience, and intended to teach the most diligent and faithful servant of Jesus, that "*power belongeth unto God.*"

Some weeks, I believe months, afterwards, I was again in dear S.'s company, and inquiring of him after others, he quickly reminded me of our late visit to — and poor Nannie, and gave me the following equally unexpected and delightful account of her:—"I had seen her often," said he, "since you were with me, and again and again bid her come and welcome to Jesus; at the same time most earnestly setting before her, her fearful danger in continuing to neglect and despise him; but on each occasion felt less hope than ever concerning her. The other day, however, while engaged elsewhere, I was suddenly summoned by her neighbours, who told me poor Nannie was much worse, probably dying. With a very heavy heart I set out. On reaching the cottage it was quite full, and a seat was placed for me close to the bed where the poor creature lay in the last stage of the horrid disease which had now reached her throat, and almost suffocated her with ulceration. Earnestly looking up for grace and wisdom rightly to deal with this poor wanderer in her last hours of mortal suffering, and for faith to be given her even yet to lay hold of the free and boundless mercy of our forgiving God,—I put a simple question to poor Nannie, at once to inform her of my presence and increased anxiety for her soul. And oh, what was my astonishment and thankfulness, to hear in reply, the full 'confession of her mouth unto salvation.' Hardly able, indeed, to give utterance to her burning, overflowing thoughts of faith and love, her look, so altered, told me as fully as her words, the blessed and delightful change she had experienced. Instead of the sad despairing wretchedness formerly depicted, as you remember, on her emaciated countenance, it now literally beamed with hope and joy; and she did not leave me to inquire the cause of so complete a transformation, but in broken accents told me, that, till the previous evening she had never felt herself a sinner; that then, all at once finding her bodily disease rapidly increasing, the thought of death rushed into her mind, and with it, an overwhelming sense of

her sin and danger. She was alone, she said, with no one to speak to, but, in her agony of spirit, earnestly sought to remember all we had ever said to her, recollected what she had heard from us of Jesus, his death, his blood, his resurrection, his finished work; that while engaged in this exercise of soul, faith had been given her; she had called on the name of the Lord, and had seen, as in a moment, all her sin *already* borne away, already laid in the grave of her Lord, and there left when he rose from the dead, no more to appear against her for ever. Desiring to feel more assured of the reality of this wonderful work of God in this poor dying woman, I then questioned her very closely, endeavouring to place her sin in all its true colours before her eyes, and the certainty of her very speedy summons to appear in her Maker's presence; but I found, indeed, my work had been already anticipated by One far more skilled in all the windings and depths of the human heart, even the heart-searching and rein-trying God. Her sins, in her own eyes, were of the deepest dye, but she could not see them in the eyes of her God, for '*the blood, the blood*,' she repeatedly, and most energetically said, was all her Father looked at, and there was no judgment, no hell, for her. Her clear view of the work of atoning love was indeed most wonderful and delightful. All around were deeply affected, and many who had long professed their faith in the same rich, and full, and free salvation, confessed themselves never to have felt as they now did, the value and preciousness of the *blood of Christ*.

"After this visit, so refreshing and instructive to my own soul, poor Nannie lingered for about a week, during which I repeatedly saw her. Her growth in grace and knowledge was most rapid, her faith never once seemed shaken, and in the most happy, triumphant state, she fell asleep in Jesus, a few days ago. Oh, what a lesson, dear —!" added he, "to 'continue steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'"

E. B. A.

BAPTIST WORTHIES.—No. IX.

JOHN SING.

To the Editor of the Baptist Magazine.

DEAR SIR,—The following letter, which lately came into my hands, written by the Rev. John Sing, the first pastor of the Baptist church at Bridgnorth, Shropshire, to his friend and fellow worshipper, Luke Millner, may perhaps be deemed worthy of preservation among your valuable relics. The letter is without date; it was probably written towards the close of his life. He died July 12, 1753, having presided over the church upwards of forty years. The church, therefore, must have been formed soon after the year 1700, and probably by the personal labours of Mr. Sing, who was himself the first that became a dissenter, out of a respectable family resident in the town.

The place of worship which the little flock under Mr. Sing's care occupied at the beginning was near the bridge that crosses the Severn. Thence they removed to a more commodious building erected on the spot which is now occupied, but which has been repeatedly enlarged. It was registered at the Quarter Sessions in 1738.

Mr. Sing associated with the most respectable men in the denomination. The names of John Gill, Jos. Stennett, Samuel Stennett, Benj. Beddome, John Ryland, John Overberry, and others, are on the primary trust deed for property belonging to the cause over which he presided.

Through successive generations, up to the present time, the family of the good man who commenced the interest in the town have continued warmly attached to the cause; and it is pleasing to observe, that now the church is enjoying peace and prosperity under the pastoral care of its minister, the Rev. Mr. Payn.

Birmingham, Nov. 24, 1840.

THOMAS MORGAN.

Dear brother Millner,—

I had thoughts of coming out this day, but am scarce capable of acting in public, although through unmerited goodness, and notwithstanding much severe illness, I am not only preserved, but in a great measure restored, and hope shall be capable of going abroad and seeing you pretty quickly. I am sorry we are both obliged to keep silent sabbaths, not so much methinks with respect to our own personal loss, as upon the account of those sincere, happy few that belong to us: but God, we know, can turn a wilderness into a sanctuary, and far be it from us to think that any of God's people are alone so long as the Father is with them.

I thank God I have had the comforting presence of my Friend sometimes with me in my illness, and do verily believe I have had the benefit of your prayers, though not of your company: pray, dear brother, go on with the rest of our dear friends, to beg of God that I may not only be restored to health, but more especially to more eminent degrees of sanctity and usefulness; and that I may be rendered more capable, if not of informing your judgments, yet of stirring up your pure minds by way of remem-

brance, that so our profiting might appear unto all, and that at last he that sows, and they that reap, may rejoice together.

I find your disorder is very great, and hangs on long; but I firmly believe both are absolutely needful, and question not but they will terminate in God's glory, your own and others' advantage.

Please to consider that you and I have received a great deal of good from the hands of the Lord, and that our enjoyments have vastly surmounted our sufferings; and shall we not receive evil?—is it not requisite that God should set the one against the other. All fair would destroy us; and happy for us when clouds and storms make us mind our home and mend our pace.

And now that our good God would be with us, and be our guide and guard, in all our duties and in all our difficulties, whether living or dying, is the desire and prayer of your poor, afflicted, sympathizing brother in Christ,

JOHN SING.

My service to Mrs. Millner, and hope the sufferings of God's people will be no stumbling-block to her in the way of her duty.

MR. LUKE MILLNER.

DEACONESES.

THE following passage taken from "The Rise and Progress of Dissent in Bristol," recently published, contains an extract from the records of the church at Broadmead, which has evident reference to the directions given to Timothy by Paul in the fifth chapter of his first epistle. We have never yet learned the reasons why the practice to which it relates should have fallen into general disuse.

"In the interim between the death of Mr. Hardcastle [1678] and the election of Mr. Fownes, three new deaconesses were chosen, and set apart by fasting and prayer. They were all above sixty years of age, and laid themselves under an obligation not to marry. On their signifying their acceptance of the office, their duties were stated to them in the following particulars:—1. To visit the sick, the sisters in an especial manner, to see what they need. 2. To visit sick brethren also, and therefore some con-

ceive may be the reason why they must be sixty years of age, that none occasion may be given. 3. To take care that their wants may be supplied, and therefore to make reports of their condition to the elders and deacons. 4. To speak a word to their souls, as occasion required, for support or consolation, to build them up in a lively faith in Jesus Christ. 5. Some think it their duty to attend the sick (as nurses, probably); and if so, then they are to be maintained by the church."

ON THE DEATH OF THE REV. G. B. PARSONS.

BY THE REV. G. H. DAVIS.

He left his childhood-home,
He left his father-land;
And, borne along the silvery foam,
He stood on India's strand.

'Twas not,—that *here* were none
To whom his spirit cleaved;
A mother wept a parting son,
And loved companions grieved.

'Twas not to feast the eye
With mountain and with flood,
To gaze on hoar antiquity,
Or plains renowned for blood.

Ah, no! he went to win
The Moslem and Hindoo
From Satan's thrall—from woe and sin,
To God, the only true.
Weymouth, Feb. 1841.

He went, as warriors go
By some great captain led,
To shout in triumph o'er the foe,
Or rest among the dead.

The youthful champion fell,
Ere yet his virgin sword
Had proved its heavenly temper well—
The double-piercing word.

No sad defeat he knew,
No sullen, dark delay,
Soon, soon released, his spirit flew
Beyond a changing day.

Oh! glorious was thy fall
In this, thy Master's right;—
We'll fix thy name in memory's hall,
And gird us to the fight.

THE LAMENT OF A LOST SOUL.

BY THE REV. EDMUND HULL.

THE season of mercy is gone;
The year of salvation is fled;
For ever I live to bemoan
My loss in this desolate shade!
The day-spring no more will arise;
Bright hope with her smile never bloom;
Despair in this world never dies,
Here reigns an unchangeable gloom.
VOL. III.—FOURTH SERIES.

Through the wilds of this horrible waste,
Lost, woe-stricken forms do I meet:
All think of the years that are past;
But a friend does a friend never greet.
All weep—but apart do they mourn;
O solitude, dreary and deep!
Dead tempests for ever return,
And the winds with their wail never sleep.

Once, once on my pathway there shone,
The pure beams of heavenly light,
Unfolding access to the throne;
But I loved not the life-giving sight.
I wandered in mazes of sin,
Delusion sunk deep in my heart;
I perished—a harvest to win
Of remorse which will never depart.

O folly to live but for time!
To grasp at the shadows of earth!
Eternity!—awful—sublime!
How I slighted thy measureless worth!
O madness! I turned from the truth,
Seduced by the tempter's dark wile:
Where now are the pleasures of youth?
What now shall my sorrow beguile?

Too late is my vision unsealed;
Too late I in terror behold
The worth of salvation revealed—
Its value can never be told.
Ah, now!—but in vain do I know!
I see!—but the sight is despair!—
I had not inherited woe
In the paths of religion and prayer.

Oh, were I to utter to men
My tale of remediless grief,
Portraying this region of pain,
The ages which bring no relief:
I could speak,—the deep thunders which roll
Around my disconsolate head,
Should echo my tones to the soul,
As I urged them to flee from the dead.

O vast, inconsolable grief!
Could my years but pass over again,
How soon would I fly for relief
To the covert from storms and from pain!
Ye men, in your ages be wise;
Excite not the wrath of the Lamb:
Remember, the "worm never dies,"
Nor the fire which his curse shall inflame.

Watford.

Yet in vain; if infallible truth
Excite not their hopes nor their fears;
Persuade not susceptible youth,
Or incline to discretion in years:
No terrors which I could present,
No language my lips could afford,
Would avail their sad fate to prevent:
The truth is the power of the Lord.

Ah! brightly there glistens afar
The light from the land of the blest;
Oh, envied effulgence! 'tis there
The saved are at home and at rest.
But rest I shall never enjoy,
Eternity, endless in years,
Will but yield me the mournful employ
Of repentance, reproaching, and tears.

There is yet to come the dread day—
The light spreading over the spheres;
The forms of terrific array,
When the Judge of the nations appears.
I tremble to think of the hour;—
Ye depths, hold me fast in the deep:
O God! by the blast of thy power,
Lay my spirit for ever asleep.

Ah, no! I must stand forth to view;
My friends, who to me were so dear,
Will arise in their glory anew,
With the Lord they will joyful appear.
They will see me, but,—withering thought!—
Not a tear on my lot will they shed:
Unpitied, rejected, forgot,
I retrace the dark depths of the dead.

LINES WRITTEN ON THE FIRST SABBATH OF THE NEW YEAR.

1 SAM. vii. 12.

My God, another dawning year
Demands a grateful song from me;
And in thy temple I appear
To pay my willing vows to thee.
Ere this,—the light of being waned,—
I might have trod the vale of death;
But thou in mercy hast sustained
My failing strength and fleeting breath.
Around me, hurtling far and wide,
Destruction's venom'd darts have sped;
And thousands falling at my side,
Been borne to cold corruption's bed.

There, as successive years shall roll,
I'd spread thy glorious truth abroad;
Till, at thy call, my joyful soul
Exulting soars to meet her God.

Battersea, Jan. 4, 1841.

The noxious plague hath o'er me swept,
And darkness spread its pitfalls nigh;
But thou my soul hast safely kept,
And they have passed me harmless by.

Oh, let me at thine altar fall,
And there my Ebenezer raise;
Devote to thee my life, my all—
Thy cause advance and learn thy ways.

There, like the prophet, I would rear
My stone of gratitude and love;
Uniting with thy people here,
And those who throng thy courts above.

REVIEWS.

Outlines of the History of the Catholic Church in Ireland. By the Very Rev. RICHARD MURRAY, D.D., Dean of Ardagh. London: Seeley and Burnside. Foolscape 8vo. pp. 164.

Pastoral Annals. By an Irish Clergyman. London: Seeley and Burnside. Foolscape 8vo. pp. 397.

Ireland! Who wishes to read or hear any thing more about Ireland? Is not every thing known that can be ascertained relating to the religious and social miseries of Ireland,—debased by superstition, enslaved by priestcraft, tormented by political turmoil, and subjected to the everlasting strife and sleepless agitation of contending parties? Has not everything been done for it that can be done? and does not experience show that it is the wisdom of the husbandman to direct his efforts to more inviting and remunerating soils? Not exactly so. Christ will eventually rule in Ireland. It was not excepted in the grant made to him by his Almighty Father. It is by his gospel that he will subdue it. He has no more powerful instrument to employ: it is his chosen weapon, and he will not allow it to experience for ever the indignity of having proved ineffective in Ireland. We think, moreover, that there are some reasons for believing that when Ireland is evangelized it will be by Baptists; by Baptists not bribed to neutrality on controverted topics by Episcopalian contributions; not sinking the character of evangelists in that of schoolmasters; not reluctant to form churches and avow their principles in all their might and glory; but, acting as Baptists, that is, as men who take the New Testament as their only rule, and Christ as their only Lord, and who are determined to admit no modern improvement in the Christian system, but to “follow the Lamb whithersoever he goeth.”

It is a principal part of the design of the Dean of Ardagh, to prove that a purer faith than that which now possesses the affections of the aborigines of Ireland was formerly prevalent, and that for several centuries the Christians of Ireland were quite independent both of England and of Rome. In this he is

successful; but the effort to deduce thence the conclusion that the Protestant church now established in Ireland is the legitimate descendant and heiress of these primitive believers is a failure. He shows indeed that they did not receive doctrines or practise rites which the Romish church maintains, and the English church rejects; but that is far from proving their identity with the latter body. He negatives the claim of the Romish church, but he does not establish the claim of his own. The three hundred bishops of whom he speaks, who occupied in the twelfth century what he calls “rural sees,” exercised an episcopacy we apprehend more like that of dissenting ministers than that of the modern occupants of seats in parliament. “Ireland was full of village bishops” before that time, according to his own showing, and the fact that arrangements were made to change the village sees into “rural deaneries, with arch-presbyters personally residing therein,” is itself evidence that in the beginning it was not so. Nay, the Dean of Ardagh himself must allow that these good men were ignorant of many things which his church would be loath to consign to oblivion, if Bede’s declaration were true, that “they followed uncertain rules in the observation of the great festival, as having none to bring them the synodal decrees for the keeping of Easter, by reason of their being seated so far from the rest of the world, therefore *only practising such works of charity and piety as they could learn from the prophetic, evangelical, and apostolic writings.*”

When the Pope and King Henry II. of England conspired to deprive the Irish of their civil and religious liberties, they prepared the way for an immediate augmentation of church property. “More broad acres” were acquired, as Dr. Phelan remarks: “It had been stipulated in Adrian’s bull, that the borders of the church should be enlarged; an expression which does not signify that *religion* should be propagated, but that more broad acres should be given to ecclesiastics; and these prelates, having sold the independence of their native

country and the birthright of their people, like most agents of that description, were impatient for their reward." Instances are given by Dr. Murray of successful stratagems adopted by the Romish clergy to acquire estates and enrich the church. It is not wonderful under these circumstances, that at the time of the Reformation, Ireland was prepared to throw off at once the Roman yoke, or that it received with ready submission the mandates of Henry VIII. and Elizabeth to acknowledge the royal supremacy. But what became of the "broad acres"? They were made the reward of men who cared nothing for the people, who understood not their language, and who were ready to subserve the tyrannical designs of a despotic and misguided government.

"An act passed in the twenty-eighth year of the reign of Henry VIII. chap. xv., entitled 'An act for the English order, habit, and language,' &c., was the first heavy blow which the infant reformed church received; that act directed that the Irish habit and apparel should be abolished, and the peculiar form in which the Irish wore their hair should be discontinued. It provided further, that spiritual promotions should be given only to such persons as could speak the English language and none other. And that every archbishop, bishop, &c., at the time of the admission of any person to spiritual promotion, should administer an oath to the person promoted, that he would endeavour 'himself to learn, instruct, and teach the English tongue to all under his rule, cure, order, and governance; and further that he should keep, or cause to be kept, within the place, territory, or parish, where he should have rule, benefice, or promotion, a school to learn English,' &c.

"And again, in an act of uniformity passed by Queen Elizabeth, the preamble runs thus:— 'And forasmuch as in most places of this realm, there cannot be found English ministers to serve in the churches or places appointed for common prayer, and that if some good means were provided, that they might use the prayers, &c. in such language as they might best understand, the due honour of God should be thereby much advanced; and for that also, THAT THE SAME MAY NOT BE IN THEIR NATIVE LANGUAGE; we do therefore most humbly beseech your majesty, that it may be enacted by the authority of the present parliament, that in every such church, where the common minister hath not the use of the English tongue, it shall be lawful to say or use all their common and open prayer in the LATIN tongue.' Which was accordingly enacted by the statute, 2nd of Elizabeth, cap. xiii. anno 1559—60.

"Had the great enemy of truth been the concorder and passer of these parliamentary and royal enactments, no surer method could have been devised to arrest at once the progress of the Reformation in a country whose prejudices, feelings, and best interests, were thus alike in-

sulted. The interfering with non-essential customs, which long habit had made a second nature, would of itself have unsheathed the sword of resistance in the hands of a half-civilized and enthusiastic people. But as if this were not enough, every avenue of light and knowledge, under the withering statute-book of England, was at once closed up by their being deprived of instruction in their native language, and either the *hateful* English, or the equally unintelligible Latin, being substituted in its place."—pp. 123—125.

Subsequently the history shows that the rapacity of bishops and influential laymen united to deprive the working clergy of their livings, and enhance the mischief.

"In Wentworth's State Letters, we find the following statement in a letter to Laud, vol. i. p. 187. He says, 'the reducing this kingdom to a conformity in religion with the church of England, is no doubt deeply set in his majesty's heart, as well in perfect zeal to God's service, as out of other weighty reasons of state and government, but to attempt it, before the decays of the material churches be repaired, and an able clergy be provided, were as a man going to warfare without munition or arms. The best entrance to the cure will be clearly to discover the state of the patient, which I find many ways distempered. An unlearned clergy, which have not so much as the outward form of churchmen; the churches unbuilt, the parsonage and vicarage houses utterly ruined; the people untaught, through the non-residency of the clergy, occasioned by the unlimited shameful number of spiritual promotions with cure of souls; the rites and ceremonies of the church run over without all decency of habit, order, or gravity; the possessions of the church, to a great proportion, in lay hands; the bishops aliening their very principal houses and demesnes to their children and to strangers; the schools either ill provided, ill governed, or what is worse, applied underhand to the maintenance of popish schoolmasters,' &c. 'Here are divers of the clergy, whose wives and children are recusants, and there the church goes most lamentably to wreck, and hath suffered extremely under the wicked alienations of this sort of pastors.'—pp. 135—137.

"Wentworth again writes to Laud, vol. i. p. 299. 'Just at this present, I am informed that my Lord Clanrickard hath engrossed as many parsonages and vicarages, as he hath mortgaged for 4,000*l.* fine and 80*l.* rent; but in faith have at him and all the rest of the ravens. I spare no man among them, let no man spare me.'—pp. 137.

"I have sent for the archbishop of Cashel; but his Grace returns, he is ill of the sciatica, and not able to travel; *likes not, I believe, to come to a reckoning*, but I have writ his answer. In good faith, my Lord, his Grace hath beguiled me, and keeps his sixteen vicarages still, but I will roundly prepare for him a purge so soon as I see him."—p. 139.

In Dr. Murray's judgment, the poverty of the Irish Protestant church has been

by alienating the people, and driving them into the arms of those who address them in accents of kindness. Controversy between the rival churches in Ireland would now lose of its ferocity, and would be carried with much more openness to discussion, were there no "broad acres" which to contend ; the first Secretary

Baptist Irish Society was rightly said, that so long as there were barley loaves and two small fishes, would the two churches fight for

The only course that can pacify is to consign the ecclesiastical to civil purposes. Religious meetings may be occasionally useful ; usefulness is an exception, abuse is the rule. Whether it be in Ireland or England, in the hands of shrewd men or of the deacons of a village, an endowment is a prize for cunning in the guise of holiness, a bait to designing and avaricious men, and of which the most unscrupulous usurper generally obtains the lion's

work entitled "Pastoral Annals," as ostensibly the reminiscences of an Irish clergyman ; and we see no reason to doubt that it is what it professes to be. It is full of pleasant reading and exhibits good sense, piety, and simplicity of political sentiment. At the time when he began his ministry, he was, "Lord Liverpool, a conscientious maintainer of the Protestant faith.

port or little, let its ministers be individually as evangelical, as devout, and as zealous as they may, it is not possible, in our judgment, that the Established Church should dispel the darkness of Romanism ; some other agency must be employed to disseminate the gospel in Ireland, and "Pastoral Annals" will assist us in enforcing this conviction.

1. The connexion of the church with the state powerfully counteracts the efforts of pious clergymen. In addition to the evils which result from that connexion in Britain, there are influences arising from it which operate exclusively on the aborigines of the sister island. The long-continued hostility of the English government to the language, habits, and predilections of the native Irish, has produced a feeling which renders it impossible that a message should be welcomed which comes from its agents, and which professes to be an exhibition of the religious principles of their oppressors. The Protestant clergy are necessarily regarded as persons in direct connexion with the Protestant government, that is to say, with the government by which they and their fathers have for many centuries been impoverished and enslaved, and whose yoke they have been taught to esteem it patriotism to endeavour to shake off. All the Protestant clergy are not indeed justices of the peace ; but they all belong to the class among whom it has been customary to distribute commissions with a liberal hand.

where game abounded." It would be interesting to trace him from cottage to cottage, summoning recruits to join him in the enterprise, and especially to contemplate him at Andrew Beattie's doorway, into which his right arm had been unfortunately thrust, when the pressure of the inmates against the door prevented his either proceeding further or withdrawing that valued appendage to his body, and his ears were regaled with the sound of "Bring the hatchet, Sally; bring the hatchet." Now though, in due season, the pressure from without produced such salutary effects that "the door, Sally, Jane, the rector of the parish, and a heap of stout countrymen—some above, some beneath, some between—cumbered the earthen floor of Andrew Beattie's cabin;" and though, when, in obedience to his first emotion, he groped for his right arm it was still firmly attached to its proper shoulder; and though he routed the distillers and despoiled them of two sacks of malt and a cask of fresh whisky, yet we cannot believe that either the conflict or the victory would tend to enforce his religious instructions among the poor inhabitants of the district, or prepossess them in favour of that Protestantism of which the adventurous magistrate was the representative. We do not inquire what disposition they would have to listen to his evangelical discourses on the ensuing Sunday, but how they would regard the arguments and invitations of his curates, or of the less exalted clergy of the same faith and order? He gives subsequently a picturesque description too of "tithe-setting," when he entered upon another parish, the announcement of which brought him into immediate and direct hostile collision with eighteen hundred persons, the land occupants amounting to that number, when, he tells us, "on every brow sat enmity to me and my claims." He commends the recent alteration of the law, transferring the payment from the occupant of the land to the proprietor, so that "with the landlords of Ireland it now rests whether the truths which lay bound for many ages, till disinterred at the period of the Reformation, shall still flourish in vital efficacy in this country, or return to their silent sepulchres;" but the former system cannot be forgotten; its effects will not speedily pass away; and the cultivators of the land are sufficiently shrewd to perceive, that if they are not now

compelled to pay directly to the clergy of the Sassenach faith, they do so indirectly through their landlords.

2. The palpable imitation of Romanism perceptible in the Established Church must impress unfavourably the Irish Catholic. It was a mistaken policy that led the reformers to construct a hierarchy promulgate doctrines, and establish liturgy bearing so close a resemblance to those of Rome. They made the point of difference between Protestantism and Popery less tangible than they might have been, and rendered a homage to the prevalent system which placed them in a subordinate attitude. Their church is seen to be an humble imitation; and just as much as a scriptural Christian will regard it as improved, just so much will a man of popish tendencies regard it as deteriorated. The clergy do no make pretensions quite so lofty as the Romish priests, but they are found to claim an authority which none but the loftiest pretensions can justify. The ritual is not quite so magnificent as that of the Romish church, but the attempt to appropriate some of the splendour of the ancient worship is discernible. The Romanist looks at the Protestant chancel and finds something not totally dissimilar, as were the churches of the primitive age, but an image of that which has been accustomed to revere; and he observes that in many things there only the image: the animating spirit wanting. There is in his estimation tame, dull, lifeless attempt at that which Protestantism can exhibit only in shadow, while Romanism possesses the substance. An illustration of this may be found in the case of that apparent dying convert from Popery of whom the *Annalist* tells us, that when his wife reproached him with his apostasy, "he disputed the duty of reply to the mute eloquence of an oak stick." The chapter in which the story occurs is entitled *The Confessional*; the clergyman hears this man's detail of past crimes, and on his request to be absolved read the prescribed form of absolution for the sinner from the prayer-book, "with which I expressed myself perfectly relieved. The man got well, but subsequently relapsed into Popery; the kind of Protestantism to which he had been introduced being too similar to his old religion to be worth the persecution from his connexions which it entailed upon him.

3. The dissonance between the New Testament and the system of the Protestant established church, is of itself sufficient to prevent its superseding Popery. In the eyes of a Roman Catholic it has no consistency; professing to renounce the authority of the pope and of the church, and yet boasting of its apostolic succession and ecclesiastical powers. In his view it has no foundation to rest upon, professing to be derived from the New Testament, and yet enjoining many things to which nothing in the New Testament bears any affinity. It cannot maintain its own ordinances on its own principles, or defend itself for one hour without weapons borrowed either from its dissenting or its Romish opponents. A Romish disputant never encounters a churchman either with the pen or on the platform without asking him on what authority he baptizes infants? The argument of Dr. Wiseman has never been confuted, that infant baptism and the doctrine of purgatory rest on the same basis, and have the same species of evidence to support them. "If," said Mr. Maguire at Dublin, "If the scriptures be the sole rule of faith as you say they are, how will you prove from them the lawfulness of infant baptism; or give me your authority for aspersion instead of immersion?"

Ireland is that country, then, in which above all others it is necessary that they who fight the battles of the Lord should not encumber themselves with armour which they have not proved, but going forth in his strength be content to use the sling and the stone. Mighty through God will the weapons of our warfare be when wielded with faith and prayer, provided there be nothing in the manner in which they are used or the habits of the warriors to destroy their efficacy. Many expedients have been devised for the relief of Ireland, but we believe that for at least many centuries that which Jesus Christ has designed to render effectual has never been tried on an extensive scale—the preaching of the cross, which is to them that perish foolishness, but which will eclipse and bring to nought the wisdom of the wise and the understanding of the prudent. Evangelists should be sent through the length and breadth of the land; natives of the isle if such can be found, but at all events men of energy and spiritual wisdom, who will fearlessly proclaim the word of life and establish gospel churches. Open-

air preaching would, we believe, in many districts be attended by multitudes who would not dare to enter a building appropriated to Protestant worship. The few enlightened residents who hold correct views of Christ's ordinances should awaken to a sense of their responsibility, remembering that private Christians can act in cases in which professed ministers would be repulsed, and seeking to win their neighbours by kindness and the manifestation of the truth. The New Testament should be made the sole textbook, the sole standard, and everything which it contains should be exhibited without reserve in its own lovely simplicity. We regret to learn that the Baptist Irish Society is greatly in need of funds; we believe that its operations are increasingly unexceptionable and important, and hope that its treasury will be speedily replenished; for there is no object more essential to our welfare as Britons than the regeneration of Ireland, and no work to which Baptists as such are more emphatically summoned by the providence of God.

The Christian System vindicated against the most specious Sophisms of Modern Infidelity. In Three Parts. By the Rev. DANIEL MOORE, B.A., of St. Catharine's Hall, Cambridge, and Assistant Curate of St. Bride's. London: Tyas. 12mo. pp. 341.

THIS work we are told "originally appeared in the form of three Essays, to which the Hulsean and Norrisian Prizes were adjudged by the University of Cambridge," and which have been revised, and committed to the press, at the request of the publisher. Men are wont to publish "by request," but not always of publishers or buyers; and though there are many prize essays now-a-days, yet they are rarely such by the adjudication of a university. Our author, therefore, thus introduced, has everything to hope, and but little to fear.

The first part contains a defence of Christianity, from the objections which infidelity alleges against the social insignificance of the agents employed in its diffusion, and rebuts the charges brought against the truth, from the sufferings, the heresies, the crimes, and partial successes of those who profess to be its friends. It shows that that agency not only corresponds to that by which often the greatest effects are produced in the

world, but is, at least, calculated to secure for God all the honour of success; and that, if the calamities, the crimes, and the failures of the church had been greater than they are, it would no more follow that the gospel is false, or worthless, than the prevalence of ignorance and vice—the almost universal abuse, in which men indulge, of the gifts of reason and providence—would prove that virtue and knowledge are contemptible things, or that the highest point of human ambition ought to be the attainment of some blank inheritance of idiocy and starvation. The character of the argument is strictly analogical, a method of reasoning, not only recommended by Quintilian, and frequently adopted by the ancients, but employed with equal originality, beauty, and force by Butler in his “Analogy,” and with yet greater vigour and condensation in his “Sermons.” Since his day, this mode of argument has been so often and variously used, that authors are scarcely conscious of the character and might of the instrument in their hands. Apart from the decisions of revelation, this is sometimes the only mode of proof of which a doctrine is susceptible; for there are no data on which elaborate logical inductions can repose; and if it does not demonstrate the doctrine to be true, it accomplishes about the same thing by showing that it cannot be proved to be false. Nor is its obviousness the least part of its merit, at least, while human nature is what it is; for many can see and feel the force of a direct comparison, even of abstract principles, who are speedily bewildered, and entirely lost in the mazes of continuous ratiocination. A much greater number of persons can understand and enjoy “Butler’s Analogy,” than would even attempt to plod their weary and misty way through “Edwards on the Will;” and many who have read both, can give a much more intelligible account of the former than of the latter. In lengthened processes of induction, the earlier portions of the argument vanish in darkness, or fade away into indistinctness and confusion; and though the mind is led on by conviction through the successive sequences of reasoning, it ultimately fails in comprehending the whole, and if convinced cannot tell why. But in analogy, the starting-point is always so near, as to require no great penetration to perceive it. The brevity of the process, moreover, gives

additional security to the result; does not stretch so far, it therefore fewer fallacies. Logic only ask meridian, and it will map out the globe of intellectual research; but you are not sure that some distant montory is not marked two or three grees nearer or further off than it to be. Analogy can only trace parallel lines of truth, but by keeping to the one, it may with almost in certainty, discover the other. The effect of its application, in the work us, is, that the author has accumulated the illustrations of what is known admitted to be true, but neglected much, to trace its correspondence relation to what is doubted or denied. The second part, which is also, opinion, the best, contains a defence of Christianity from “objections against mysteriousness of its doctrines.” The extract will at once furnish a specimen of the author’s style, and show the effect of his argument.

“To ascertain whether such dishonour be charged on mystery, we proceeded to the only sources whence our knowledge of the perfections of the Godhead came; considering that if we found mystery in these, it might be an entrance into his word also; as it was not supposed that what was compatible with a divine nature in one thing, should be incompatible with it in another. And what result? Did we find all unencumbered by obscurity? No. We contemplated his duration, and our intellect was prostrated by the attributes which reason was necessary for a moral governor, as was not one which our minds could not grasp. Next, we considered the works of his hand, the order of his providence, his dealings with the sons of men, and still no nearer to the comprehension of our Father where we would, there was the same mysterious blending of clouds and light, the same illustration of the limitation of our intellect. If, therefore, we were wrong in concluding that mystery was compatible with the divine perfections, we were misled, and necessarily too, by the guides which God had sent us.”

“The light which led astray was light from the sun.”

“Our next object was to show, that, though we could not impart, so man could receive a measure of truth, that there were latent assumptions as to the nature of all our knowledge; and that, if we comprehended as the gauge of faith, we should subvert the foundations of human certainty, and paralyze all the faculties of man. And all some should think we have spoken too much of man’s attainments, and have told him that he understands not some things of which he is to have a perfect knowledge, yet unless we prove that our mistake extends to evidence, our argument may still be main-

to objections, the relation in which human reason stood to human reason. And having that it was alternately confounded with the intelligible and the contradictory, we ended to fix, first, the logical conditions that he fulfilled to constitute a mystery, to the extent of the jurisdiction of reason over its truth. We did no dishonour to the office of the Lord abiding within, though we used that it burned with a feebler flame : Sun of Righteousness, and that of it could be no better guide than a 'twinkling lamp,' to guide us to immortality. Still to human reason a noble office. It was door-keeper at the house of God, to everything, whether mystery or falsehood which would affront the majesty of God and to satisfy each coming worshipper offering of himself as a living sacrifice was no more than his reasonable ser-

vice. There be any deficiency in this argument, it results from employing it to explode the speculations of the theists rather than the existing infidelity of the age; and this again, from following a merely philological, or philosophical definition of terms. We are at mystery means something "beyond human comprehension;" or "above the reach of human intelligence;" and it is assumed, that men mean more when they object to the mysteries of religion. Perhaps, indeed, intended to speak with philosophical precision, they *ought* to mean more; but as it is in fact, the definitions scarcely touch the difficulties intimated by the popular use of

the introduction of moral evil or eternal punishment. A young man dies full of promise, and already distinguished by his talents and piety; but the word "mystery" indicates very different feelings and notions when used by the surgeon vainly examining the body to find the causes of death, and when used by the relations and friends, who only think of its bearings and results. When urged against religion, it implies rather that men know too much to admit its pretensions, than that they know too little to understand them; that it is so encumbered with difficulties in reason and feeling, that men have no heart for anything but its rejection. To those who thus urge it, it would be easy to show, that he, in common life, who only admits what is unencumbered, and what he approves, is not likely to become very eminent in virtue, or profound in moral wisdom; and that, unless he is prepared to become the advocate of vice and folly, he cannot consistently reject the claims of religion and piety.

It may, indeed, be doubted, whether in strictness of speech, there be in Christianity any mystery at all. Many doctrines have indeed been so designated, but they and their designation savour much more of scholastic refinement than Christian simplicity. It would be difficult to prove that men are required to believe what they cannot comprehend. They may not be able to understand the reasons, causes, relations, and results of

manifested is not revealed, and cannot be an article of faith. The term "mystery," as used in the New Testament, is supposed to have allusion to the incommunicable secrets of a sort of religious freemasonry established at Eleusis, and called the Eleusinian mysteries. Be that as it may, the word, so far from denoting what is incomprehensible, is but rarely used at all, except concerning what is said to be "spoken," "revealed," or known. The great "mystery of godliness" is no sooner named, than all the particulars of which it is composed are distinctly announced. It means, that previously to the appearing of Christ, these facts and principles had not been known, and could not be then, except by the word and Spirit of God; and if in any other sense we affirm there are mysteries in the gospel, we are in danger of encumbering ourselves, and disgracing our religion with the mystical jargon of the schools, or the most sublimated delusions of ancient paganism.

But, perhaps, it may be thought that these remarks are too mysterious; we shall proceed, therefore, to observe, that the third part of the "Vindication" is designed to evince the divine origin of scripture, from its adaptation to the circumstances of mankind, as intellectual, as suffering, as sinful, as immortal beings. It is here the author brings his readers into contact more fully with the doctrines and influences of evangelical truth, and unfolds those principles, which affect not the speculative worshipper in the outer court, but the truly regenerate, who pay their homage, and find their enjoyments in the inner sanctuary. The style of the whole is clear and compact; the thoughts logical rather than declamatory; the sentiments thoroughly evangelical; and the feeling obviously devout. It indicates more research than originality; and a mind rather stored with the productions of other men, than prolific of its own. If there is not much that is profound, there is still less that is obscure; and if there is nothing to fill you with rapture, there is nothing to awaken disgust.

There are one or two minor sentiments which discover the author's ecclesiastical predilections. Having adverted to the errors that so early invaded and corrupted the church, he says: "It may be that it will kindle in us a feeling of gratitude for those much abused formularies of our national faith, compiled for the protection of the church." Perhaps there

are not many who know that such was their design, or who do not know that such has not been their result; it must not, therefore, excite surprise or displeasure, if the flame of gratitude is not so intense and universal as Mr. Moore might expect and desire. Having described the preservation and triumphs of Christianity in early times, he adds: "In treating of the mode, however, in which these results were brought about, there is a distinction which it may be well to press, not only upon the foes of our common Christianity, but also upon those who, dating from the time of its alliance with the civil power all the calamities of the church, dissent from that pure and reformed part of it established in this kingdom. The distinction we refer to is that between Christianity as a matter of individual conviction, and the Christian church as a settled ecclesiastical polity. It is the latter, with all its appliances of human authority, which we find was the great instrument of European civilization; so that . . . humanly speaking, it was the Christian church which saved Christianity." How an infidel is to be convinced of the divinity of our religion by being shown that it must have perished long ago if monarchs had not saved it, we confess ourselves perfectly at a loss to conceive; and while Dissenters continue to believe that it depends for its preservation and triumphs upon God alone, they can be content to forego the security and honour, which are connected with the worship of the golden calf, and will leave those who have set it up to say, "These be thy gods, O Israel." It is lamentable that good men should confound the peculiarities of a sect with the decisions of truth; and that they who undertake to defend our "common Christianity," should expose it to suspicion and apparent defeat by identifying its character with that of an establishment. The sophisms of Paley in his "Political Philosophy," are as well forgotten when we read his "Evidences;" and, had the one been interwoven with the other, both had been vitiated and practically overthrown. If Mark Anthony had left Cleopatra at home, perhaps, he had not lost the empire; certainly, clergymen would contend as successfully for the faith, if they would forget, whilst so doing, the ecclesiastical lady they have espoused. That there are some good things in the Liturgy, and more good men who repeat

it, we are neither able nor willing to deny; but that, therefore, a religious establishment is lawful and necessary, we cannot conclude. There are flowers on the briar, and oases in the desert; but yet we do not often hear either referred to as the symbol of comfort and abundance.

A Critical Examination of the rendering of the word ΒΑΠΤΙΣΜ in the ancient and many of the modern Versions of the New Testament, with especial reference to Dr. Henderson's Animadversions on Mr. Greenfield's statements on the subject. By F. W. GOTCH, A.B., Trinity College, Dublin. London: 8vo. pp. 52. Price 2s.

THE object of this pamphlet is sufficiently indicated by the title, and to the single question—how the Greek word βαπτισμ, is rendered in the ancient and many of the modern versions of the New Testament, the author confines himself. His investigation is brief, but thorough and satisfactory, exhibiting a degree of candour, independence, and freedom from party-bias, which some who make much greater pretensions would do well to imitate. With that deference which is due to such of his readers as are competent to judge for themselves, Mr. Gotch never interposes his mere ipse dixit, but sustains his statements by proofs and authorities equally clear and convincing. The results of his investigation are,

"1. With regard to the ancient versions, in all of them, with three exceptions (viz. the Latin from the third century, and the Sahidic and Basmuric,) the word βαπτισμ is translated by words purely native; and the three excepted versions adopt the Greek word, not by way of transference, but in consequence of the term having become current in the languages. Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to *immerse*; the Anglo-Saxon, both to *immerse* and to *cleanse*; the Persian to *wash*; and the Slavonic to *cross*. The meaning of the word adopted from the Greek, in

Sahidic, Basmuric, and Latin, being also to *immerse*."

"2. With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern versions, and translate by words signifying to *immerse*. Most of the Gothic dialects, viz. the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to *dip*. The Icelandic uses a word meaning *cleanser*. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo*; though, with respect to the English, the words *wash* and *christen* were formerly used as well as *baptize*."—p. 49.

We are strongly tempted to give an instance or two of the quiet but successful manner in which our author disposes of some of Dr. Henderson's speculations. For the present, however, the following must suffice.

"Dr. Henderson, with singular infelicity, refers, in a note, to this fact: 'when our Lord,' he says, 'gave the commission to his disciples to baptize all nations, there is every reason to believe that he employed the identical word found in the Peshito Syriac version;' the meaning of which he affirms to be, 'to stand up, *stand erect*.' Yet this word is translated (for it must be deemed translation, if the Syriac be the original term) into Greek by βαπτισμ. Does the Greek term, then, ever mean 'to stand up' or '*stand erect*?' or, were the writers of the New Testament so little acquainted with Greek as uniformly to substitute βαπτισμ for a word with this signification? Unless Dr. Henderson is willing to acknowledge a mistranslation, in this instance, on the part of inspired men, he must acknowledge that the meaning he has given to the word is not its true one. It is not that which they gave it."—p. 5.

We have been exceedingly gratified with this pamphlet, and shall be rather curious to see what sort of reply it will receive from Dr. Henderson. In the mean time we especially commend it to the notice of those gentlemen of the Committee of the British and Foreign Bible Society, who seem now disposed to undervalue the literary acquirements of their late valuable agent, the lamented Mr. Greenfield.

BRIEF NOTICES.

The Illustrated Commentary on the Old and New Testaments, chiefly explanatory of the Manners and Customs mentioned in the Sacred Scriptures; and also of the History, Geogra-

phy, Natural History, and Antiquities; being a Republication of the Notes of the Pictorial Bible, of a size which will range with the authorized editions of the Sacred Text; with

many hundred Woodcuts, from the best and most authentic sources. Vol. V. London: Imp. 12mo. pp. 360. Price 7s. 6d.

THE concluding volume being now published, we gladly seize the opportunity to reiterate our commendation of this valuable work. The landscapes, with the representations of oriental costume, ancient arts, and objects in natural history, would alone constitute an instructive exposition; but the pictorial illustrations are elucidated admirably by the annotations of the learned and judicious editor. Denominational peculiarities are rigorously excluded, and doctrinal instruction must be sought elsewhere; but the work is a treasury of historical, geographical, and antiquarian knowledge, and, more than any other with which we are acquainted, enables the reader to realize the position and views of the contemporaries of inspired men, and partake of their impressions respecting passing events, and the discourses addressed to them. The system of interpretation is liberal, yet free from neological tendencies; and a conviction of the truth and importance of Christianity will be promoted among its readers. We know of no work that is more deserving of a place in every family library.

The Parables of Jesus Explained and Illustrated. By FREDERICK GUSTAV LISCO, Minister of St. Gertraud Church, Berlin. Translated from the German, by the Rev. P. FAIRBAIRN, Minister of Salton. Edinburgh: Clark. pp. 406.

BEAUTIFUL and instructive as are the parables recorded by the four evangelists, there is perhaps no portion of the New Testament in the interpretation of which the aid of a judicious adviser is more necessary. They are peculiarly liable to be misapprehended by men, however learned and ingenious, who have incorrect views of the kingdom of Christ, and by those who fix their attention principally upon their details, instead of regarding each parable as a connected whole, intended to illustrate some important truth, or obligation, or principle in the divine government, to which the different parts are subordinate. The volume before us, the twenty-ninth of the Biblical Cabinet, is one which we can cordially recommend, as being, in accordance with its profession, "a work not so much designed for private individuals as for ministers of the gospel, that they might have a suitable help to aid them in discoursing on the parables." The author has availed himself of the writings both of deceased and contemporary commentators: Calvin and Luther are among those to whom he evinces the greatest attachment. Judicious notes which the translator has occasionally subjoined add materially to the value of the publication.

The Rise and Progress of Dissent in Bristol; chiefly in relation to the Broadmead Church: with brief accounts of the Church meeting in King Street, and of the community of Friends. Including Notices of the early history of Castle Green, Bridge Street, and Lewin's Mead. By J. G. FULLER. London: 12mo. pp. 279.

THE church now assembling in Broadmead, Bristol, was formed two hundred years ago;

and some of the other dissenting communities in that city are very ancient. Materials for general history of these congregations were collected long since, and in part prepared for publication by Mr. Isaac James, who was the years classical tutor of the Baptist academy there; but that gentleman did not receive sufficient encouragement to induce him to commit his papers to the press. His manuscripts, however, furnished the compiler of this volume with much interesting matter, which has blended with information obtained through other channels. The present work will perhaps be excepted against as occasionally deficient in dignity, and diverging to topics on which it is not necessary to expatiate, but it is a valuable contribution to ecclesiastical history. It affords an affecting exhibition of firmness in adhering to principle on the one hand, and on the other of relentless oppression and wanton cruelty. It should be known, that while Protestant writers are eloquent in their denunciation of the persecuting spirit of Popery, the church to which many of them belong has proved herself to be quite as intolerant as the church of Rome. Our popular historians are not inclined to tell us, as they ought, that the number of persons who have suffered for conscience sake and the daughter, far exceeds the number of the who have been in this country victims of the tyranny of the mother. Our dissenting martyrology is comparatively unknown: we are glad that a portion of it is rescued from oblivion in this performance.

Religion and Education in America: with Notices of the State and Prospects of American Unitarianism, Popery, and African Colonization. By JOHN DUNMORE LANG, D.D. Senior Minister of the Presbyterian Church in New South Wales, Principal of the Australian College, and Honorary Vice-President of the African Institute of France. London: Royal 18mo. pp. 474. Price 7s. cloth.

EDUCATED as a minister of the established church of Scotland, and partaker of its emoluments while exercising the functions of his office in Australia, Dr. Lang had become dissatisfied with the universal establishment of religion prevailing in those colonies with which he was acquainted, and was anxious to see the working of the voluntary system. He availed himself therefore of the opportunity afforded by a visit to the United States, the principal object of which was the excitement of the American Presbyterian church to missionary effort in Australasia, to examine the operation of that mode of supporting religion which rejects the aid of legislatures. The portion of the United States which he visited and partly traversed, was "Massachusetts, Connecticut and Rhode Island, in New England; New York, New Jersey, and Pennsylvania, commonly called the Middle States; and the slaveholding states of Delaware, Maryland, Virginia, North Carolina, and South Carolina." The result of his investigation is reported in the volume before us, in which he shows that as it respects church accommodation, ministerial character and efficiency, general respect to religion, and the promulgation of evangelical truth, the voluntary system is far more effective than the

system of church and state alliance. In reference to some topics incidentally introduced we differ from the author; but the amount of information he has brought together is exceedingly valuable, and its bearing upon the great controversy of our times is very important. It is a collection of facts showing that the arrangements to which Jesus Christ entrusted the maintenance of his cause, ineffective as they have been thought to be by worldly politicians, are in truth better adapted to the purpose than the specious enactments of human wisdom, by which they have been superseded.

The Work of the Holy Spirit in Conversion; considered in its Relation to the Condition of Man and the Ways of God; with Practical Addresses to a Sinner on the principles maintained. By JOHN HOWARD HINTON, M.A. Third Edition, revised. London: 12mo. pp. 324. Price 6s.

MISCONCEPTIONS of the author's meaning arose at the first appearance of this work, which in the present edition he has endeavoured to obviate. Adverting to the partial agreement of some with him who hold collateral sentiments which he deems erroneous, he says, "To quote as an example of what I mean, one esteemed brother holds, as I do, that all men can come to Christ; but then he holds also, as I do not, that some will come to Christ more than the Father draws to him. Another agrees with me in the former opinion; but he believes that the origination of the Christ-ward progress will be of man and not of God. A third is equally concurrent with me in the main principle; but he is surprised how I can maintain in harmony the doctrine of election. I am happy to find sensible, reflecting Christians agree with me in any point; but I should be more happy if they would agree with me in all. I must profess, at all events, that in the collateral points I have mentioned, I do not agree with them. It will be seen by a careful reader that I do not. I thank God that he has enabled me to hold in reverence and love the doctrines of sovereign and distinguishing grace; and my rejoicing is, that, in man's ability for his duty, I have advocated a sentiment from which they derive both their consistency and their glory." Though Mr. Hinton's language is bold and occasionally startling, his sentiments do not appear to differ materially from those of the most celebrated theologians of the seventeenth century. No one can maintain more decidedly than he, that "conversion to God never has taken place, and never will take place," without the operation of the Holy Spirit; that "the blessed Spirit, when he enters into the heart of a sinner to turn him to God, performs this work of love unthought;" and that "the gift of the Holy Spirit secures the attainment of the great and unspeakable blessings exhibited in the gospel."

Individual Effort, and the Active Christian. By JOHN HOWARD HINTON, M.A. A new edition, in one volume. London: 12mo. pp. 382. Price 7s.

MR. HINTON never appears to so much advantage as when enforcing practical godliness. Notwithstanding the great simplicity of his diction, when he discusses controverted topics

he is often misunderstood, sometimes through the extreme brevity of his style, and sometimes through a proneness to refined distinctions and paradox. But when he addresses the conscience either of an unconverted sinner or of a drowsy Christian, it is with so much directness and point, with such an uncompromising assertion of God's authority and man's responsibility, as commend him at once to the respect and esteem of his fellow-labourers. The volume before us is of this kind, and is adapted to extensive usefulness. It comprises two works which he first published about ten years ago, but the subjects of which are closely connected, one entitled "Individual Effort for the Conversion of Sinners enforced, in a Series of Lectures, adapted to promote a revival of religion;" the other, "The Active Christian." The former was intended to excite to individual effort on behalf of the irreligious, the latter to direct it by practical suggestions and specific counsels. It will be a joyful era when the principles inculcated in this volume are everywhere received, and the conduct it recommends universally practised.

The Scriptural Duty of Churches in relation to Slaveholders professing Christianity; by the Rev. F. A. Cox, D.D., LL.D., Author of the "Life of Melancthon," a Prize Essay, entitled "Our Young Men," &c. &c. London: 1841. 8vo. pp. 24. Price Threepence.

THIS tract was written and committed to the press at the request of the London Association of Baptist Churches. Its object is to show that the system of slavery, as now maintained, is incompatible with the principles and precepts of Christianity, and is therefore a sin, and a sin of the first magnitude; that neither the Jewish law, the case of Onesimus, nor the precepts of Paul, can afford any pretext in favour of the modern slave-holder; that the primitive churches were formed on the principle of mutual love and separation from a sinful world; that the apostles evinced an extreme solicitude to maintain, by a holy severity of discipline, the purity of the church; and that they furnished, in their directions for the exercise of that discipline, ample illustrations of the manner in which such a sin as that of enslaving, or holding our fellow-creatures in slavery, requires to be treated; directing that, sins of far less enormity, both in principle and practice, should totally disqualify for membership in the Christian community.

A Letter to the Right Honourable Sir John Cun Hobhouse, Bart., M.P., President of the Board of Control for the Affairs of India: occasioned by his Speech in the House of Commons, of July 27, 1840, on the Question of the Connexion of the East India Company with the Idolatry of that country. London: Hatchard and Son, 8vo. pp. 37.

THIS is a manly, temperate appeal to the Imperial Government, on a subject which ought to have received more attention from the Christian public at large than has yet been paid to it—the disgraceful connexion of the East India Government with the idolatry of that country. It is written by a gentleman who possesses an accurate knowledge of all the facts of the case, derived from his own long residence in the Madras

presidency, and an extensive correspondence with European servants of the Company now residing there. The author writes in a tone of just reprobation of the system as even now administered, notwithstanding the express promises made in parliament by Lord Melbourne, and the Right Hon. President of the Board of Control, so long back as the month of July, 1838. He remarks that, from that period, the question has assumed a new aspect, as having been unequivocally condemned by men of all parties at home, but proceeds to show, on the clearest evidence, that in the presidency of Madras more especially, nothing whatever has been done to remove this awful stain from the national character. It is grievous to see how the directions sent from home have been trifled with and evaded; and scarcely possible to avoid the suspicion that the functionaries, to whom these directions were addressed, had good reason to believe that they should receive no rebukes for their guilty negligence. The pamphlet condenses the subject into a short space, and is well worthy the attentive perusal of all who feel concerned for the progress of the gospel in these immensely populous regions, and desirous that this great impediment, the influence and bearing of which few are sufficiently aware of, may be removed out of the way. We trust it will lead to some well-directed efforts, for the abatement of this crying nuisance, in the course of the present session.

Slavery in India. The Present State of East India Slavery, chiefly extracted from the Parliamentary Papers on the subject. Printed March, 1828, Aug. 1832, Aug. 1838. By JAMES PEGGS, late Missionary in Orissa, Author of "India's Cries to British Humanity;" a Prize Essay on "The Abolition of Capital Punishment," &c. Third edition, revised and enlarged. London: 8vo. pp. 110. Price 1s. 6d.

THAT slavery exists in British India is unquestionable, though it is exceedingly difficult to ascertain the exact condition of its victims, or their precise number. Mr. Peggs deduces from parliamentary papers an opinion "that the number of slaves may equal and even far exceed that of the West Indies, at the time of their emancipation." For all this, be it remembered, the British nation is responsible, for public opinion and the general will, control the East India Company as substantially, though not so directly, as they control our domestic institutions. The laborious researches of Mr. Peggs will be found very useful to those who wish to obtain just views of the subject, or to draw the attention of British Christians to their duty respecting it.

The Holy War, made by Shaddai upon Diabolus, for the regaining of the Metropolis of the World; or the Losing and Taking again of the Town of Mansoul. By JOHN BUNYAN, Author of "The Pilgrim's Progress." London: royal 18mo. Price 4s.

WE have often lamented that this work is not more familiar than it is with the professedly religious portion of the community, and we are therefore very glad to see it among the publications of the Tract Society. It is a treasury of experimental knowledge, not less ingenious or less instructive than "The Pilgrim's Progress,"

and in pathos some passages in it are perhaps unequalled. Adapted to the young and the aged, the unconverted sinner and the established Christian, it deserves all the popularity which costly embellishments can attract. Eighteen woodcuts adorn this edition.

The Scenery and Antiquities of Ireland Illustrated. Uniform with American Scenery, Switzerland, Scotland, Beauties of the Bosphorus, &c. &c. From drawings made expressly for this work by W. HENRY BARTLETT. Engraved by the following eminent artists, R. Wallis, J. Cousens, Willmore, Brandard, Adlard, Richardson, Bentley, &c. The Literary Department by N. P. WILLIS, Esq., Author of "Pencilings by the Way," "American Scenery," "Canadian Scenery," &c. Part I. London: Price 2s.

IN the same size and style as "Canadian Scenery," and other works which bear the names of the artists enumerated in the title-page, this publication is to depict to us in a series of monthly numbers the most striking scenes in that picturesque and interesting island of which we have said so much in preceding pages. We hail its appearance as a work of great beauty which will tend to call the attention of our countrymen to this "gem of the sea," which only needs the influences of genuine scriptural Christianity to render it one of the most attractive and pleasant lands within the reach of mortal man.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. Engraved in the first style of the art by R. Wallis, J. Cousens, Willmore, Brandard, Bentley, Richardson, &c. The Literary Department by N. P. WILLIS, Esq. Part 10. London: Price 2s.

THE subject of one of the beautiful engravings in this excellent number is *Kingston*, in which many of our readers feel a lively interest, and where we hope that a public building not yet visible, which Mr. John Dyer and his friends are about to erect, will conduce to the spiritual welfare of this increasing and influential town.

RECENT PUBLICATIONS

Approved.

Scenes of Death. By JOHN THWAITES, M.D. Second Edition. London: 24mo. pp. 171.

Domestic Life, or Hints for Daily Use. London: (Tract Society) 12mo. pp. 464.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, Jun. Part I. London: Imperial 2vo. pp. 96. Price 2s.

The Works of Josephus. Translated by W. WHISTON, A.M. Part 9. London: Price 3s.

The Bible Monopoly inconsistent with Bible Circulation. A Letter addressed to the Right Hon. Lord Bexley, President of the British and Foreign Bible Society, &c., &c., &c. By ADAM THOMSON, D.D., Coldstream, Secretary to the Scottish Board for Bible Circulation. To which is added an Appendix, containing a Letter from Mr. Andrew Spottiswoode, Queen's Printer, and a Reply by the Author of "Jethro," &c. London: 8vo. pp. 50. Price 1s. 6d.

Family Secrets, or Hints to those who would make Home happy. By Mrs. ELLIS, Author of "The Women of England." Part I. Price 1s. London: 8vo. pp. 32.

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NEW ZEALAND.

ADVANCES OF POPEY.

well known that the Roman Catholics are making great efforts to introduce and to remove the abominations of Popery in the south of the southern hemisphere. New Zealand is one of the countries into which they have entered, and an artful ecclesiastic, a Dr. Pompallier, resides on the island as bishop, with several subordinates under his direction. Already a number of the natives have been beguiled by artifices of these men, who do not fail to employ the prejudices and superstitions of the natives as a foundation on which to build their Popish mummery. Occasionally, too, the missionaries of the south of England are confronted and perplexed when reasoning with the natives, by sects such as, in Europe, have often been successful in drawing mere proficients of their communion into the fold. Thus, for instance, one of the members of the Church Missionary Society—"A paper of manuscript hymns was sent us, consisting of sentences from our scriptures, &c. patched together by one of our (Popish) bishop's agents. 'See,' said the Englishman, 'your bishop has stolen these out of our book.' 'Aye,' said a shrewd native man, who was the spokesman of the tribe, 'but he tells us that your fathers stole the whole of the book from his church!' In answer was given to this remark, we were informed. O that the servants of God engaged in these labours, would learn the absolute necessity of carrying to these ignorant heathen, his gospel alone, unadorned by any of the pernicious additions which have so long been permitted to mar its lustre, and hinder its spirituality! They are the more forcibly impelled to the accomplishment of this wish by observing that it is desired by the New Zealand missionaries, a shower of joy and congratulation, that natives make progress in reading the Bible, and learning and teaching the catechism—that very catechism in which they are taught that, by baptism, they are made members of God, members of Christ, and of the kingdom of heaven.' To us, we would add, it occasions the most painful regret that devout and spiritually-minded natives could not merely tolerate, but be active in propagating among those who are just beginning to perceive the folly and wicked-

ness of idolatry, such a fearful delusion as that to which we have just alluded. We make no pretensions to the spirit of prophecy, but we avow our full conviction, that if, either in New Zealand or elsewhere, Protestants thus occupy themselves in laying the foundations of Popery, they will have to endure the mortification of witnessing the successful efforts of designing and ambitious votaries of Rome, to raise a corresponding superstructure.

NEW CHURCH.

BANBURY, OXFORDSHIRE.

A new Baptist interest has, it appears, been recently formed in Banbury, which, with its suburbs, is stated to contain seven thousand persons. No church of our denomination existed there till the 18th of August, 1840, when one was formed, the Rev. Messrs. Gray, of Northampton, Catton, of Middleton Cheney, and Nunnick, of Bloxham, assisting in the services. Our friends there are about to erect a chapel, which it is estimated will cost, including the purchase of the ground and legal expenses, above seventeen hundred pounds. As they will need the assistance of churches at a distance, we are happy to find that they are acting under the sanction of many respectable ministers, both in their own neighbourhood and in London, who are personally acquainted with their exigencies.

ORDINATIONS.

PWLLHELI, CARNARVONSHIRE.

The Rev. Joel Jones, of Bristol, has accepted the invitation of the Baptist church at Pwllheli. He commenced his labours there Feb. 7, 1841.

EYE, SUFFOLK.

The Rev. Eliel Davis, having accepted an invitation from the Baptist church at Eye, has resigned his pastoral charge at Lambeth. The church and congregation of which he had been pastor, as a token of their esteem and affection, presented him, when about to leave them, with a valuable pair of candlesticks with snuffers and tray, a silver cream jug, and a purse of twenty guineas. He commenced his labours at Eye on Lord's day, Feb. 14.

WEST HADDON, NORTHAMPTONSHIRE.

The Rev. William Cherry, late missionary in the Worcestershire Association, has become the pastor of the church at West Haddon.

HUNMANBY.

Mr. John Pring, recently a member of the church at Thrapston, and formerly of Saint Hill, Devon, has accepted an invitation from the Baptist church at Hunmanby, Yorkshire, to become their pastor.

RECENT DEATHS.

MR. ISAAC BOOTH.

Died, on the 24th of November, at the Triangle, Hackney, Mr. Isaac Booth, the second and only surviving son of the late Rev. Abraham Booth, for many years pastor of the Baptist church in Little Prescott Street, Goodman's Fields. Mr. Booth had arrived at a full age, being in his eightieth year, and died as he had lived, a firm and sincere believer in those doctrines, and observer of those practices which his revered father taught; and the consolations of which never deserted him in the last hour of his need.

Mr. Booth was born on the 8th of May, 1761, at Sutton in Ashfield, Nottinghamshire; and from thence was brought up to London, on the removal of his father, to undertake the pastoral care of the church in Little Prescott Street. In 1788, he was admitted as clerk in the service of the Bank of England, in which he continued until his death, having attained the office of senior cashier of that establishment. He was for many years united in fellowship with the church in Little Prescott Street, and in 1827 was chosen one of its deacons. In him has been removed by death nearly the last of the old race of those holy men of God who were in communion in that temple of his, and who contributed for so many years to uphold the influence and respectability of that portion of the church of Christ.

A life extended to the utmost limits of the period assigned by the Psalmist as the duration of man's time on earth must have witnessed many chequered scenes in the world's history; and those pages in which Mr. Booth entered into life record those great moral convulsions which astounded by their events, and shook the nations of Europe to their centre. Without entering into the stormy vista of political excitement, although throughout his life an ardent and uncompromising advocate of civil and religious liberty, his exertions were devoted to the furtherance of many of those institutions

and efforts designed for the benefit of man, and the promotion of peace and civilization. Where the ardent piety and prayers of his father were conspicuous, his active exertions were directed as an humble agent. Whilst war desolated the world with its barbarities and horrors, and "his brother's blood cried aloud for vengeance from the ground," he was one of a little band of philanthropists who sought to redeem humanity from one of its foul stains, and the results of whose exertions are now beginning to be felt throughout the whole world. He was one of the earliest founders and promoters of the Sierra Leone Company, of whom Thos. Clarkson is almost, if not the sole one who remains, which was the first society formed for the extinction of slavery, and gave rise to the mighty impulse which ended in the abolition of that horrid traffic, and is still tending to the great moral regeneration of Africa. He lived to see the day when slavery was declared at an end, and to witness the progress of still stronger efforts for ameliorating the condition of our sable brethren of that vast continent. When his spirits were enfeebled by his declining strength, an allusion to Africa was sufficient to rouse them to active energy, and amongst those subjects which more particularly caused him to exult in the triumph of his early labours in this vast field of benevolence, was the circumstance of natives returning from Jamaica to their homes and kindred, in order to take back the lights of revelation and blessings of civilization, in return for those rights of which they had been despoiled. But his mind and exertions were actively occupied at home in works of benevolence. He was connected with many of the early plans of education, being one of the first committee and a trustee of Stepney College, and a strong supporter of the Shakespeare's Walk and Protestant Dissenters' charity schools. His intellectual attainments were of a high order, and he was well versed in most of the branches of physical science. He could also appreciate many of those modern discoveries which have conferred so much benefit upon mankind, and particularly interested himself in the vaccine discovery of Jenner, being one of the first who introduced and practised vaccination before professional prejudices could be overcome, or its advantages to the human race could be recognized.

Mr. Booth, throughout his long life continued in the enjoyment of almost uninterrupted health until the month of August last year, when he was seized with a fit which lasted all night. Prior to this he had not been absent above seven days from sickness, during a period of nearly fifty-four years in the service of the Bank of England.

So anxious was he for the faithful performance of his duties, that on his rallying a little strength, he returned to the Bank, which he continued to do until a very few days before his death. He continued, although very feeble, to come down stairs to his family until the Thursday previous to his decease, labouring only under the gradual decay of nature, his infirmities being unattended by pain. Whilst the outward man was decaying, his soul had the support of the God of the just. His mind was continually directed to the thoughts of that heaven to which he was journeying; he felt that he was near the end of his pilgrimage; he set his house in order, and he was in constant communion with that God into whose presence he was about to enter. On that day the only individual he saw out of his own immediate family, was one of his nephews, to whom he addressed himself in a fervent manner. He observed, "I am old, and in my eightieth year, and feel myself decaying, but my support is in Christ. I can compare myself with poor Bunyan, for I have lost my burden, but I have had a hard difficulty to keep it down. I could not do it of myself, but through the aid of my Saviour." On Friday he was first confined to his room, and on Saturday took to his bed, which he never afterwards left. He expressed a wish to see the Rev. Mr. Stovel, his pastor, to whom he was affectionately attached, and with whom he had an affecting interview. From Saturday morning it was evident that he was dying, but without the least symptom of distress or pain, and his mind being, with but few intervals, perfectly sensible. He was particularly so to the attached and unwearied attentions of his affectionate partner and now widowed wife, whose unremitting care was amply repaid by the serenity of his mind, his patience, his humble and almost infantine submission to her wishes. "I love you, my dear," he said, when his intellectual vigour had nigh gone, "but I love God better; God in Christ, and next to him I love you." His thoughts were also at times directed to his weeping children round his bed-side—mourning, but not like those without hope, for no longer now could words of affection be uttered by his lips. At last he became insensible to the things of time and sense—his soul had nearly thrown off all its sensual and earthly incumbrances, and was preparing its wings for flight to its eternal mansion. When all earthly senses were gone, it was evident that his soul was in constant devotional exercises of prayer and praise; his often and repeated ejaculations of Lord and Hallelujah, proved that he was then realizing joys and thoughts his lips could no longer articulate, and precisely at noon on Tues-

day he sank into his eternal rest. "He was not, for God took him." The triumph was completed, the last enemy was conquered, and without a struggle or a sigh his Spirit had joined that of his father, with his Father and his God in those mansions of bliss prepared for those who love God. The griefs of his afflicted widow and family were assuaged by confidence in that prayer to heaven, "Let me die the death of the righteous, and let my last end be like his." His remains were interred on Wednesday, 2nd of December, in the burial ground attached to Dr. Cox's chapel, at Mare Street, Hackney, where and with the previous congregation at Shore Place, he had been accustomed to worship one part of the Lord's Day, for a period of nearly thirty-seven years, the mournful ceremonies being conducted by his pastor and the Rev. Dr. Cox.

His affectionate pastor improved the death of this his faithful deacon, on the Sunday after his funeral, from Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth; Yea, said the Spirit, that they may rest from their labours, and their works do follow them," portraying his departed brother as fruit fully ripe, gathered up into the heavenly garner. His piety was fervent, sincere, and unostentatious, "walking daily with his God;" he was humble in his deportment; faithful and true to his trust in connexion with the church of Christ; spotless in reputation; unimpeachable in integrity, and in his several relations of husband, father, relative, and friend, showed that "he had been with Jesus and was his disciple indeed."

A. B.

REV. JOHN CLAY.

This excellent man, the senior pastor of the Baptist church at Landport, near Portsea, was removed by death on the 25th of January. A sketch of his honourable life will be presented to our readers, probably in the number for April.

OLINTHUS G. GREGORY, LL.D., F.R.A.S., &c.

Died, at his house on Woolwich Common, after a long illness, on Tuesday, February 2nd, aged 67. Born at a small village, Yaxley, in Huntingdonshire, of parents engaged in agriculture, he early discovered a thirst for knowledge, and promptitude in acquiring it, which attracted the notice of certain members of the University of Cambridge, to whom he had become known. Encouraged to pursue the bent of his mind, he made rapid advances, especially in mathematical learning, and opened a school at

Cambridge, over which he presided for a time with ability and success. Here he became acquainted with our late lamented friend, the Rev. Robert Hall, in whom he found a mind congenial with his own, and by whom he was baptized, and admitted into Christian fellowship in the year 1797. Soon after, he was appointed teacher of mathematics in the Royal Military College at Woolwich, and, on the death of his friend, Dr. Hutton, succeeded to the Professorship, which he held to the day of his lamented decease.

On the literary and scientific career of Dr. Gregory, this is not the place to enlarge. Confessedly eminent as he was in these respects, it is more delightful to contemplate him under the nobler character of a devoted Christian. While occupying, by common consent, a distinguished place among those who have laboured in the field of practical science; he rejoiced to consecrate all his powers and attainments to the service and honour of his Saviour and his God. Amidst incessant and responsible occupations connected with his official station, and while maintaining an extensive correspondence with the literati of Europe and America, he was a diligent student of divine revelation, and always ready to communicate the fruit of his researches to others, as opportunity was afforded.

His principal work, entitled "Letters on the Evidences, Doctrines, and Duties of the Christian Religion," addressed originally to a literary friend for his personal benefit, has gone through seven or eight editions in this country, and has been very widely circulated in the United States of America, from whence, as well as from other quarters of the world, Dr. Gregory was often receiving grateful testimonies to its usefulness. By far the greater proportion of officers now serving in the Royal Artillery passed under his instruction, during his connexion with the college, and thus enjoyed the benefit of an influence eminently calculated to promote their best interests for time and eternity—a privilege of which many have shown themselves gratefully sensible.

In conjunction with the Rev. John Foster, of Stapleton, Dr. Gregory, at a great expense of time and labour, undertook the editorship of the works of his celebrated friend Mr. Hall, for whom, through life, he retained a very cordial attachment. How refreshing is it to contemplate the re-union of such minds in a world where knowledge, without the slightest admixture of error, constitutes their eternal repast; and love, fixed upon and reciprocated by the infinitely lovely and transcendently glorious Creator, their everlasting rest!

MR. THOMAS BIGGS.

On Wednesday, Feb. 3, died Mr. Thomas Biggs, late of Radford, in the county of Somerset, at the advanced age of eighty-eight years and some months. He was the child of religious parents, and brother of the late Rev. James Biggs, long pastor of the church at Devizes, now under the pastoral care of the Rev. J. S. Bunce. Through the whole of his long life he was a constant hearer and reader of the word of God. He loved the house of God, and evinced his attachment to it by largely contributing to the erection and support of the place of worship where he attended during the latter period of his life. It is principally attributable to his remarkably retired and reserved habits, that he did not earlier submit to the ordinance of believer's baptism, of the propriety of which it is believed he never had any doubts. About a year and a half before his death, however, his impressions of divine things were greatly deepened and strengthened, through the instrumentality of the students of the Bristol Academy, the ministry and conversation of one of whom (Mr. Milligan, now settled at Fairford) was particularly blessed to his soul. He felt more strongly than ever the positive duty of conforming to the ordinances of the Lord, and in his eighty-eighth year was immersed, before a crowded assembly, and subsequently partook of the memorials of the Saviour's death. Often during the last spring and summer did he walk twice on the Lord's day from his residence to the place of worship, a distance of a mile and a half; and few, if any, heard with more attention and feeling. Frequently were tears seen to trickle down his aged cheeks while hearing the word. Towards the close of the last year he was seized with violent illness, and though he partially recovered, it was evident that he was much shaken; and soon repeated attacks and increasing weakness showed that the end of his earthly pilgrimage was approaching. His sufferings were often great, but his supports were great also. He frequently expressed a longing to depart, but a perfect resignation to the will of God, whether for life or death. Even after he was confined to his bed, his family continued to assemble round him, while he audibly poured out his soul to God. He retained his memory and his quickness of perception almost to the close of his life. His conversation evinced to all who heard it a deep and humbling sense of sin, together with a firm reliance on Him who came to bring life and immortality to light. His last end was peace, and his remains were deposited within the walls of the sanctuary which in life he loved to frequent.

REV. R. PENMAN.

Id and steady friend of the Baptist
ry Society, the esteemed pastor of
regional church at Aberdeen,
the 5th of February, in the 64th
is age.

MISCELLANEA.

TO AMERICAN CHURCHES FROM
MITTEE OF THE BAPTIST UNION.

the Ministers, Deacons, and Mem-
the Baptist Churches in the United
admitting Slaveholders to Com-
a: with Christian Salutations from
ommittee of the Baptist Union
g in London.

g Brethren,

Convention recently held in Lon-
legates sent from various nations,
cating the use of peaceful and moral
e the extinction of slavery, your
h many others, has been promi-
ought before the Christian public.

we knew before, we have been
ved; but the facts recently set be-
have so forcibly exhibited the
which Baptist churches, as well as
tions of the Christian community,
cated in the great offence of slavery,
feel bound, by conscience, by the
humanity, and the laws of Christ,
our feelings on this all-important

s Convention, after a long and
interesting discussion, the following
ns were unanimously adopted:
hat it is the deliberate and deeply
inviction of this Convention, which
ublicly and solemnly expresses to
l, that slavery, in whatever form or
ver country it exists, is contrary to
al and immutable principles of jus-
the spirit and precepts of Christi-
id is therefore a *sin against God*,
quires additional enormity when
ed by nations professedly Christian,
age when the subject has been so
discussed, and its criminality so
ly exposed.

hat this Convention cannot but
eplore the fact, that the continuance
alence of slavery are to be attri-
a great degree, to the countenance
y many Christian churches, espe-
the western world, which have not
held that public and emphatic
y against the crime which it de-
out have retained in their commu-
hout censure, those by whom it is
ly perpetrated.

hat this Convention, while it dis-
e intention or desire of dictating to
communities the terms of their

fellowship, respectfully submit that it is their
incumbent duty to separate from their com-
munion all those persons who, after they
have been faithfully warned in the spirit of
the gospel, continue in the sin of enslaving
their fellow-creatures, or holding them in
slavery; a sin, by the commission of which,
with whatever mitigating circumstances it
may be attended in their own particular in-
stance, they give the support of their ex-
ample to the whole system of compulsory
servitude, and the unutterable horrors of
the slave-trade."

These resolutions having been taken into
the most serious consideration by us, they
have been deliberately affirmed as the sense
of the Committee; and we now feel it our
duty, as members of the Baptist denomina-
tion, linked with you by the profession of a
common faith, to address you by a serious
and affectionate appeal.

Brethren and Fathers! In the name of
our common Lord, we beseech you to lend
us a patient and prayerful hearing. Affec-
tion for you prompts us to the duty; let
the same affection on your part induce a
listening ear. On whatever there may be
unlovely or unchristian among us, we invite
your brotherly animadversion: we beseech
you to indulge us with the same freedom in
return.

In the first place, we acknowledge, and
we do it with shame for our country, that
the system now cherished among you ori-
nated while your country was in dependence
upon Great Britain; and the recollection
of this fact gives additional earnestness to
our appeal. But, while this is true as it
respects the origin of the system, have you
not since that period made it eminently
your own, by the tenacity with which you
cling to it, and the determination with which
you resist every effort to deliver you from
its criminality and its curse? Brethren, we
would fain come to your rescue; we be-
seach you to receive us as fellow-workers
with our divine Master, whose mission was
"to bind up the broken hearted; to pro-
claim liberty to the captive, and the open-
ing of the prison to them that are bound."

Brethren and Fathers, in appealing to you
on this painful subject, we are influenced
by a deep solicitude for you, for our fellow-
creatures whom you enslave and afflict, and
for the name of our common Lord by which
you have been called. We are concerned
for you, because we tremble for the sincerity
of that faith which under any circumstances
can be reconciled to American slavery as it
is; we are concerned for our oppressed
fellow-men, whom we are bound by the
law of him who created both them and us,
not to forsake in their manifold calamities;
and, lastly, we are concerned for the honour
of our holy and merciful Lord, whose name

is everywhere blasphemed on your account. By all these interests, therefore, we beseech you not to refuse our brotherly admonition.

We assure you that our opinion of negro slavery, as it exists among you, has not been formed on vague and eucharitable reports. The state of American law; the acts of your churches and associations; the extent to which members and even ministers in your churches avail themselves of the unjust advantages given them by the slave-laws; the misery and degradation thus inflicted on the enslaved and coloured people of America; and, above all, the God-dishonouring apologies for continuing the crime of slave-holding sent forth under their own names by men engaged in the Christian ministry, too painfully convince us that, in many cases, a taste for the gratification yielded by the exercise of oppressive power over your fellow men has been complacently cherished; while others, through becoming its apologists, are fearfully involved in its guilt.

Beloved in the Lord, if divine authority could be shown for the institution of slavery itself, the practices which prevail under its shelter are such as nothing can justify. The internal slave-trade which it almost necessarily involves; its separation of fathers from children, husbands from wives, and children from parents; the authorizing, by church acts, successive marriages in the case of slaves who are sold away from their connexions; the fraud and cruelty too often employed; and the denial of general instruction and the use of God's holy word to the enslaved and coloured classes; are facts in point. We beseech you, brethren, to consider whether it be not "for such things" sake that the wrath of God cometh on the children of disobedience."

But, brethren, we are bold to maintain that no legitimate argument for enslaving men, or holding them in slavery, can be obtained from the book of God. Divine revelation, both in its spirit and by its precepts, condemns the principles upon which the system of slavery is founded, as well as the wrongs to which it inevitably leads. It was never the design of revelation, except so far as the divine supremacy over the Jewish people was concerned, to institute any code of civil or political law. It was no part of its design to *interfere* with any form of government, except so far as the principles of universal love, which that revelation breathes throughout, might guide, and animate, and restrain, those who felt and acted under its influence. Thus in some instances the scripture may be found to regulate or restrain what it did not appoint, and in others to censure the workings of a system rather than the system itself. The book of God was written for THE

WORLD; its precepts and principles are adapted to man in all the varieties of his civil and social condition, and are intended to correct, not one, but all, its moral evils. To allege the authority of scripture for every evil which it does not formally condemn, is to wrest the Bible from its benevolent design, and to make God the author of the follies and crimes of men.

It is this feature of modern slavery, especially as existing in the United States, which so highly aggravates its guilt. Ancient slavery originated, as did idolatry, when the tribes of men had lost the knowledge and fear of the true God: but the system as practised in modern times is upheld by men who bear the Christian name, and who profess to revere the injunction of their Master in heaven, "As ye would that men should do to you, do ye even so unto them." With the Lord's commission before their eyes to preach the gospel to every creature, the legislatures of some of the states have promulgated sanguinary laws against the instruction of the slave and coloured population, and have shut them out from the consolation and guidance of the word of God. With all the religious advantages you possess, too many members and ministers of your churches, instead of disavowing and reprobating these guilty enactments, coldly participate in the crimes which they protect; while others become their apologists. The case is even worse. The persons thus implicated adhere to their slave-dealing, to their slave-legislation, to their slave holding, and to their profession of *Christian charity* at the same time.

Brethren, "these things ought not so to be." Know ye not that the name of our merciful Redeemer, the riches of his grace, the wisdom of his arrangements, and the purity, righteousness, and kindness of his character and government, can only be understood from his word, confirmed and illustrated by the example of his servants? How, then, shall the heathen, or any member of our species, appreciate the excellency of Christian truth, holiness, and charity, when they are professed by the partakers in American Slavery, and misrepresented by the falsehood, injustice, cruelty, and manifold uncleanness comprehended in that oppression? The unwary must be beguiled, and infidelity will gather strength from the delusion. In such society, the Friend of sinners, and the God of love, can never be exalted.

An apology for inaction on your part in reference to the continuance of slavery, founded on your political condition, would in our judgment have no force whatever. Have men no rights, or have you no duties, but such as are given or imposed by human laws? Or, is there no authority greater

man? Legislators are bound to whether in the principle or clauses about to be made anything be contrary to the law of God; if there be, they ought to make it. To do so is against divine law, and using means to rebel with them. Should we do so, by all the superiority we yield to God in his claim to obedience, they are bound on the disobedience to abrogate it. The protection of human laws can never change its character. That Congress and all the states in an act of disobedience against God can never make it right, or justify their participation in it. By your profession of Christianity you have bowed to one higher than they.

We do not address you as labouring under inability for actions not within the law. The clearest precepts of our religion require both us and you to fellowship with the works of darkness, rather to reprove them. Though we may not yet be able to regulate the actions of Congress, or even those of the states' legislatures, they may rescind resolutions of their own churches. We cannot at present remove this grievance from the governments of the earth, but at least cleanse themselves and free them from these pollutions. It is the duty of the church, therefore, from its position in the crime of enslaving their members, and of holding them in slavery, are now urged; and we hope not in vain.

God is in the Lord. We have rejoiced with great joy, in many things manifest your zeal for God and love. We have traced your labours, both at home and abroad. We see your activity in the Old World, the very place where the Saviour shed the sound of your prayer has reached us, when, in solemn convocation, ordered direction and mercy for thousands are perishing in the Western Valley, because we love you, and the cause of mercy, that we say these words, with all the affection, esteem, and sympathy of which we are capable, we say, in the name of our common Lord, may from you all fellowship in this terrible crime.

Impressed with the justness and force of the preceding sentiments, we have lived with approbation intelligence and activity to which some of the American churches have been roused, and the violence which they have advanced towards an act of withholding Christian property from such as hold property in slavery. The same course being in progress in the churches in this country, we

urge you with the utmost earnestness not to force the brethren to the powerful consummation to which such proceedings must lead.

Praying that in this, and in all things, you may be guided and blessed by the Father and Redeemer of all our spirits,

We are, dear brethren,

Yours in Christian affection,

W. H. MURCH, D.D. }
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE, }

London, November 18, 1840.

J. G. BIRNIE, ESQ.

It affords us pleasure to observe, that the Christian Watchman, a Baptist paper of large circulation published at Boston, but one that has not been accustomed to co-operate with "The Abolitionists," gives copious extracts in a recent number from Mr. Birnie's pamphlet published lately in this country, not only without impugning the correctness of its facts, but with the following satisfactory reference to the author: "Mr. Birnie was bred in a slave state, and was the owner of a large number till he voluntarily made them free, and his character for accurate and extensive information and veracity is well known." An epitome of Mr. Birnie's publication may be found in the Baptist Magazine for 1840, pp. 657, 658.

RESIGNATION.

The Rev. Thomas Applegate has resigned the pastorate of the Baptist church, Kingsbridge. Our informant states, that during the last thirteen months twenty-two individuals have been added to its communion.

MARRIAGES.

In the Baptist Meetinghouse, Towcester, Northamptonshire, by the Rev. J. Barker, by license, Jan. 29, 1841, Mr. W. HOWLETT, of Lillingstone Lovell, Oxfordshire, to Miss ANN ELLEY, Leckhamstead, Bucks.

In the Baptist Chapel, Waltham Abbey, Essex, Jan. 30, 1841, by the Rev. James Hargreaves, Mr. JAMES TONGUE, of Loughton, to Miss ELIZABETH DYKES, of High Beach, Epping Forest.

In the Baptist Chapel, Semley, Wilts, Feb. 6, 1841, by the Rev. J. Webb, Mr. THOMAS PENNEY to Miss ELIZABETH HIBBERD.

CORRESPONDENCE.

ON THE INEFFICIENCY OF SUNDAY SCHOOLS.

To the Editor of the Baptist Magazine.

MR. EDITOR.—In looking over the statistics of our denomination appended to the report of the Union, the remarkable contrast between the largeness of our Sunday schools and the smallness of our churches greatly surprised me. At first sight one would think that the Sunday school teachers were the most industrious and successful occupants of the field of Christian exertion, and that the above fact was an indisputable proof of it. Closer observation, however, will lead to a different conclusion—namely, that, while it may be a proof of the industry of the teacher, it is a very melancholy proof of the serious inefficiency of the system—that something is radically wrong—either the right means are not made use of, or not made use of in the right way. Sunday schools have now been in operation, fully, a quarter of a century. I rejoice to know that they have been successful—greatly successful—successful to an extent worth infinitely more than all the labour expended upon them. But, seriously I ask, have they accomplished all that might have been expected from them? Have they realized the expectations of the church? Nay, as a whole, over the country, have they not proved a failure?

The expectation, I should think, would not be deemed extravagant, that the Sunday school should annually hand over to the membership of the church one-tenth of its entire number. Do any of our schools do so? or do they even make an approach to it? Instead of their associating themselves with the people of God being the rule, and returning back to the world the exception, I fear the contrary is the case. I believe many teachers do not expect present success, and do not labour for it; but I believe many do—many do think that children can be converted when young, and, I do not doubt, find, by the blessing of God, the character of labour gives a complexion to the fruit. Through the medium of your journal, I should like to direct the attention of sabbath school teachers to this very important subject. That there is a failure no teacher can doubt. What is the cause of it? and how may it be removed? are questions satisfactory answers to which would confer mighty benefit on this department of Christian enterprise.

O. P. Q.

PLANS FOR SABBATH SCHOOLS.

To the Editor of the Baptist Magazine.

SIR,—Having been engaged for some years past as a sabbath teacher of the young, in a way somewhat out of the ordinary course, I have been urged to publish my routine of labour, by persons who have supposed that good might result from it; and, in hopes that such will prove to be the case, I now forward to you the following statement.

Upwards of twelve years ago, a valued female friend laid me under lasting obligation, by proposing to me the conducting of a service for the children of the Sunday-school in which she was a teacher, similar to one which she stated a relative of hers then held in a neighbouring town. Her proposal appeared so worthy of attention that I at once decided on complying with it, and in a few days a commencement was made. What further efforts I have since employed for the benefit of the young have resulted chiefly from this service. My engagements on their behalf now comprise—

1st. *The above juvenile service.* This is held at five o'clock in the evening, closing at six, the adult service being delayed until a quarter past six to give me the clear hour. It was begun in a small vestry attached to Bethesda Chapel, but was soon removed to the Chapel gallery, where it is still held. I stand against the clock, and my little congregation is ranged in front of and around me. It consists of the children and young persons of the town at large, some attending from every Sunday-school. The number assembling varies according to the season of the year; at present it is larger than usual, about 300. I keep a book for entering the names of those who apply to be inserted in it, with columns for their ages, residences, and Sunday-schools, and for marking their attendance during each half-year. My rule is, to enrol none under seven years of age, to confine the number on the list to 200, and to expunge those who do not answer three Sundays successively. The calling of these names is the first thing attended to. This book serves many useful purposes. It procures me a great portion of my hearers, brings me acquainted with them, secures early attendance, discovers absentees, and is necessary to other parts of my plan. A prayer is then presented, which is followed by the singing of a verse, composed for use at this interval. An address, as it is called,

though it amounts to a sermon—is then delivered; after which the service closes with the singing of a hymn from the Sunday Scholar's Companion, and a very short prayer. The address usually occupies half an hour. This would be too long were it delivered, as such addresses frequently are, after other instruction, as many of the children and teachers are then probably unwilling auditors and already wearied; but my hearers are all volunteers, and come refreshed with air and food. An address of this length is also necessary in my case, as it is to become the subject of an examination on the next sabbath. The hour selected for the service is found peculiarly eligible. None are detained from other worship; on the contrary, the attendance at the adult service held subsequently is improved by it; sometimes considerably.

2nd. *A Bible class.* This I was induced to form, through the same friend who suggested the address service, requesting me, some time after, on her leaving the town, to take the charge of her class. Mine now consists of twenty young persons, of both sexes, selected from those who attend my address, and can read well, and who are not receiving other sabbath day instruction. I meet them at my house for an hour in the morning, and for a longer period generally in the afternoon. In the morning I examine them on the address of the preceding sabbath, for which those who can write prepare themselves by taking notes during its delivery. The attention excited with a view to this examination is very encouraging, and useful as an example to others present. The afternoon is employed upon the lessons of Parts 1 and 2 (New Testament) of the Scripture Questions published by the Tract Society. The scripture portion is repeated in class several times, and the questions are then submitted to the class, either individually or collectively, as the time may allow. My instruction of the two sexes together is, I believe, unusual, and may appear to some objectionable; but I cannot accomplish all I wish in any other way, and I have invariably found the plan to work well. I began with girls, and they have been my best scholars, and I could not consent now to relinquish them; whilst I feel that the boys have an equal claim upon me. I have always had some pious girls in the class, from whose excellent example, I believe, the boys have derived much good.

3rd. *A conversation meeting.* This is also held at my house, for an hour after the Sunday evening adult service, and is open to all who attend the address, with the understanding that none come but those who are feeling some concern for religion. The attendance has been sometimes so numerous as to make it necessary to hold a service elsewhere simultaneously.

4th. *A lending library.* On Monday mornings I attend at my house for an hour to lend books, for perusal, to those who answered to their names the preceding evening, and can repeat the text. This gains me some of my congregation, and affords me opportunities for religious conversation with many to whom, individually, I have no other means of access.

5th. *A juvenile prayer meeting.* This I hold in the Bethesda Vestry on Saturday evenings. Those youths who are supposed to possess a gift for social prayer are here invited to exercise it.

The course pursued has, I am happy to say, been attended with much of the divine blessing. A goodly number have been added to the church who have ascribed their conversion to these efforts, including three out of the seven last received. Two have joined a sister church. Others, more recently impressed, afford satisfactory evidence of piety.

When I consider the pleasure and profit which have resulted to myself and my youthful charge, from the proposition of the friend who induced me to set on foot my present plans, truly glad should I be to lead, in my turn, one or more to engage in the same Christian labour, especially as regards the address service. The other means employed would, I have no doubt, prove beneficial, but this unquestionably is the most important; and there are probably many who could easily undertake it, in places where there is nothing of the kind now in operation, and who perhaps only need to have the subject laid before them. Indeed, I would hope the day may arrive, when a public service expressly for the young, and adapted to their ages and capacities, will be considered as a necessary appendage to our places of worship. Impediments will, I have no doubt, deter many, which a fair trial would prove to be unfounded.

Some will declare they have not the *necessary talent*. To a Christian brother making this objection I would say—this cannot be known until your fitness has been sufficiently tested; if you feel an affection for the young, and a desire for usefulness, you are so far well qualified, and what more is needful you may hope to acquire by prayer and practice. Others will suppose they have not *sufficient leisure*. Let not any one take this for granted: my engagements have occasioned me but little inconvenience, although my time has been also much occupied with a secular employment, and with the duties of a burdensome office I for some years held in the church. Others may think the matter *requires deliberation*. I should hope but little will suffice; rather I would say, begin immediately. If I had not myself “made haste,” objections from an unexpected quarter would probably have

occasioned a long postponement of the undertaking. After it was seen in operation, this individual, I should add, fully acquiesced in it.

If my communication shall, in any degree, become the means of exciting increased efforts for the spiritual welfare of the young, my object will have been attained. Earnestly praying that such may be the result,

I remain, Sir, yours sincerely,
Trowbridge, Dec. 1840. S. B. CLIFT.

INFANT BAPTISM AND NATIONAL CHURCHES.

To the Editor of the Baptist Magazine.

Dear Sir,

In a letter from the lord bishop of Madras, dated "Kotagerry, Southern India, Oct. 6, 1840," I find the following paragraph:

"The spread of the anabaptist heresy in Southern India and Ceylon, by which the unity of the faith is so sadly broken, and the bond of peace loosed among us, is indeed very painful to me. The publications you mention are, in my opinion, also very well adapted to check the evil, and I shall be most thankful to be enabled to circulate them throughout the diocese."

I am sure it will be particularly pleasing to your readers to have the progress of the Baptist denomination so explicitly attested by an episcopalian bishop; and since it is thus clear (our opponents themselves being judges) that our missionaries do not labour in vain, it is to be hoped it will induce the churches to make to themselves "friends of the mammon of unrighteousness," by communicating as much as possible toward missionary enterprises.

What the bishop denounces as heresy, we know and are persuaded is the truth of God! And what he describes as breaking up the unity of the faith, we consider as only breaking up a *false* unity between the church and the world, between God and mammon! If, however, the misguided zeal of his lordship is sufficiently energetic to circulate a fancied antidote throughout his diocese, let us not be less vigorous in the promulgation of what is truth. All error owes a large proportion of its unhappy success to the perseverance and enthusiasm of its votaries, otherwise much of it would meet with no recipients at all; whereas nearly every branch of sterling and evangelical truth has sustained considerable loss from the supineness of its admirers.

I believe, dear Sir, that the greatest impediment to that grand desideratum, the separation of the church from the state, is the perpetuation of infant baptism. Till that stumbling-block is removed out of the way, till that which is born after the flesh is deemed ineligible for that which our Lord

instituted only for that which is born of the Spirit, I see no probability of success.

The spirituality of our Saviour's ordinances, as exclusively belonging to his spiritual seed, must be generally acknowledged by the *pious* multitude, before the *ungodly* community will discern between the church and the world. Nor does it require much penetration to perceive that the recent administration of a corrupted baptism by the Archbishop of Canterbury in one of the palaces of our land, has more effectually strengthened the alliance between church and state, than any other expedient which has occurred for some years.

If that which is born of the flesh is eligible for baptism, of course it is equally eligible for church membership, baptism being clearly the initiatory rite into the Christian church. There is, therefore, no consistent alternative but either to refuse them baptism, or, at the baptism, to acknowledge them as members of the church of Christ.

If all who are members of the state are subjects for baptism, then all who are members of the state are fit subjects for admission into the church of Christ. And thus infant baptism and a state church, are almost necessarily cause and effect. But if any should suppose I have expressed myself guardedly, I will be content with the assertion, that the right-hand supporter of a state-church is infant baptism.

Till this is removed, and the baptism believers only is generally advocated, the weed of Judaism will grow in the garden of Gentilism. And if *Christians* do not pluck it up and exterminate it, how shall we expect it will *grow alone* in the enclosures of national church? The fact is, the church will always be national as long as infants are baptized.

I conclude this with an earnest desire that our brethren will imitate the example of the bishop of Madras, and deluge the dioceses with useful and simple tracts the subject of baptism.

I remain, dear Sir,

Yours faithfully,

MORTLOCK DANIEL

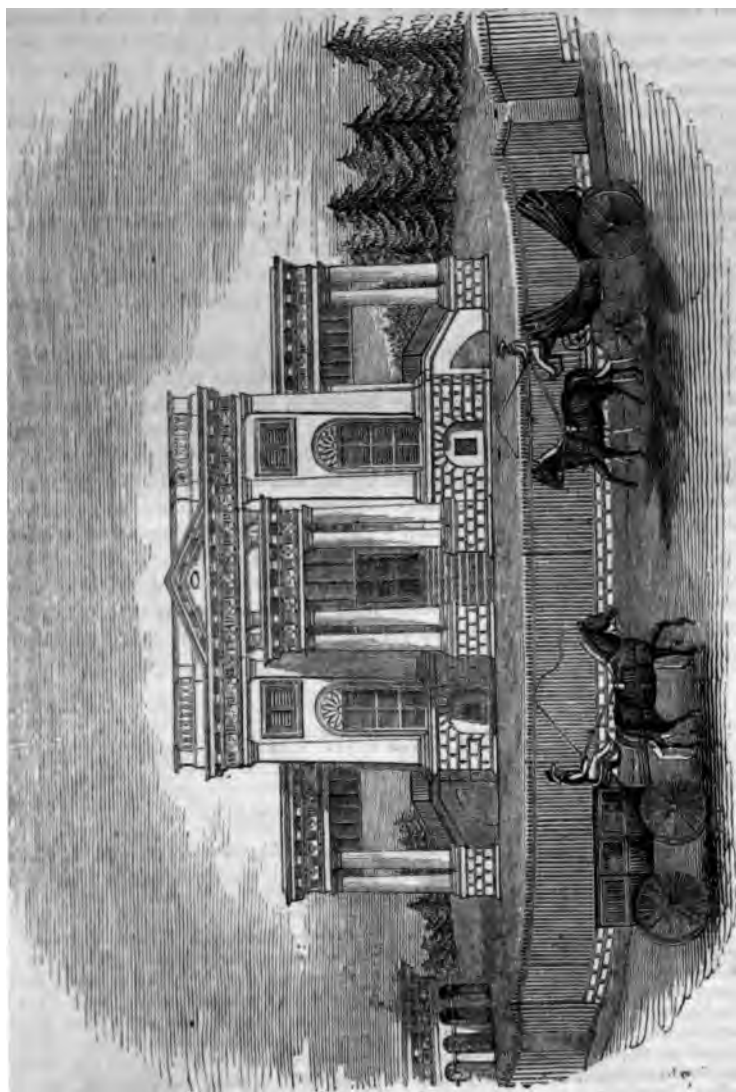
Ramsgate, Feb. 16, 1841.

EDITORIAL POSTSCRIPT.

Several letters, and some paragraphs of our own intended for this page are, as American editors say, "crowded out."

A respectable resident in the western part of the metropolis suggests as localities which Baptist chapels are greatly needed Leicester Square, Piccadilly, Strand, Regent Street, Edgware Road, and Knightsbridge offering his co-operation in regard to either. We shall be glad to learn the opinions of others respecting the eligibility of the sites.

THE
MISSIONARY HERALD.



CIRCULAR ROAD CHAPEL CALCUTTA

CIRCULAR ROAD CHAPEL, CALCUTTA.

THE Circular Road encompasses nearly the whole of the city of Calcutta on the land side, having been constructed, as it is said, on the side of the Mahrattaditch or moat which constituted one of the ancient defences of the city. In the south-east part of this road are situated the Baptist Mission Premises, adjoining to which stands the chapel, of which we this month present an engraving. It was opened for divine worship in the year 1821, when the late lamented Rev. John Lawson was pastor of the church. Mr. Eustace Carey, then labouring in Calcutta, shared with his friend Lawson in the exertions requisite for its erection. The cost was 2500*l.*, the whole of which was supplied by the generous contributions of friends on the spot.

After the death of Mr. Lawson, in October, 1825, the Rev. William Yates took the oversight of the church, which he held till the arrival of the Rev. Francis Tucker, who, with others, accompanied Mr. W. H. Pearce to Calcutta, in June, 1839. At the request of Mr. Yates, in which the church unanimously concurred, Mr. Tucker entered on the pastorate in the September following, and discharged the duties of the office with fidelity and growing success, till, in the mysterious dispensations of Providence, he was constrained by alarming illness to resign it, in order to seek renewed health in his native land.

For the present, our esteemed brother Yates is engaged in supplying the chapel once on the Lord's-day, and the other brethren take the remaining service in rotation. But as Dr. Yates's labours in the translating department require his undivided attention, and each of the other missionaries has enough in his own department to tax his strength to the utmost, the Committee are very anxious to fill the vacancy occasioned by the affliction of Mr. Tucker as early as possible. The station is one, on various accounts, of much importance, demanding the energies of one who, with an ardent attachment to missionary labours, combines experience in the pastoral office at home. Should any of our respected ministerial brethren be induced to inquire whether these circumstances may not constitute a providential call to a new sphere of duty, the Committee will be glad to receive communications through the medium of the editor.

CONTINENT OF INDIA.

CALCUTTA.

It was stated in our last number that the *Jessie Logan* had arrived at Calcutta on the 20th of November. We have now the pleasure to insert a letter from our friend, Mr. W. W. Evans, to Mr. Dyer, dated

Calcutta, Dec. 16, 1840.

MY EVER DEAR AND ESTEEMED SIR,—The *Owen Glendower* left this port on the 14th instant, and will convey to their native shores our friends, Mr. and Mrs. Tucker, and infant. By them I have addressed a letter to you respecting our voyage and arrival, together with a brief account of the present circumstances of the mission in this city. Imagining that on account of the

apprehended war with France, that vessel may be detained on her voyage, I promised to write you at greater length by the overland despatch. This was a few days ago only, and I now find myself so fully occupied as scarcely to permit me to redeem my promise. I am much occupied with endeavours to restore the Benevolent Institution to order and efficiency, and also in searching out a suitable dwelling-place con-

part of the city where the Benevolence and the Bow bazaar church. Besides the various calls to engagements, I am now preparing dear brother Wenger to-morrow stations.

It wish to occupy my sheet with daily as a promise has been made. I shall, then, briefly allude to the mission, and a few matters myself, and my future sphere of our.

affecting consideration that, notwithstanding the reinforcement of the mission brethren sent out to this country, the various exertions of dear W. various important departments of populous city, the metropolis of be dependent, so far as our Soneed, on the lives of five brethren, excepting brother Morgan, at

selling the aid effects of over when brother Small shall arrive, costs of labour will not be excessive and Mr. Wenger are required in the department, and brother re than fully occupied with our ring establishment. Mr. and Mrs. ring much from their arduous exertions. The Native Christian Institution seems to us desirable that Mr. will must immediately render their aid, to carry out the valuable intention of our missionary operations. Churches in Lall bazaar and Circular-roads the native churches and missions, have to be regularly supplied with life and the ordinances of religion. The mission is now suffering from the want of an advanced period of health of Sujatali is precarious; these brethren, and several promisees are fully occupied in direct work to the teeming heathen population.

in Circular-road, now destitute of Mr. Tucker, will be supplied on one part of the sabbath only, pastor can be obtained from England the other part of the day, and the evening lecture will be dependent on one of the other brethren, who are now occupied in other directions. The Institution requires all the time of Mr. Ellia. The village stations of Mr. Wenger. And I shall have can well and properly attend to in the church at Lall bazaar, and in the Benevolent Institution.

yet mentioned the Native Christian school, formerly under the care of George Pearce, but this is a demanding labour of vital importance. This sphere has been occupied by Mrs. Pearce since

turned to England, but she is anxious, on various accounts, to relinquish it, and we know not where to look for a suitable successor. It was once thought that we could take up our abode on the premises, Mrs. Evans undertaking the superintendence of the Institution; but, to do this, and to attend to the church at Lall bazaar, as well as the Benevolent Institution also, was the work of three distinct agencies, and its impracticability was at once perceived as soon as suggested. Mrs. Penney has, therefore, kindly consented to remain a little while longer.

This hasty glance at the present state of things in this vast city, where Christian efforts have been so signally favoured, and are becoming daily more and more productive, must convince you, my dear Sir, that the position of the brethren here is indeed arduous and depressing; but "the Lord of hosts is with us, and the God of Jacob is our refuge." Dependent and depressed as we all at present feel, and much as the departure of Mr. Bayne and Mr. Tucker has increased our difficulties, our hope is still in the God of all wisdom and grace, and in the faith and benevolence of his devoted people. The Committee and our increasingly numerous friends in Great Britain cannot suffer this narration of our circumstances to be made without resolving on immediate efforts to send additional assistance. Let tried and laborious men be selected, and if the salvation of immortal souls is the all-inspiring theme with them, I can assure them that Calcutta and its immediate vicinity, are encouraging spheres for its full development. But I leave this matter to our dear brother Thomas, than whom, I am persuaded, there is not a more valuable agent of our mission in India. We owe a deep sense of gratitude to Almighty God that his life and usefulness have been so long continued, and that he is so admirably fitted to discharge the various duties connected with our large printing establishment. His labours are indeed most abundant; but he purposes writing you by the present mail.

A few words only with immediate relation to myself and beloved partner, must close my present communication. You will be glad to learn that our health since our arrival has been very good, and that we anticipate our future numerous labours in this part of the Lord's vineyard with hope, and humble, but firm faith in God. As yet, we have not found a suitable residence, but the friends are engaged in assisting us, and we hope soon to be really settled down to missionary work in Calcutta. The place, and the people, interest us much; and we bless God we have been enabled to follow out the convictions of our minds, and to come hither. It is indeed the Lord's doing, and he shall have all the praise of our future exertions. It is yet uncertain what may be the effect of the climate on my constitution, but my earnest prayer is, that God may long spare me in a part

of his vineyard where the labourers are indeed few, but where the work is arduous and abundant.

Mrs. Evans unites in affectionate regards, and in the ardent hope that we may be soon privileged with encouraging letters from you and our other friends, of whose kindness we have a fragrant remembrance.

With love to them all, as though named, and

with sincere desires for your health and spiritual prosperity,

I am, my dear Sir,
ever affectionately and faithfully yours
in enduring bonds,

W. W. EVANS.

P.S. On business I have written you fully
by Mr. Tucker.

The following extract from Mr. Thomas, dated a few days later, shows that the design of visiting the village stations, mentioned by Mr. Evans, had been carried into effect :—

The Government express affords an opportunity of sending a few lines, of which I must take advantage, though I have not much of importance to communicate.

When I last wrote we were in affliction, occasioned by the death of our late dear brother, G. Parsons. Scarcely had the letter been despatched, when we were cheered by the receipt of a letter from our dear brother Evans, and shortly after, by the arrival of him and his beloved associates. Their coming amongst us has given us new life. May they be long preserved to the mission and India, and made a blessing to many!

Our esteemed friends, Mr. and Mrs. John Parsons, remained with us until the early part of this month, when, accompanied by our dear afflicted sister, Mrs. G. Parsons, they left Calcutta for Monghyr. A few days ago I heard from Mr. Parsons from Berhampore; all were then in good health. We should have been glad of Mr. Parsons's help in Calcutta for a few weeks, but knowing how ill brother Leslie has been, and feeling anxious that he should be at liberty to leave for Europe this season, we could not think of detaining him here. From what I saw of Mr. Parsons, I was led to form a very favourable idea of his constitutional fitness to bear the climate, and much admired the ami-

able spirit by which he appeared to be actuated. In these respects I thought him well matched in the partner of his life. They are a lovely couple, and I trust the Lord will greatly prosper them. In their work they will derive much assistance from the experience and counsel of Mrs. G. Parsons, who is an invaluable woman, and possesses, in an eminent degree, a truly missionary spirit.

As to our beloved friends, Mr. and Mrs. Evans, they are all we could desire them to be, and should their and our lives be spared, we anticipate much delight and profit from their society and co-operation. Mr. Evans has been invited by the church in Lall bazaar to become their pastor, and no doubt he will comply with their request, taking, at the same time, charge of the Benevolent Institution. He has been from home the last five days, having accompanied brother Wenger to some of the village stations to the south. We hope to see him back to-day; Mr. Wenger proposed to remain out two weeks longer.

On the 14th instant Mr. and Mrs. Tucker embarked on the *Owen Glendower*, and set sail the following morning. We shall be delighted to hear that his health is restored, and I hope his valuable life may yet be spared for much usefulness in the church of God.

M O N G H Y R.

PREVIOUSLY to the departure of our late friend, Mr. G. Parsons, to India, he projected the establishment of a native school at Monghyr, which should be under the personal superintendence of himself and Mrs. P. This plan he had the pleasure of carrying promptly into operation, and seven or eight children received daily attention and instruction from him and his beloved partner, till they were compelled to remove from Monghyr. In order to convey intelligence respecting this little seminary to a few personal friends at home, who kindly contributed towards its support, Mr. Parsons was in the habit of sending a manuscript statement at frequent intervals, to be circulated amongst them. We think our readers, especially the younger portion of them, will not be displeased at our complying with a request to insert in our pages the last of these interesting memorials, written during the temporary residence of our friends at Bhau-galpoore.

(CIRCULAR.)

DEAR CHRISTIAN FRIENDS,—I write to you from under a dark cloud. The larger portion of my intelligence is of a gloomy hue. Evidence seems to frown on our undertaking, and faith, guided by the testimony of the Divine word, assures us that the day approaches when we shall see that infinite love and boundless wisdom directed all its movements. Let share in your sympathy, and especially pray that we "may be enabled to walk by faith, not sight."

Shortly after I wrote last to you, I was laid low by sickness from missionary labour. I remain an invalid, under the doctor's care, who has entirely prohibited me from preaching, and recommends as little conversation as possible, my illness proceeding from an affection of the throat. We have been compelled, too, to leave Monghyr, for change of air and scene. Here, however, I would not forget gratefully to acknowledge the mercy of our heavenly Father in providing a Christian teacher to continue the education of the children before he laid me low, while he has put it into the hearts of kind Christian friends in Monghyr to take the oversight of the children during our absence. The most mournful tidings, however, I have to communicate is, the death of two of our little boys, Samuel and John. It is true, that when they were first brought to us they were sadly weak and diseased. Regular wholesome meals, careful shelter, however, revived them, and we looked on their disease as cured. Here we were mistaken. After a while symptoms of the disease appeared again, and these not symptoms of incipient disease, but of the last stages that common and fatal malady among native children, enlargement of the spleen. We sought the advice of both native and European doctors, but they were gone too far. Samuel died on the 3rd of July. Lengthened sickness had thrown an air of gentleness over his appearance and manner. We fondly hoped he would come to exemplify eminently this trait of character; we therefore named him Samuel Saunders, since mildness was one especial ornament that heavenly man. When he first came to us he was too weak either to stand or talk. It is interesting to observe as he grew a little stronger, how delighted he was when he had learned to imitate his companions in any of their little exercises. He displayed great affection for his sister. Still, I think, when stronger, he had not sufficient power of mind to understand at all the simplest address. His death was at last rather sudden. When the children first rose, he was living; on their return from their usual morning's bath, he was gone. You know, doubtless, that it is necessary in these hot climates to bury as soon as the deceased can be got ready. At five o'clock of the day in which Samuel died, our native preacher and several of the native Christians attended to conduct the funeral. Two of them carried the coffin, then the children followed, then our-

selves, and the other native Christians. A hymn was sung at the grave. Nainsook's (the native teacher) address and prayer were very appropriate and striking, and I was glad that they were listened to by several of our heathen servants. The coffin was then lowered, and we separated. Samuel's sister was deeply affected at the time, but, alas! the impression proved but very transient.

John died on the 7th of September. He was a very thin, weakly looking child, and at the first glance you would not call his countenance agreeable, but a closer inspection led you to admire the determination and intelligence it displayed. Such, too, was his character. In all the school exercises he astonishingly took the lead of those much older and larger than himself. His answers to questions respecting the Scriptures they had committed to memory, were often singularly shrewd and pertinent, and it was quite amusing to hear him describe what he had seen and heard at the native chapel. We thought it not inappropriate to name him John Foster. And large were our expectations of his future progress and usefulness; but he is gone. The Lord's will be done. We were not at Monghyr when he died. In part, this was advantageous, since the friends who took charge of the children were persons born in the country, who had been long conversant with native diseases—indeed, one of them superintends an institution for the relief of diseased natives. We feel confident that all was done that could be done; while if the child had been in our hands, we should have feared he had been injured by our inexperience. Still we should have liked to have been present, to inquire into the state of his mind, to direct him to the Saviour, and to see how far his knowledge affected him in his last hours. He was acquainted with the leading truths of the Gospel, and this not as a matter of mere memory, for we have no catechism in Hindu simple enough for them, but familiarly, because it was a daily exercise to have some one such truth simply explained to them, on which they were as simply questioned. We had on one occasion pleasing evidence that he possessed some conviction of sin. When Samuel died Sophia was explaining to them that as he was not able to understand the Holy Book, and did not know what was right and what wrong, we hoped he had gone to heaven; but that they could understand, and unless they believed in Christ, and obeyed the orders of the Bible, they would not go to heaven. Then she asked each in turn, "What do you think, if you should die, would you go to heaven?" All answered, "Yes," till it came to John; he hung down his head, and in a low voice said, "No." He was very affectionate. When Sophia, on our leaving, asked them if they would be good children, none more earnest in their assurances than John. And when ill he was often asking, "When will my sahib and maam come home?"

Though we have thus lost two boys, I am

thankful to say we have received two girls. As they came while I was ill, I have not seen any thing of them, and must delay any account till the next circular.

Perhaps some of the kind friends who subscribe, may wish to ask, "How is this? Your institution is quite changing its character. It was at first intended to be a school for boys, to be trained up with a special view to the ministry, should they give good evidence of a changed heart; but now it is becoming a girls' school." I am sure this answer will satisfy. Through the kindness of friends, who have sent us out fancy articles, the proceeds of which we are directed to expend on female education, we have not applied one pice to girls which was given for boys; and though there may be now

some overplus of funds on the boys' side, yet in this land of famines and dearths, a "store is no store." Should a famine occur in this district, we could increase our number to almost any amount. Some of the schools at Agra consist of hundreds of children collected during a dreadful famine that occurred there. Even a dearth would bring within our reach many orphans, whom the natives now keep, because they cost them but a trifle, and they dislike their losing caste.

Dear friends, pray for us, that we may have patience and wisdom; for the children, that they may be converted.

Yours affectionately,
G. B. PARSONS.

D I G A H.

Our esteemed brother, Mr. Lawrence, was preparing, in conformity with the directions from the Committee at home, to remove to Agra, in order to co-operate with Mr. Williams and Mr. Phillips, at that distant station, when he was thrown into perplexity by hearing of the losses which disease and death had occasioned to our missionary band in and near Calcutta. On consulting, therefore, with those friends to whom he had convenient access, he decided on turning his course southwards, with a view to aid the station at Monghyr, in the anticipated absence of Mr. Leslie. An offer having been made at the same time by our excellent friend, the Rev. William Start, to purchase the Society's premises at Digah, Mr. Lawrence deemed it advisable to accept that offer, and transfer the mission property to that gentleman, who intends to place at Digah one or more of the worthy German brethren labouring under his direction. This arrangement has been fully approved by the Committee; and thus, as Mr. Lawrence remarks, "the Digah station must be considered as fairly relinquished, after having been on the Society's list more than thirty years." Our readers will sympathise with the feelings which led him to add:—

After having spent so many years at the place, I scarcely know how to give it up entirely. My heart still clings to the place where I have expended so much time and labour, and have experienced so many trials and mercies, which has been the scene of so many fondly cherished hopes, and bitter disappointments. And I cannot refrain from weeping when I think what has been the end of all—at least, so far as we can judge from appearances. But why should I despond? Even yet, the good seed of the kingdom may vegetate, spring up, and bear fruit; and if the joy of gathering in the fruit is not permitted us, perhaps the joy of having sown the seed will be ours.

Although it has not been the privilege of myself or of my predecessors to welcome many converts into the church of Christ, yet this station has not been without fruit from among the heathen. One of the brightest ornaments of the native church at Monghyr first heard the Gospel

here, as did also the old servant of the Society, Hurridas, and several others whom he has named to me, and some since we have been here. And I cannot help thinking, that the preaching of the Gospel here for so many years, has made a powerful impression upon the minds of the people in general. Many listen to it with great readiness, and willingly admit its excellence; and during the last year I have been frequently surprised at the little opposition which I have met in the bazaars, even when Hinduism has been denounced in the plainest terms, and the necessity of accepting the Gospel plans of salvation, exclusive of every other, has been put prominently before the people. Oh, may the Spirit of God make his word life to the souls of many who have heard it! But whether it be for life or death, this is certain, it will accomplish the thing for which God hath sent it; and his name shall be glorified.

S U M M A R Y.

Various circumstances have combined to render our intercourse with Mr. Ward of Padang, very infrequent and precarious. Lately, however, we have received a letter from him, dated on the 30th of July last.

After mentioning some particulars of a personal nature which have interfered a good deal with his gratuitous efforts of a missionary character, Mr. W. proceeds :—

I have not ceased to labour at the objects for which I consider myself stationed in a land of darkness. I have lately been making experiments in translation, with a view to commencing the version of the Scriptures I have so long had in contemplation, should I feel confidence in the style of my compositions. A version of the Gospel of John has been made, and sent to Singapore, where it has been printed, I believe at the American press, in the Arabic characters, and a copy has been taken to America, to be printed in the Roman character, for trial, amongst the native Christians. A part of the book of Genesis has also been translated, and sent to Samarabaya in the Roman character; and I have just completed a *Life of Christ*, from a "Harmony of the Four Gospels," a large work, which I propose having printed in both the Roman and the Arabic characters. The Dictionary I have so long had in hand exceeds now

8000 pages, and will, I trust, prove a work of utility, especially to missionaries.

You are aware of the restrictions foreign missionaries have been placed under in Netherlands-India. I hope, however, it will not be always so; and I cannot but regard the rapid advancement of Government over this island and Borneo, as opening a wide and effectual door to the introduction of the Gospel amongst some of the most barbarous tribes in existence. This island is now so far reduced that a system of roads in the interior is in progress, from the northern districts of the Batta country, to the most southern extremity of the island. Access will, therefore, soon be given to every village, and intercommunication rendered general: an advantage, in a missionary point of view, of no small moment, when we recollect the melancholy fate of the two American gentlemen amongst the Batta.

The same letter contains the following statement, which will be interesting to the lovers of natural history :—

In the early part of 1833 a native chief of Limu Mania, in the vicinity of Padang, named Tam Bazar, in company with another person, mentioned to Mrs. A. F. Vandenberg and myself, that they had just before seen a serpent flying, and, as it was considered dangerous, had killed it. We smiled at them as romancing, but they affirmed positively they had seen it fly, and offered to take us to it. We accordingly went and examined it, and finding no appendage of the nature of wings, we again laughed at them, as attempting to impose on our credulity. They however continued positive that they had seen it fly, and explained the mode of flying, by saying it had power to render the under part of the belly concave, instead of convex, as far as the ribs extended, whence it derived its support in the air, whilst its propulsion was produced by a motion of the body, similar to that of swimming in water. We, however, continued incredulous and took no farther notice of the circumstance.

In January, 1834, I was walking with Mr. P. Rogers in a forest near the river Padang Besie, about a mile from the spot where the above was killed, when, stopping for a moment to admire an immense tree, covered as with a garment of creepers, I beheld a serpent fly from it, at the height of fifty or sixty feet above the ground, and alight upon another at the distance of forty or fifty fathoms. Its velocity was rapid as that of a bird, its motion that of a serpent swimming through water; it had no appearance of wings.

Its course was that of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to be three or four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark coloured back, light below, and was not characterized by any peculiarity which would make it remarkable to a stranger.

Thus was I convinced of the existence of flying serpents; and, on inquiry, I found some of the natives, accustomed to the forests, aware of the fact. Those acquainted with the serpent, call it, "Ular tampang hari," or, "Ular apie," (the fiery serpent,) from the burning pain, and mortal effect of its bite. So that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited.

I have delayed the present notice, in hope of obtaining a specimen, which I could offer as a more convincing proof than my bare assertion, but further delay may possibly, with some, weaken even this testimony on a point which appears to have been long disputed, and which has not been credited by any of the Dutch gentlemen employed in collecting specimens of the natural history of these parts, to whom I have mentioned it. I learn from the natives, however, that this is not the only species which flies. There is one called "Ular Tadung," with a red head, and not exceeding two feet long, seen sometimes about cocoa-nut trees, whose bite is

instantly mortal, and which has the power of flying or rather leaping a distance of twenty fathoms, for it is described as not having the waving motion through the air of the one I saw.

The power of flying without wings appeared interesting to me at the time, from its affording a practical illustration of a position I saw advanced in one of the periodicals, on the art of flying. I think it was the "Mechanics' Magazine," where the writer maintained that the power of support in the atmosphere might be derived from mere propulsion. This was chiefly the case in the present instance, and the propulsion seems to have been generated by the waving

action of the sides of the body on the atmosphere. A practical application of the principle to aerial vehicles, I should think by no means impossible; and having seen an animal, so destitute of every claim to the rank of an aerial being, as a serpent, traversing the atmosphere with speed and safety, I see no reason to doubt that the ingenuity of man, exercised as it now is upon every possible subject, will, ere long, raise him also to a similar grade in the order of creation.

N. M. WARD.

Padang, West-coast, Sumatra.

J A M A I C A.

It is known to many of our readers that Mr. John Candler, an estimable member of the Society of Friends, has been for some time visiting the island of Jamaica, with an especial eye to its moral and religious condition. This gentleman has sent several communications to his townsman, the editor of the *Chebbsford Chronicle*, describing the result of his investigations. From the last of these we take a few paragraphs, believing that they will interest our readers, as they corroborate the accounts which have been furnished by our missionary brethren there, and prove what has been the beneficial effect of their labours, and those of other Christian ministers engaged in the same good work.

The area of Jamaica is computed, in even numbers, at four millions of acres, and as it contains only twenty-one parishes, there is of course an average of 190,000 acres of land to each parish. Every such parish must, of necessity, from its size, and does, indeed, for all civil purposes, constitute a county. It has its Custos or Lord Lieutenant, and its body of justices, its separate court-house and jails, and its general vestry, appointed by the freeholders, to tax the parishioners for local purposes.

Episcopal Establishment.

There are now in Jamaica twenty-one incumbents and twenty-one curates, the former receiving a stipend of 500*l.* sterling per annum each, out of the island chest, together with the product of a parish glebe; the latter 400*l.* per annum each, without any other emolument. To these must be added six ministers, paid by the government at home; nineteen who are supported partly out of the parish funds or by individuals, and partly by the Society for the Propagation of the Gospel; one by a parish alone; and eight by the Church Missionary Society; making a total of seventy-six ministers of the Church of England. The annual income derived by the clergy from the parish taxes, the island chest, the glebe lands, and slave compensation money, including the salaries paid to the bishop and archdeacon, amounts to about 40,000*l.* sterling; but as the House of Assembly, during its last session, resolved to double the number of

island curates, the total amount payable to the clergy will soon rise to near 50,000*l.* per annum, exclusive of grants for the building of new chapels and school-rooms. The sum voted last year, for the last-mentioned purposes, was 7350*l.* sterling, of which a small part was given to the Wesleyan Methodists. The entire claims of the ecclesiastical establishment of Jamaica (for only a portion of them has been here enumerated) will be found to absorb about one-sixth part of its entire revenue!

But, notwithstanding all the efforts recently made, and which are still making, to augment the income, and repair the inefficiency of the church of England, I am compelled to say—and I speak it not invidiously, but as a matter of history—it has but a very slender hold on the affections of the black people. Its ministers, in the times of slavery, evinced little or no sympathy for the unhappy slaves; many of them sprung from, and were united to, the Creole families, and were themselves slave-holders by virtue of the glebe, and the great body of them had made themselves part and parcel of the iniquitous system which kept the people in bondage. Many of the missionaries, on the other hand, made a bold stand in favour of public liberty, passing through evil report and good report, and endured much calumny and political persecution. When the slaves came to the enjoyment of freedom, they naturally turned for religious instruction to their tried friends, and bent their way to dissenting chapels. Some few of the parish churches of Jamaica are, indeed,

well filled with a black and brown colour, but the great mass of the population refuse religion at all, are dissenters, of the largest body are Baptists.

Different missionary bodies.

Baptist Missionary Society has twenty aries in Jamaica, occupying seventy-four ng stations, and having under their care members, 21,111 inquirers, and 9159 -scholars. If to these we add those who a chapel, and children who are very e shall have a community of at least persons, or one-fifth of the entire popu-who are more or less under Baptist mis- influence. The Baptist (native) preach- coloured or black men, who were once aders, and have broken off from the main f the mission, and formed congregations r own: their number is twelve, with five stations, and 8264 members and in-; they have no school. This body may ated at 10,000.

Wealeyan Methodist Missionary Society ty-one missionaries, with 23,822 mem- d probationers, and 2664 sabbath-scho- l may be estimated as having under its ut 40,000 persons.

seceding Methodists, or, as they call ves, "The Wealeyan Methodist Amo- ' have eight ministers, five local preach- teen stations, and 4000 members; they no help from any Missionary or other in England, but are supported by their nds and members alone.

London Missionary Society supports eight uries, who have several schoolmasters tresses attached to the different stations, arge number of children in their daily who are carefully educated in the prin- the Christian faith.

Oberlin Institute, of North America, s six young men, four of them married widowers, who come out at their own , and are supported as preachers and asters by the contributions of the people nd their ministry.

wo latter classes of ministers are Inde- s, and their united congregations number 3,000.

Jamaica Missionary Presbytery consists n ministers, and six catechists, and has at every station. This religious body computed at 12,000 or 15,000.

Moravian missionaries are eight, with a nd school at every station. Some of agregations are large. Hitherto they ined themselves within narrow bounds, r are now branching out, lengthening ds and strengthening their stakes. The of Moravians, or of persons under Mo- fference, may be estimated at 15,000.

give to the sixty parish churches, cha- l licensed school-houses of the church of , an average of 700 persons each, (a

large estimate,) we have Episcopalians 42,000. Our table then stands thus—

Baptist	90,000
Methodists	44,000
Independents	10,000
Presbyterians	15,000
Moravians	15,000
Church of England	42,000
Scotch Kirk (say)	3,000
Roman Catholics	2,000
Jews	5,000

Total 226,000

As the present population does not greatly exceed 400,000, this enumeration of different sects leaves nearly one-half of the people as belonging to no class of religionists whatever; and if we consider the natural unwillingness of man to pursue a religious course, and look at the surface of Jamaica, and observe how numerous its neglected districts, without a school or place of public worship for many miles together, both in mountain and plain, we shall not think the statement, however appalling, to be far removed from the truth. With all the religious care hitherto exercised, there still remains a dense mass of ignorance and superstition, which no-thing but the pure light of the Gospel can chase away. More places of public worship must be built, more schools established, and a stronger interest felt and cultivated by the religious public in Great Britain before the West Indies will become, what we should wish to see them, a bright moral example to all the regions around.

Schools.

The schools of Jamaica should be multiplied by the help of a paternal government, and efficient masters sent out from the normal schools at home. The children receiving instruction are estimated by the bishop of Jamaica, according to a list which he obligingly allowed me to inspect, at 31,866, but this number is much too high. An actual inspection of many of the schools enumerated, leads me to conclude that the total number of day-scholars in all the schools of the land, cannot exceed 25,000, which is a sixteenth part only of the whole population. There are no schools more really useful than some of these which belong to the Micho charity. These institutions are perfectly unsectarian; they have already received considerable help from the home government, and are deserving of every encouragement and success. Chapels, school-houses, ministers, and teachers, are, however, but the apparatus of religion; the question remains to be considered, What proof do the people give that they profit by the advantages afforded them? We see the scaffolding, such as it is; but where is the venerable majestic pile? Many persons have told me that, contrasting the present moral and religious state of Jamaica with what it was only ten years ago, the transition is as from darkness

to light. There are now no crowded "Sunday markets;" the first day of the week is observed as a day of rest by all classes, and solemnly devoted to its proper object by large numbers of the common people. The doctrines of Christianity, new to many of them, seem to gladden their hearts; "old things are passing away,"—degrading and immoral customs, once so common in every class of society, are now viewed as sinful. Marriage, which a few years ago was almost unknown, and every where discouraged, is now three times more common, in proportion to the number of inhabitants, than in England; and even some of the planters, stimulated by the example of the despised blacks, ashamed to be thought less moral, are entering into the matrimonial bond with the mothers of their children.

Diminution of crime.

Crime is diminishing. The prisons at Kingston, to which city, as to a common sewer, the scum and filth of the population naturally flow, are, perhaps, as full as they used to be; but the jails of the rural districts have very few inmates. At Falmouth, the capital of the large parish of Trelawney, two weeks ago, only two prisoners were brought up to the sessions for trial; one was acquitted, and the other sentenced to a week's imprisonment. At Chapelton, the chief town of the parish of Clarendon, containing 20,000 inhabitants, the prisons, last year, were thrown open at several different times, and on one occasion, for eight days together, there not being a prisoner within the walls. At one of the quarter sessions at Mandeville, not a single prisoner was brought up for trial; and one of the proprietors of the extensive Elam estate, in the parish of St. Elizabeth, on which are located 1200 people, assured me that, since freedom, not a single criminal charge of the slightest kind had been brought against any one of them. In the jail at Morant Bay, I found four English sailors, committed for an assault, but not a single black or coloured person. At Port Antonio, a shipping town, fourteen prisoners of every class; and at Buff Bay eleven. The walls of the prison at Buff Bay, so little do the authorities care for their convicts, were broken down, and the prisoners walked in and out at pleasure. The arms and accoutrements of the island militia—an active, and once dreaded body—arrayed in battalions to preserve order, are left to rust and grow mouldy; the very discipline of their corps is gone; if a muster be called, the privates (white men, of course) refuse to attend it; and the new police, lately organized by the House of Assembly, at a great expense, in *terrorem*, have, in many places, so little to do, that they are ready to create a riot now and then to relieve the monotony of an idle life.

The cause of temperance has numerous supporters. Several ministers of different denominations have prevailed on their people entirely to abandon the use of rum. The ministers of the Jamaica Presbytery have distinguished them-

selves in the temperance reformation; all of them are temperance members, and three-fourths of the body tee-totalers. In the one Presbyterian congregation of Hampdon, in Trelawney, consisting of 2300 persons, 1326 are temperance members, and 360 have joined the Total Abstinence Society. When a new brother offers to join the temperance section, the tee-totalers ask him if he wishes to go through apprenticeship again, and tell him he had better come to freedom at once. The labourers on the large Orange Valley estate, in St. Ann's, have all refused to assist in the making of rum; the overseer is compelled to employ strangers to do the work. If the ministers of religion would every where do their duty, the vice of dram-drinking would vanish from the land: drunkenness, however, is far from a common vice among the black people.

My Essex friends may depend upon the fact, that Jamaica, with the exception, perhaps, of Kingston, its capital, where broils, quarrels, and petty assaults are very common, has pre-eminently a quiet and sober population. The instruction hitherto imparted has produced a most salutary effect. The influence of religion is extending itself widely; the Holy Scriptures, hymn-books, and the Pilgrim's Progress are purchased by the people in large quantities, and so sensible are they of the advantages conferred on them since freedom, and so grateful to their religious teachers, that they seem willing, much as they love money, to make any reasonable sacrifice to extend and perpetuate the benefit. They build spacious and substantial chapels and school-rooms at their own cost, some of which, especially in the mountains, owing to the difficulty of transporting the materials, are very expensive erections.

Cheerful liberality of the negroes.

As a specimen of the ready and cheerful manner with which the claims of chapel-building are met by the kind-hearted labourers of this country, I will mention a few interesting facts. The Church Missionary Society required a new chapel at Rural-hill, in St. Thomas of the East; the black people contributed towards it, in sixteen months, in labour and money, the sum of 700*l.* currency, or 420*l.* sterling. The Baptist chapel at Montego Bay was pulled down by the planters: a new one was resolved on, and in one day, at the opening of the building in 1837, the people contributed 604*l.* sterling! At Falmouth, a fortnight afterwards, an equal sum was raised in one day, for a new chapel there. The chapel at Montego Bay was begun in 1835, and has cost, with the fencing in, 7800*l.* sterling, of which sum the labourers alone contributed 5400*l.*! A new parish church was wanted at Port Antonio, and a very beautiful building has been erected there. The treasurer assured me that the black people, who love the rector for his kindness and diligence as a Christian minister, contributed 1000*l.* currency, or 600*l.* sterling towards its erection, because the sum voted

by the parish and the House of Assembly fell short of the required amount. I was at Mount Carey, a station of the Baptist Missionaries, on the 6th instant. The people brought in their 'First of August' offerings towards the erection of a new chapel in that district; the subscription had been only begun four weeks, and the sum amounted to \$151. 8s. sterling. My excellent friend, Thomas Burchell, had given notice, a few days ago, that he intended on this day to prepare for the foundations of the proposed building, and had requested the people to give him a day's labour to prepare a new road, and make the needful excavations. Early in the morning, the roads, lanes, and bye-paths of his part of St. James were sprinkled with men and women in every direction, bearing hoes, pickets, cutlasses, and crowbars, and the numbers assembled on the spot to begin operations were 538! By four o'clock A. M., trees were cut down, huge rock stones removed, the foundations of the chapel dug, and a substantial road made. Leave the voluntary system in undisturbed operation in this country, and the people will do all that is needful towards providing places of public worship for themselves, without any aid from the state.

Credulity and Superstition.

Whilst, however, the process of regeneration, by religious and moral means, is going on steadily among the people, it is lamentable to observe how large a number of them are easily led upon by the most childish superstitions. The descendants of Africa are credulous from the cradle, and soon become the prey of the designing. Superstition, it cannot be denied, still exercises an extensive sway. An old woman died a few weeks ago in the parish of Vere, who is reported to have said on her death-bed, or after she was dead, "That the people were no longer to work on Monday, but sit down on that day, and think over what the minister had

said on Sunday." The news spread like wildfire: on many estates the people stopped working, as though they had heard a voice from heaven, and it has required the earnest interference of the missionaries and other persons of influence to put a stop to the delusion, and restore industry to its proper channel.

I went one morning, with several friends, to breakfast at Papine, one of the large sugar estates belonging to J. B. Wildman, formerly M. P. for Colchester. When we arrived there, the people, instead of being at work, were moving about, all restless, like a hive of bees that are going to swarm. We asked them the reason; one said he was sick, another that he should rest to-day, and give the estate Saturday instead, another said, with some mystery in his manner, there was a matter to settle. We soon discovered that a young black man, fashionably attired, calling himself a Myall doctor, had come to the property, and was persuading the labourers that somebody had bewitched them, which was the cause of all the sickness they had; he had conversations, he said, with good angels, and could get rid of the wizard and all his effects; he understood the angel language, and by virtue of what they told him, he could look into every part of the human body, and remove diseases which no white man would attempt to cure. We invited the young impostor to meet us at the "great house," and there questioned him before the people. When he had finished his story, we asked them if they believed it. They said with one voice, "We do believe it;" and on our expostulating with them in regard to their folly, two men, who seemed to be leaders of the band, expressed a devout wish that our eyes might soon be opened to see the truth. The doctor has since been imprisoned, (not a very sagacious proceeding,) for propagating Myalism, which is an offence against a statute law of Jamaica.

AFTER an unprecedented delay of six weeks' duration, owing to the long prevalence of contrary winds, two Jamaica mails arrived on the 15th instant. (Feb.) The latest dates are from Kingston, Dec. 28. The *Reserve*, with Mr. Knibb and his party, had not then arrived; most probably the next packet will bring us that intelligence. The island continued to suffer from the prevalence of drought, which had been accompanied by an unusual degree of mortality. Among those who have been removed, are Mr. Joseph Wheeler, who had been occupied for some months in the island in his official engagements, as Agent for the British and Foreign Bible Society. He died, much regretted, of fever, at Buff Bay, on the 30th of November. Thirteen days afterwards, (Dec. 13,) Mr. George Webb, who had, for nearly a twelvemonth, occupied the new station formed by Mr. Dendy, at Bethsalem, in St. Elizabeth's, was called to his rest. He appears to have died of the disease (consumption) on account of which he visited Jamaica. He had been removed to Salter's-hill for change of air, and expired at that place on Lord's-day, Dec. 13. On the afternoon of the next day, after a solemn and appropriate service at the chapel, in which the brethren Burchell, Clark, Pickton, and Henderson engaged, his mortal remains were con-

signed to the tomb, there to remain till the glorious morning when all who sleep in Jesus shall rise to meet him at his coming.

OLD HARBOUR.

On sabbath morning, September 27, the solemn ordinance of believers' baptism was administered to eighty-two adults, who had all been under examination for several months, and whose account of their faith and views of the Gospel, personally and individually to the minister in private, and also to the church, had been very satisfactory. On the previous Saturday evening the usual church meeting was held, and the candidates were addressed by the Rev. H. C. Taylor, the pastor of the church; several hundreds who came from far to witness this ordinance, took up their abode for the night in the chapel.

The morning was beautiful. The two large white tents, erected on the lawn, and extending nearly to the water's edge, looked very chaste. A little before sunrise the minister took his stand at the water side, and after singing the appropriate hymn—

"Jesus, and shall it ever be," &c.

the congregation, which was exceedingly numerous, were addressed; prayer was offered for all, and the ceremony was performed according to the plain and simple directions contained in the New Testament.

A little before ten o'clock, the congregation again assembled for public worship: both the chapel and the chapel-yard were thronged with hearers. The pastor read and expounded Eph. ii., and made some very appropriate remarks, reminding his hearers of the change which had been wrought among the Ephesians by the Gos-

pel; he then put the solemn question to them—"Are ye quickened by the Holy Spirit, or are ye still dead in trespasses and sins?" After the exposition, he gave the candidates the right hand of fellowship, and solemnly reminded them of their duty as Christians: the ordinance of the Lord's-supper was then celebrated, and about two o'clock this great assembly retired orderly, to their respective homes.

Mr. Taylor frequently travels to and from his preaching stations at Old Harbour and Carlisle Bay, a distance of twenty miles. On one of these journeys several persons in the neighbourhood of Salt River, watched the opportunity of his passing, and solicited him to stop and preach to them, assuring him that they would provide a convenient place for the purpose. Mr. Taylor promised that, on a day appointed, he would visit them, and comply with their request, and on sabbath-day, the 4th instant, a large congregation was collected in a commodious shed, which had been erected expressly for the purpose; the attentive audience listened to the word of life, and there is now every probability that this very destitute part of the parish, in reference to public worship, will, with its numerous population, have a regular supply of the means of grace; and, under the blessing of God, we hope soon to know that a church, founded on Christian principles, is established at this place: "The fields are white unto the harvest." May God thrust forth many labourers into his field!

ARRIVAL OF MISSIONARIES OUTWARDS.

Mr. and Mrs. Small, who left Spithead on the 14th of August last, arrived at Cape Town after a long but pleasant voyage, on the 30th of October. Our friends had received kind attentions from Dr. and Mrs. Philip, and expected to pursue their voyage to Calcutta in a few days.

The *Kingston*, Broadfoot, after a voyage of forty-seven days, arrived at Kingston on the 18th of November. It will be remembered,

that by this vessel, our negro brethren, Edward Barrett and Henry Beckford returned to Jamaica, accompanied by Mr. and Mrs. Millard, appointed to labour, in connexion with Mr. Abbott, at St. Ann's Bay and the surrounding stations. Mr. Millard speaks in high terms of the kind attentions paid to himself and his companions by Capt. B., and was preparing to enter on his extensive field of labour with gratitude and hope.

CONNEXION OF THE BRITISH GOVERNMENT IN INDIA WITH IDOLATRY.

It is well known to those who are acquainted with the state of Christian missions in India, that the encouragement given by the East India Company to the false religions of the natives, forms one of the chief obstacles to the progress of Christianity in that part of the world. The Brahmins and others are accustomed to repel the arguments of the missionaries against their idolatrous practices by alleging the support given to them by the British authorities. "Why," say they, "do you find fault with our religion, when your own government openly supports it?" The Mahomedan rebuke is still more pungent, "You may pile up your arguments from earth to heaven, they will never make me a Christian. You are idolaters, and we hate idolatry. We serve one God: you pretend to serve one God, and yet support idolatry. Since you ruled this country you have always paid for the support of idolatry; we never did. And you can support, and yet be Christians!"

We quote the above sentence from a small pamphlet published last year by W. A. Hankey, Esq., because it expresses briefly, but forcibly, the reason which should stir up all who fear God, and desire that he alone should be worshipped in the earth, to unite in vigorous efforts for putting an end to the evil described. A few individuals have steadily laboured, with this object in view, for several years past, and the different Missionary Societies have introduced Resolutions bearing upon it, at their respective anniversaries; but it has not yet obtained such a hold on the mind of Christians at large as it ought to have done.

It is very possible this may arise in part from the explicit assurances given to Parliament by her Majesty's Ministers, so long ago as July, 1838, that this disgraceful connexion should be forthwith discontinued. Unhappily, these assurances have hitherto, especially in the case of the Presidency of Madras, been WHOLLY nugatory. This will appear from the following particulars, which we copy from a Circular lately issued from the office of the Provisional Committee, who have kindly undertaken to bring this painful subject before the public eye.

1.—In accordance with the published orders of government, an annual offering is still made by the government, through its representatives, to a heathen idol, called, in the official documents, the "Madras goddess;" which is brought for the purpose, to the gate of Fort St. George. On which occasion the symbol of marriage, (called a "tali,") is presented on the part of the government, and, in the presence of assembled multitudes, placed round its neck.

2.—A portion of the public revenue of the government is still derived from offerings annually made by Hindoos at the shrines of the heathen gods.

3.—Portions of the public revenue are still gratuitously applied towards the expense of heathen ceremonies, and for offerings to heathen gods; the British government thereby directly sanctioning idolatry, and even performing, by their servants, an act of idolatrous worship.

4.—European and Christian servants of the Company are still required, upon pain of displeasure, and at the risk of removal, to administer the endowments of certain heathen temples,* to appoint the servants of the idol, to keep the buildings in repair, and generally to superintend the temple establishments.

5.—Salutes, as marks of respect, at native heathen and Mahomedan festivals, are still fired, by order of the British government, both at Fort St. George and elsewhere, in the Presidency of Madras, and in that of Bombay; and British Christian troops and public servants are required, for purposes other than of keeping the peace, to attend at Hindoo and Mahomedan religious festivals and ceremonies.

6.—The attendance of the regimental bands at regimental heathen and Mahomedan festivals is still required, under the Madras Presidency; and, consequently, Christians, both native and descendants of Europeans, are virtually compelled to take part in idolatrous and Mahomedan processions and ceremonies.

These facts will convince our readers of the urgent necessity of taking, without delay, such steps as may be in their power to effect the deliverance of our country from what must be regarded as a national sin. With this view, it is recommended that Petitions should be sent without delay to both Houses of Parliament. A copy of that which has been prepared by the Committee already mentioned, will be forwarded from Feu-court to any friends who may wish to receive it; but as brevity is, in many instances, deemed of great importance, we subjoin the following form for the convenience of those who may feel disposed to adopt it. It is especially requested that the clause, requiring that a definite period shall be fixed at which all these grievances shall absolutely cease to exist, should *not* be omitted.

Petitions may be written on parchment or stout writing-paper. If sent by post, directed to any Peer or Member of the House of Commons, marked on the cover "Petition," and left open at the ends, they will be delivered postage

* Although the Pilgrim-tax has been abolished in Bengal, yet even there the lands belonging to the temple of Jagernaut are retained under the management of British revenue officers; a course by which the support of the temple is perpetuated, and a protection against fraud and waste extended over temple lands which is not given to any other property.

free ; or, where it is preferred, they may be sent to the Secretaries, Baptist Mission-House, Fen-court.

It is very desirable that those who wish well to the effort should write to their representatives in Parliament, pressing upon them the importance of giving their support to the object of the Petition.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled :—

[Or, To the Lords Spiritual and Temporal, in Parliament assembled :—]

The humble Petition of

Showeth—

That your Petitioners have learnt with the deepest regret that, notwithstanding the explicit assurances given to Parliament by her Majesty's Ministers, in the year 1838, that the connexion of the British Government with the superstitious and idolatrous practices of the natives of India should be forthwith discontinued, nothing effectual has yet been done to accomplish this important object.

That your Petitioners entirely disclaim all wish for Government interference in any way with the Hindoos or Mahomedans, in their religious affairs ; they simply require the same protection to be extended, and the same regard paid to the just rights of her Majesty's subjects, and to the consciences of British and native Christians, as are now enjoyed by their heathen and Mahomedan fellow-subjects ; and that practices, the abolition of which was directed eight years ago by the Honourable Court of Directors themselves, shall, without further delay, cease and determine.

That your Petitioners are fully convinced, both on the evidence of facts, and on the testimony of individuals of experience resident in the country, that any apprehension of danger in following out this wise and just course is groundless.

Your Petitioners, therefore, respectfully, but most strenuously, urge your Honourable House to adopt such measures as will insure the transmission to each of the Presidencies of India of clear and unqualified orders for the entire abandonment of the practices in question. And that, in the issuing of such orders, a time be fixed by the authorities at home, within which the several Governments shall be required, without fail, to carry them fully into execution ; that thus at length practices be terminated which are inconsistent with the first principles of our holy religion, subversive of the rights of conscience, and which constitute a serious obstacle to the success of Christian missionaries in their efforts to impart the blessings of Christianity and social improvement to our fellow-subjects in India.

And your Petitioners will ever pray, &c.

P. S.—Since the above article was in type, communications have taken place on the subject to which it refers, in the House of Commons, between Sir R. H. Inglis, Bart., and the President of the Board of Control, Sir J. C. Hobhouse. It is very satisfactory to learn that the latter gentleman admitted the flagrant nature of the evils of which we complain, and that he had been misinformed as to the fact, that measures were in progress at the Presidency of Madras, for their removal. We apprehend there can be no doubt of the earnest desire of her Majesty's Government to effect a change, but the obstacles in the way are greater than our readers are aware of. It is considered, therefore, that Petitions, as previously recommended, will be of much service in strengthening the hands of the Home Government, and thus hastening a consummation devoutly to be wished by every Christian.

Home Proceedings.

NOTICES.

THE Committee have the pleasure to announce that the Rev. JOHN HARRIS, D.D., of Cheshunt, and the Rev. J. J. DAVIES, of Tottenham, have kindly engaged to preach the Annual Sermons for the Baptist Mission, on Wednesday, the 28th of April next. Further particulars will be given in our next number.

The health of our esteemed friend, the Rev. G. Pearce, having been in a merciful degree restored, he expects, with Mrs. Pearce, to return to Calcutta in a few weeks. Friends who are kindly preparing packages to send to India by him, are requested to forward them to Fen-court by the second week in April, if possible.

was a student in Bristol Col-
 ling spent some time at Pontypool,
 instruction of the Rev. Thomas Tho-
 well will take part in the labours

ticles. There have also been received a box from Mrs. Scott, for Mrs. Henderson, of Belize; a paper parcel, for Mrs. B. Millard; two chests from Bristol, for the Rev. W. Knibb; seven packages, for the Rev. S. Oughton; a box, for the Rev. Mr. Williams; and a parcel of hymn-books, for the Rev. H. C. Taylor.

[illegible]

Collections, Donations, &c. in London and Vicinity, for the removal of the Debt.

Collected by	£	s.	d.
Benham, Mr. James	14	4	0
Benham, Miss E.	2	10	0
Burt, Miss	5	0	0
Freeman, Mr. T.	5	0	0
Gamble, Miss	0	6	0
Jackson, Mr. S. (don.)	5	0	0
Smith, W. L. Esq. ditto	10	0	0
Stovel, Rev. C.	8	6	6

Legacies.

George Symmers, Esq., of Colts	33	10	0
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LONDON AUXILIARIES.

Hackney, for Africa	112	10	9
Meard's-court, ditto	16	8	5

COUNTY AUXILIARIES.**Bedfordshire.**

Biggleswade	31	2	8
Ditto, for <i>Entally</i>	10	0	0
Ditto, for <i>Female education</i>	5	0	0
Sandy	3	12	2
Stotfold	5	0	0
Bedford	11	2	0
Wootton	2	6	6
Cranfield	3	3	0
Amphill and Maulden	7	2	2

Buckinghamshire.

Datchet	1	10	0
Wyrardisbury	2	10	0
Wycombe	38	14	11
Buckingham— Mrs. Priestley, for debt	5	0	0

Cambridgeshire.

Soham	1	16	0
Chrishall Grange— Mrs. Ellis	0	11	0
Ditto, for Africa	1	1	0
Triplow, by Miss Foster	1	12	0

Deconshire.

Modbury	4	8	0
Kingsbridge	11	4	0
Newton Bushel	4	7	7

Bovey Tracey	7	12	6
Malborough	1	12	0
Brixham	7	0	0
Dartmouth	13	3	0
Paignton	4	3	3
Collumpton, per Miss Frost	4	19	6
Tavistock, per Miss Angas	2	1	0
Miss Angas (Annual subscription)	5	0	0

Essex.

Loughton Miss. Assoc. half year	5	19	0
By Mr. Searle, for debt	10	0	0
Epping— Rev. W. Weare, for debt	1	1	0
Romford	4	10	0

Huntingdonshire.

St. Neot's	25	15	6
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Middlesex.

Harlington— Mr. Hunt, for debt	10	0	0
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Northamptonshire.

Northamptonshire, for additional Missionaries to Jamaica	15	4	0
Kettering— Independent chapel, per Rev. T. Toller	2	0	0

Oxfordshire.

Oxfordshire Auxiliary	100	0	0
Oxford— By Miss Collingwood, for India	9	9	0
Ditto, for Jamaica	8	6	0

Suffolk.

Stradbroke	13	1	9
Dis	13	3	0
Shelfanger	6	5	0
Stoke Ash	6	1	0
Horham	0	19	0
Eye	20	1	1
Henly	2	16	9

Surrey.

Bagshot	4	10	0
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Sussex.

Hastings— By Miss E. M. Saffery, for debt	5	0	0
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Shropshire.

Whitchurch— J. Kennerley, Esq., for debt	1	0	0
Shifnal	3	3	0

Warwickshire.

Birmingham— B. (Ann. sub.)	1	1	0
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Wiltshire.

Bratton	17	10	9
Ditto, for Africa	1	0	0

Yorkshire.

Masham and Bedale	12	7	0
Borobridge and Dishforth	30	0	0
Ripon— F. Earle, Esq., M. D.	4	12	0

SOUTH WALES.**Glamorganshire.**

Swansea— D. Walters, Esq. and friends, for debt	8	0	0
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Carmarthenshire.

Cwmfelin	1	5	0
Hebron	0	12	6

SCOTLAND.

Aberdeen, for debt	20	0	0
Irvine, ditto	5	0	0
Glasgow— R. Kettle, Esq., for debt	10	0	0
Fraserburgh— Mr. J. Wemyss, for debt	1	1	0
Lealie, Fife, ditto	1	0	0

ARRIVAL OF MR. KNIBB AT JAMAICA.

WE have just heard of the arrival of our valued friend, Mr. Knibb, with his companions, in Jamaica, and we stop the press to insert the letter announcing the fact, which, we are assured, will be read with much gratification by our friends throughout the country.

Falmouth, Jan. 14, 1841.

MY DEAR BROTHER,—Again I address you from this interesting island. We had a pleasant, and, I hope, profitable, voyage. The captain was very kind and attentive, and not a single jarring note disturbed our Christian harmony during the voyage.

I have to get ready for the sabbath. By next

packet I hope to send some account of our landing, which was deeply interesting.

We are well and happy. My share towards the 500*l.* was collected in a few hours. You may expect it before the public meeting.

Love to all.

Yours very affectionately,

WILLIAM KNIBB.

IRISH CHRONICLE.

MARCH, 1841.

ld not from month to month call the attention of our friends to
ry condition of the Society, but for the necessity of the case. The
have incurred debt in fulfilment of the trust reposed in them.
io alternative but to recall agents, or to continue them at the
porary pressure. The demands of Ireland on the one hand—the
id liberal feeling of people in this country towards her on the
d the Committee to dismiss agents: they are glad and grateful to
l, that continuing them is meeting with its appropriate response.
ubjoined list of contributions, in addition to those already acknow-
nds will see that nothing more is needed than a persevering and
to relieve the Society from its difficulties—and it is hoped that the
tions from Ireland in the present Chronicle, will offer a sufficient
to all who can, to aid in this work of faith, and labour of love.
wing sums have been given or promised towards the extinction of
s debt.

Members of the Committee.

C.	10	0	0
Is	10	0	0
	10	10	0
Is	10	0	0
er	1	0	0
ess	1	1	0
son	5	0	0
rett	10	0	0
reet collection, Jan. 31,	8	4	0
Freeman	10	0	0
y	5	0	0
lers	5	0	0
nas Pewtress	5	0	0
ecretary	5	0	0
er.	5	0	0

Jos. Gutteridge, Esq., by Mr. Bowser..	5	0	0
Messrs. Richard and Thomas Free- man, by do.	5	0	0
Abraham Jackson, Esq., by do.	5	0	0
Mrs. Davey, Norwich, by Rev. George Francis	5	0	0
By Mr. Benj. Roberts, Oswestry.			
Mr. Thomas Roberts	1	0	0
Mr. Benj. Roberts	1	0	0
Mr. Joseph Roberts	1	0	0
Miss Mary Jane Roberts	1	0	0
Miss Hannah Roberts	1	0	0
Miss Elizabeth Roberts	1	0	0
	6	0	0

wing letter of Mr. **HARDCASTLE**, in acknowledgment of a donation of
other warm clothing from a kind friend, who hands it to the Secretary,
that others may be induced to do as she has done, will be read with

Waterford, Jan. 25, 1841.

DAM,—Mr. Green forwarded to
acceptable and generous pre-
ing for the pious poor in Ire-
upposing by that designation
nded the poor members of our
should receive the first atten-
the parcel with me to Cork,
of our brethren were expected
and its contents were chiefly
een the brethren Thomas, of
Carthy, of Killebeggan; Berry,
; Mr. Trestrail and myself
y any poor members in need of
am desired, by the brethren,
united thanks, and to say that
ment will be exercised in dis-
n so as to fulfil your kind in-

From the interest which you evidently
take in the welfare of *poor Ireland*, it will be
gratifying to you to learn that the affairs of
the society in the south are considerably
improving. We had very delightful meet-
ings in Cork the week before last, for five
successive days, when the meeting house,
after undergoing repairs to the amount of
£250, was re-opened, and a valuable fellow-
labourer of the Independent denomination,
was ordained pastor of a sister church in
that city. We all united in the respective
services with much fraternal feeling, and
expect that better days for Cork have now
commenced.

At this meeting we also formed the Irish
Southern Baptist Association, from which,
under the divine blessing, we expect much
good; it being our intention to meet quar-

terly in succession at our respective places of abode, for prayer, united counsel and encouragement, preaching the word, holding meetings for the revival of religion, and the adoption of such measures for the extension of the Redeemer's kingdom as, in the providence of God, may appear desirable and practicable.

Many are our difficulties and discouragements in this country, which our dear English friends can scarcely realize, but they are not too great to be overcome by that instrument which is "mighty through God." During the fifteen years which I have spent in this country, I have not known the Baptist interest to wear so encouraging an aspect; our churches are in a healthier condition—we have the prospect of our energies being united—every portion of our field of labour will receive additional culture, and we trust that the spirit of prayer increased amongst us will be attended by showers of blessing from the great Husbandman.

We trust and we entreat that our friends in England will often remember us at a throne of grace; indeed we need their sympathy and all the encouragement they can afford us, by kind and energetic co-operation. Though sometimes "cast down," we are very far from despairing, indeed I think I could not select a better term than "hopeful," to describe our prevalent feeling in our work.

Will you excuse this enlargement, from

Yours, with Christian regard,

C. HARDCASTLE.

The following extracts from a letter to the Secretary from the north of Ireland, exhibit a picture of even that highly favoured district, which would stir the spirit of an apostle, Acts xvii. 16, and which will not be wholly lost on our spirits:—

Coleraine, Jan. 20, 1841.

REV. AND DEAR SIR,—You know the nature of the ground which we are endeavouring to break up. It is in the very heart of Ulster. But are our labours, therefore, rendered unnecessary? O that this were the case in fact, and that I were persuaded of it! I should soon start for some other spot where "the savour of life" had not hitherto penetrated. But no place I believe is in greater need of the faithful exhibition of the simple gospel. The people may be said to be sermon-proof in the ordinary way. Now, sir, I can with full confidence thank God for having honoured me as an instrument in breaking in upon this listlessness and indifference to the vital influence of the truth. In spite of the determined and incessant efforts of spiritual guides, but ill-qualified to lead, the interest in my meetings is increasing on all sides. The stations I attend in rotation are as follows:—Ballynagg, 2½ miles from Coleraine; Knowhead,

2 miles; Ballywillan, 4 miles; Dunellin, 3 miles; Castlerow, 1½ miles. Besides, I have other little meetings as often as opportunity offers in the town.

But, dear brother, you can have no idea whatever of the bigoted feeling even of some of the best disposed among the hearers. The system in which they have been educated has such a hold upon their prejudices, that God only can break it. Its framework they consider sacred. Whoever touches it touches the apple of their eye. However cold and careless they may be in the cause of the gospel, their warmth and devotedness here are unquestionable. If they do not live for Christ—no matter—they will fight hard for their peculiar forms of doctrine and discipline. With them the question is not, is it according to the law and the testimony? but, is it according to the catechism? Nor is it surprising that it should be so. The bible they have condescended generally to leave in the hands of the clergy; in the catechism they have been drilled from their childhood. Paternal and clerical authority have riveted its doctrines upon their minds; and by no gentle wrench can scriptural liberty be restored. The supposition that the catechism might contain error, is, with them, much the same thing as cursing the breasts which nourished them in infancy.

In my last letter, I mentioned having visited Letterkenny. It was truly a season of refreshing. The church is small, but in an excellent state. I wish I had the means of visiting some other little churches in Ireland, to stir them up in the Christian enterprise, and promote a spirit of union and brotherly love. They have been too long neglected; and having no intercourse with those of their own denomination, or with Christians in general, they have contracted a narrow spirit, under the evil effects of which they will, in all probability, long labour. The Letterkenny church, I am happy to say, is not of this description. I was astonished to find them so well acquainted with the nature of the bond which unites the members of a Christian church. But I must conclude this letter. The writing of it has relieved the pressure of an unoccupied hour. O could the society aid me with a reader, our success would be unquestionable, though not perhaps immediate. In reading the scriptures in private, and in collecting meetings, he would be of immense service.

Your partner in the afflictions of Christ,
W. S. ECCLES.

Mr. MULHERN, under date *Newtonards, Co. Down, Jan. 27*, writes to the Secretary:—

DEAR SIR,—When I last heard from you I informed the friends at Conlig of the determination the committee had come to with regard to my being permanently settled

here. After preaching a few times in Con-
lig and the vicinity, I set out on the 17th
ult., for the county of Sligo, travelling by
Donegal, where I arrived the following
evening, and was most kindly received by
my Christian friends in that town. Here I
soon found cause of much gratitude to my
heavenly Father, for reason to believe that
my former visit had not been altogether in
vain; as some careless sinners had since
manifested a spirit of anxious inquiry after
the things which make for their everlasting
peace, while the attention of some Christians
has been turned to the nature of some of our
Lord's long-neglected institutions. One
thing is certain, that divine truth will never
suffer by Christian examination. When per-
sons are once brought to prove all things,
they are likely to discover, and then hold
fast that which is good. Early next morn-
ing after I reached Donegal, I set out for

St. Ernan's, two miles from town, to visit
J. H——, Esq., J. P., who had left word
with a friend, that he should be glad to see
me at his own place the next time I might
come the way. Here I met a cordial Chris-
tian welcome from this gentleman whom I
had not seen for some ten or eleven years
before. He is a truly good man, one who is
willingly spending and being spent in the
service of his Lord and master, and he has
the means of doing much good. As I had
been a Roman Catholic when he knew me
before, he requested I would give him a
brief account of my life from that to the pre-
sent time. I did so, and while his heart
filled, and his eyes began to overflow with
tears of gratitude to the God of all grace, we
both kneeled down and experienced such a
happy season at the throne of mercy as, I
hope, I shall long remember.

CONTRIBUTIONS.

Mr. W. Anderson	2 0 0	
Well-wisher to the cause.....	0 10 0	
Collected by a Young Friend for Schools	1 17 6	
Mrs. More (Homerton).....	1 0 0	
Church of North Devon, per Rev.		
Richard May	10 0 0	
Devonport (Morrice Square), per Rev. T.		
Horton.....	4 0 0	
Waterford, by Rev. C. Hardcastle.....	4 11 6	
A Thank-offering	0 10 0	
C. Waghorne, Maidstone.....	1 0 0	
Baptist Church, Berwick-on-Tweed, per		
C. Robson	0 0 0	
Do. Fordfoze	4 0 0	
Eagle Street Collection, per Secretary...	8 4 0	
The Right Hon. Lord Arran.....	2 0 0	
Hitchin, by Miss Stringer.....		
Miss Bradley.....	0 10 0	
Mrs. Harmonth	0 10 0	
Mr. Perks	0 10 0	
Friends	0 10 0	
	2 0 0	
Mrs. Hearne Staines, sub.	0 10 6	
Mrs. Elves, do.	0 10 0	
Mr. Lagden	0 10 0	
Mrs. Lagden	0 10 0	
F. M., by Mr. Pritchard	0 5 0	
M. B. (two quarters)	0 5 0	
Collected by George Francies.		
Disa, Norfolk.		
Stimpson, Miss S.	1 0 0	
Spelman, Mr.	0 2 6	
Rix, Mrs.	0 2 0	
Collection at the Rev. Mr.		
Lewis's	1 8 2	
Taylor, Mr. H. O.	0 7 0	
Taylor, Mr. John	0 5 0	
	3 4 8	
Beccles, Suffolk.		
Collection at the Rev. George		
Wright's	4 8 2	
Deif, W., Esq.	2 0 0	
Rix, S. W., Esq.	0 5 0	
Sharpin, W., Esq.	0 2 6	
Todd, Miss Anne	0 2 6	
Leaveland, Mr. W. H.	0 5 0	
	7 3 3	

Harleston, &c.		
Pratt, Mr. J. B.	0 5 0	
Browne, Mr. R.	0 5 0	
Pratt, Mr. James.....	0 5 0	
Grimwade, Mr., and Friend....	0 3 6	
Spratt, Rev. G., of Fressingfield	1 0 0	
	1 18 6	
Laxfield, &c.		
Reid, Mr. James	0 10 0	
Garrard, Mr.	0 5 0	
Flatman, Mr. Henry	0 2 6	
Holland, Mr. William, of Head-		
brooke	0 2 6	
Robinson, Mrs. and Friend	0 4 0	
Baines, Mr., sen.	0 5 0	
	1 9 0	
Eye, Suffolk.		
Ashford, S., Esq.	0 10 6	
Branch, Mr. J., don.....	0 10 0	
Cason, Mr. W.	0 5 0	
Gissing, Mr. S.	0 5 0	
Marsh, Mr. J.	0 2 6	
Hines, Mr.	0 2 0	
Collins, Mrs.	0 2 0	
Pittuck, Mr.	0 2 6	
Collection	1 2 0	
	3 1 6	
Ingham.		
Collection at the Rev. Mr. Ven-		
imore's.	3 2 4	
Worsted. Collected at the Rev.		
Mr. Humphrey's	8 0 0	
Aylsham. Collected at the Rev.		
J. Bane's	1 8 10	
A Friend at Aylsham	0 3 0	
	12 15 2	
Buxton, &c.		
Gambling, Mr.	0 10 0	
Cooke, Mr. S. C.	0 10 0	
Wright, Miss M.	0 5 0	
	1 5 0	
Norwich.		
Gooderson and Moll, Messrs. ..	1 1 0	
Taylor, J. O., Esq.	1 1 0	
Willet, Edw., Esq.	1 1 0	
Cosens, Mr. James	1 1 0	
Davey, Mrs.	1 1 0	
Davey, Miss	5 0 0	
Do. for the debt	5 0 0	
Hawkins, Mr. Thomas	1 1 0	

Pearson, Mr. James	1	1	0
Colman, Mr. Jeremiah	1	1	0
Colman, Mr. James	1	1	0
Harmer, Mr. William	1	0	0
Crane, Mrs.	1	0	0
Venning, J., Esq.	1	0	0
Norton, Henry, Esq.	1	1	0
Gurney, J. J., Esq., by J. H. Gurney, Esq.	1	1	0
Gurney, Mrs. Jane	1	1	0
Birkbeck, H., Esq. (don.)	1	0	0
Tillyard, Mr. R.	1	1	0
Trivett, Mr. T. B.	1	1	0
Bruck, Rev. William	1	1	0
Ringer, Mr. J. M.	1	1	0
Kett, George, Esq.	2	2	0
Hapton, Rev. James, Clanton	1	0	0
Burlingham, Mr. John	1	0	0
Cozens, Mr. John	1	1	0
Culley, Mr. H. U., Cossey	1	1	0
Culley, Mr. John, do.	1	1	0
Culley, Mr. H.	1	1	0
Murrell, Mr. G. (two years)	1	0	0
Geldart, Mr. Thomas	1	1	0
Brewer, Mr. J. S.	1	0	0
Bignold, Mrs. Thomas	1	1	0
Norton, Mr. Robert	0	10	0
Theobald, Miss	0	10	0
Hodds, Mr.	0	10	0
Culley, Mrs. R.	0	10	0
Tippie, Mr. John	0	10	0
Fletcher, Mr. Josiah	0	10	0
Copeman, Mr. John	0	10	0
Ringer, Mr. J. S.	0	10	0
Butcher, Mr. Jeremiah	0	10	0
Ling, Mrs.	0	10	0
Newbegin, Mr. James	0	10	0
Philippa, Mr.	0	10	0
Smith, Mrs. and Sons	0	10	0
Brooks, Mr.	0	10	0
Brook, Mr.	0	10	0
Potter, Mr. Thomas	0	10	0
Aggs, Miss L.	0	10	0
Bowles, Mr., Ellingham	0	10	0
Turner, Mr. J., Trowse	0	10	0
Taylor, Mr. G., Deopham	0	10	0
Mackie, Mr. Anther	0	10	0
Allen, Miss	0	10	0
Cozens, Mr. Jeremiah	0	10	0
French, Mr.	0	10	0
Etheridge, Mr.	0	5	0
Coleman, Mr. George	0	5	0
Mitchell, Mr. Samuel	0	5	0
Barnard, Mr., Ellingham	0	5	0
Holmes, Mr. John	0	5	0
Collections.			
St. Mary's, Rev. Wm. Brock's	6	5	0
Orford Hill, the Rev. Mr. Green's	2	3	2
St. Clement's, the Rev. Mr. Pantis's	2	3	2
Brooks, by the Rev. J. Green	1	9	7
			00 0 10
Lowestoft.			
A few friends	0	10	6
Corbyn, Mr. J. K.	0	5	0
			0 15 6

Woodbridge.			
Francis, Mr. George	0	10	0
Head, Mrs.	0	5	0
Thompson, Mr. Philip	0	15	6
Smith, Rev. John, Haskerton	1	1	0
			2 6
Collected by Rev. S. Davis:			
St. Peter's, Thanet.			
Rev. T. Cramp	1	0	0
Mr. White	0	5	6
Mr. Hodgman	0	10	0
Mr. R. M. Cock	0	5	0
Mr. Cowell	0	5	0
Mr. Newby	0	5	0
Mr. Cock	0	2	0
Mr. Muscard	0	2	0
Mr. Busbridge	0	2	0
Mrs. Dawson	0	10	0
Mr. Bradley	1	0	0
Mrs. Saffy	6	5	0
Mrs. Southenden	0	2	6
Mr. Sneed	0	5	0
J. M. C. and two friends	1	5	0
Mrs. Cock	0	5	0
A Friend at R.	0	5	0
Small sums	1	5	0
			5 0
Margate.			
Coll. at Rev. D. Pledge's	1	12	4
T. and J. Flint	0	10	0
Mr. Cobb	2	0	0
Mr. W. Giles	0	10	6
Mr. R. Jenkins	0	10	0
Miss Brasier	0	2	6
Mr. Rybot	6	10	0
			5 15
Eyethorne.			
Collection at Rev. W. Copley's	6	7	
Dover.			
Collection at Rev. J. P. Hewlett's	2	7	
Ashford.			
Collection at Rev. T. Davis's	3	4	9
Mrs. Davis	1	0	0
			4 4
Leominster.			
By Rev. S. J. Davis	2	10	
Collected by Rev. S. Davis:			
Minchin Hampton.			
Collection at Rev. J. Dunn's	1	10	0
Mrs. Neale	0	10	0
Shortwood.			
Coll. at Rev. T. F. Newman's	6	8	6
Stroud.			
Collection at Rev. W. Yates	2	6	6
Mr. Bishop	0	10	0
Mr. Clissold, Pakenhill	1	0	0
Kingstanley.			
Mr. P. King	2	0	0
Miss King	1	0	0
Mr. J. King	0	5	0
London.			
Mr. Ridley, Newgate Street	1	0	0
			17 6

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BUN Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; L. BROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the R. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, R. mines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, R. Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

O. XIX. NEW SERIES.

MARCH, 1841.

Malton, Feb. 6, 1841.

DEAR BROTHER,—As you press me for information relative to my late move-
I reluctantly comply, being over-
ed with a multiplicity of engagements,
ould prefer that intelligence should be
ed by the ministers and friends in the
at localities where I have been. My
at Bridlington were commenced in
r, and, for the first three weeks, con-
every morning at five o'clock, and
evening at seven, visiting from house to
se through the day as time and strength
admit, and holding an inquirers' meet-
h night after the public service. During
riod, had the chapel been three times
e it would have been filled, and con-
tly the work would have been far more
ive and powerful than it was. The
re and heat were at times really dread-
Here, many of the cold, placid, easy,
mfort-loving professors of the day, would
that these meetings and extra efforts
nd wear out the people. To which it
be enough to reply, so do the exchange,
tory, the counting-house, and the shop,
nd wear out the people. But, alas! in
ozen age, people may be jaded and worn
anything except religion. But I beg
y that the people are jaded and worn
these meetings, except when they are
cted by ignorant visionaries, or the place
eting be small and inconvenient, or
persons will not hearken to the counsel
dom and experience, but persist in sit-
p late, talking, singing, smoking, or
ng intoxicating beverages, and so ex-
themselves, not in the meetings, or
rts to bring people to them, but in
unwise and inconsistent practices; but
ny, the saving of souls from death and
nothing to the sublimity and gratifica-
f lying late in bed. But to return to
ngton: I then held services in the even-
ly, for a fortnight; and then went on
morning and evening services again for
r week, and a deep and extensive im-
m was made. There were sixty-five

inquirers, thirty-two of whom have been bap-
tized and added to the church. This number
might have been much larger, had the church
been awake and at work. The efforts were
chiefly carried on by a few indefatigable young
ladies, and a very energetic poor woman. I
do not mean to say that others did nothing;
many did what was wise and proper to be
done, but in which there was nothing remarka-
ble as to the labour, self-denial, or perseverance
displayed. The spirit with which their aged
pastor entered into and persevered in the
movement, was above all praise; he has been
there forty-five years, but I have no doubt he
would have been ten times as useful if he had
removed during that period. Some Inde-
pendents of Skipscea having pressed me sever-
al times to visit them, I did so, and staid
with them five days. I held meetings every
night and morning in the Independent and
Methodist chapels, and visited nearly every
house in the place. A good impression was
made, and I hope both congregations were
stirred up to a holy determination to pray and
labour more for the conversion of souls, and
the spread of the glorious gospel of the blessed
God. I then returned to Bridlington for
a few days longer, and endeavoured to put things
in a train for employing, with zealous perse-
verance and united activity, the energy of the
whole church, in vigorous efforts for the glory
of God and the salvation of sinners. O that
there were the union and love which would
warrant the expectation that much work of
importance would be done. I find every-
where a few frozen ones, that will stand in the
way of everything requiring self-denial and
liberal, energetic, untiring effort; with these
the children of caution and mammon always
unite, and thus the creeping system is sus-
tained. O the love of money! the cursed
love of money and ease. It appears to me
that many professors care no more about a
thousand souls rolling into hell, than a tender-
hearted, feeling man would at the death of a
worm. I now proceeded to Stockton on
Tees, to hold some meetings in connexion
with the re-opening of our chapel there, which
had been enlarged; but I was grieved to find

it in such an unfinished state, damp and cold, and no means of having a fire. Dec. 17th, brother Giles, of Leeds, preached two beautiful sermons, and returned the next morning ; on the evening of the 18th, the Sunday-school tea party was held, after which several addresses were delivered, which produced some little feeling, which induced us to publish meetings for the next morning and evening ; but in this I now think we were premature, the feeling was not deep enough to warrant it ; on Lord's day, the 20th, the congregations were good all three times. I then proceeded with morning and evening meetings, but the severity of the weather and the state of the place were much against us ; besides which, the members of the church were few and feeble, and quite incapable of carrying out any course of efficient or extensive effort in such a town ; in addition to this, Christmas was just at hand, which is ever a most dissipating season : all this made me groan and bitterly lament the want of wisdom and sound judgment in making aggressive movements on the territories of darkness. This, in a great measure, arises from looking upon conversation as miraculous, or a physical change by some sovereign application of power, instead of a spiritual operation by divine truth, in the use of wisely adapted means appointed for that end by the great Head of the church. Hence, such efforts as we could make under these unpropitious circumstances, appeared to me almost as hopeless as sowing seed in a heap of ice with the expectation of speedy growth. But, almost distracted for the state of the church and the town night and day, I was loath to give it up, though very poorly with cold and hoarseness, with feverish restless nights, so that it was only with much weakness I could faintly pursue the great object ; but praise and glory to the Lord for his amazing goodness and mercy, he heard prayer, and some few were awakened, and others were brought to decision who had most sinfully trifled with their convictions for years ; twelve were baptized before I left, and ten more were expected soon to follow ; and besides these, there was a most excellent man, who had been baptized before, a preacher in the town, decided to unite with the church, and I have no doubt will be a most efficient help to them. On receiving your letter, requesting me to visit Shropshire, I determined at once to leave and go to Malton, where I had been expected for some time ; and they had now put off their Sunday-school tea party to wait for my arrival ; as soon as this became known, the young people got up a petition, and took it about for signatures, pressing me to remain, and stating that it was their conviction that the good work was only beginning ; this, I believe, was really true ; but not expecting any very powerful or extensive work without much more time and strength than I could

then command, I left, and proceeded to Boroughbridge, on my way to Malton. At Aseaby, I was kindly received and entertained by William Tetley, Esq., and passed the night in his house at night to a pleasing concert. Preached at Diahforth the next evening ; the next day went into Boroughbridge, where I preached three times on the Lord's day ; each evening for the next four days ; the congregations increased in numbers and but the weather was so intensely cold that there being no means of warming the place and the people having for the most part to come in the snow, and feeling too weak and poorly to visit from home, I determined to go on to Malton. I think Boroughbridge and the whole neighbourhood would soon enkindle in a blaze, if suitable means were adopted. Passing through York, I wondered what the Baptists of this great county could be doing not to have a cause in this ancient city ; I grieved that any professing the name of Christ should be so indifferent to his glory and the salvation of sinners. On arriving at Malton, I was most kindly welcomed, and my friends, sixteen in number, at their meeting, and gave them a short address. The same evening I found that things were improving under the wise and penitential activity of brother Boyce, a student of Bradford College ; but still the cause was very low and desolate indeed. On the next day, the 17th of January, in the forenoon we had thirty persons besides a few who had recently gathered into the Sunday-school re-established by brother Boyce. In the afternoon, the chapel was three parts full, and in the evening, crowded ; the next morning we commenced at five o'clock, and had a good attendance for the first meeting ; this was doubled the next morning ; and from that time the meetings went on steadily increasing in numbers and power to the very last. At times we were much crowded, and on the last Lord's day it was said that as many as thirty persons who could not get in as those who were in, while every part was crammed full of vestry, and all, and when brother Boyce came to chapel at six o'clock, we met with a large number returning, not being able to get within the door, and it was with difficulty that we could get into the pulpit ; and after the service not less than one hundred and fifty stayed at the meeting ; fifteen had been added to the church that day ; twelve who had been baptized were restored, but a larger number were expected to be baptized next Lord's day. I trust every Lord's day for some time to come. At least. The convictions of some were deep and powerful ; one young man, nearly bereft of his reason for a time, old man, aged seventy-three, wept child, crying out, " Seventy-three, and down, what a wonder ! " " seventy-thu-

it, O how awful ! " what shall I do ? " most to whom we could gain early access, dered their souls quickly to the Saviour, on his blood, and joying in the great on. But the great difficulty of keeping on cold and hoarseness through this weather, prevented my visiting extensively as it was as much as I could do in to get voice enough for the public service the morning and evening, but, through mercy, I was enabled to preach fifty-one or addresses during the twenty-three remained in Malton. O that all the nd imperfections in them may be found that I may find mercy in the last ay, and, through the precious blood of umb, enter the kingdom. We were ndebted to a reclaimed drunkard for ady attendance at the morning meetings regularly every morning he got there hted the fire and lamps, so that the was nicely lighted and warmed every g by five o'clock, without a single failhis was so noble, and at the same time rtant, that I most gratefully record k. They are now about to enlarge the by the erection of galleries, in which they will have the liberal assistance of friends of the Redeemer, as by this effort their indefatigable young minister o make it independent of the Home

Mission by the end of the present year, and without it the cause never can support itself. In a few hours after my reaching Bridlington, Mr. S. Cowton, the aged but excellent deacon of the church, and Mrs. Harness, the wife of their aged pastor, died. I remain to bury them, and improve their death, and then proceed to Shropshire, which I perceive is an equally dreary region with the East Riding of Yorkshire, as to the small number of churches and the few members in them. O let all the lovers of Jesus, who long for the spread of the gospel, pray most earnestly and constantly that I may move and act in the wisdom, love, and power of the Eternal Spirit, and that a mighty host of labourers, of a right stamp, may be raised up to run to and fro, that knowledge may increase, and the whole earth be filled with the glory of the Lord. The ministers wanted are men of energetic activity, devotional fire, and untiring perseverance. O Lord, send them ; for this is my incessant cry.

I am, yours affectionately,
THOS. PULSFORD.

P.S. If you print this, let it be published as it is ; if not, please to return it to me, as I like to tell my tale in my own way or say nothing.

Committee respectfully request that all Accounts of Monies intended year in the next Annual Report, may be forwarded to their Correspond-Secretary, at latest by the 25th of March. The Agents of the Society re Secretaries of Auxiliaries are also requested to furnish their State- of Proceedings as soon as possible before that day.

Monies received since December.

	£. s. d.		£. s. d.		£. s. d.
1 to the society, pledged in the newspaper	5 0 0	Mrs. Joseph Gutteridge, Missionary box	0 5 0	H. Orchard's	5 4 0
auxiliary, on ac- count	00 0 0	Houghton Regis. Collection, at Rev. A. Smith's	0 2 0	Berks and West Middlesex.	
abire.		Cook, Mr.	1 0 0	Harlington	6 0 0
		Cook, Mr., Jun.	0 5 0	West Drayton	4 0 0
		Inton.		Windsor	4 11 10
	1 10 6	Collection at Rev. H. Burgess's	6 17 2	Buckinghamshire.	
le.		Waller, E., Esq.	1 5 0	Amersham.	
ions	17 8 0	Davis, Mr.	0 10 0	Collections in Mr. Bur-	
Batchelor, Miss ridge, and Miss bers	8 8 9	Johnston, Mr.	0 10 0	ton's	6 2 6
atchelor	1 0 0	Spencer, Mr.	0 10 0	Burton, Mr., subs.	1 0 0
idge, R., Esq. ..	2 0 0	Howe, Mr.	0 5 0	Burton, Mrs., ditto ..	0 10 0
Mr. Joseph	0 10 0	Woaks, Mr.	0 5 0	Climpson, Mr., ditto ..	0 10 0
Mr. Matthew ..	0 10 0	Iranter, Mr.	0 5 0	Hatch, Mr., ditto	0 10 0
r, Mr.	1 0 0	Rhantbrook.		Morton, —, Esq., ditto	1 0 0
Mr.	1 0 0	Collection at Rev. —		Morton, Mr. H., ditto	1 0 0
Rev. D.	0 10 0	Williams's	0 1 1	Morton, Mrs.	0 10 0
Mr.	0 5 0	Stevenson.		Morton, Miss	0 2 0
		Collection at Rev. G:		Morton, Master	0 6 0

	£. s. d.		£. s. d.		£. s. d.
Statham, Mr.	0 10 0	Gloucester. Collection ..	10 0 0	Lyme	1 17 7
West, Mr., donation ..	1 1 0	Hampton. Ditto ...	1 4 0	Prescott.	0 15 0
Two friends, 2s. 6d. each	0 5 0	Kingstanley. Ditto ...	4 15 0	Balls, Miss, card	0 15 0
Buckingham.		Alder, Mrs.	0 5 0	Collection after sermon	0 15 0
Bennett, Mr.	5 0 0	King, Mr. P.	2 0 0	St. Hill	1 1 7
A friend	5 0 0	King, Miss H.	1 0 0	Taunton.	
Hatton, Miss	1 0 0	King, Miss E.	0 5 0	Moiety of weekly subs. ..	7 9 6
Hatton, Mr.	0 5 0	Sodbury. Collection ..	1 10 0	Blake, Mr. J. D.	0 10 6
Rabin, Miss	1 0 0	Shortwood. Ditto ...	7 0 6	Blake, Mr. Rice	0 10 6
Chesham.		Hellier, Mr.	2 0 0	Eyre, Mr. T. S.	0 10 6
Collections at Rev. W.		Heakins, Mrs.	0 8 8	Horsley, Mr. T.	1 1 0
Payne's	11 0 0	King, Mr. J.	0 4 0	Levesley, Mr.	0 10 6
Flaxman, Mr.	0 10 0	Overbury, Miss	0 4 0	Maltock, Mr.	1 0 6
Garrett, Mr.	0 10 0	Donation	0 3 4	Newbury, Mr.	0 10 6
Marshall, —, Esq.	0 10 0	Stroud. Collection ..	4 10 3	Newberry, Mr. R. Jun.	0 10 6
Penny Stratford and Great		Tea meeting	1 10 0	Stevenson, Mr.	1 1 0
Brick Hill. Collection ..	14 0 0	Collected by P. Aldum	0 5 0	Toms, Mr. W.	0 10 6
Flamden. Collection ..	1 10 0	Collected by Sarah Azel-		Walter, Mr., Oldbury	
Gold Hill. Collection ..	1 2 7	dine	1 10 0	Lodge	0 10 6
G., Mrs., by Mr. Ives ..	0 10 0	Collected by Mrs. Ste-		Young, Mr. John	1 1 0
Ickford. Collection	1 0 0	phens	1 10 0	Uffculm	1 0 0
King's Hill. Collection ..	1 3 0	Antill, Mr. subs.	1 9 0	Wellington.	
Pearce, Mr.	0 2 6	Clutterback, Mr., ditto	0 5 0	Cadbury, W., Esq.	2 2 0
Long Crendon	1 16 0	Gardner, Mr., ditto ..	0 5 0	Cadbury, Mrs.	1 1 0
Mill End and Rickmans-		Gold, Mrs., ditto	0 2 6	Cook, Mr.	0 10 0
worth	1 0 0	Hawkins, Mr., ditto ..	0 10 0	Elworthy, Messrs.	1 0 0
Sundry small sums	0 17 6	Hopson, Mr., ditto ..	0 10 0	Gay, Mr.	1 0 0
Misenden. Collection ..	2 0 4	Hunt, Mr., ditto	1 0 0	Gay, Miss Mary, weekly	
Honor, Mrs.	0 5 0	Parsons, Mr., ditto ..	0 5 0	subs.	3 5 4
Newport Pagnel.		Partridge, Mr., ditto ..	0 10 0	Hofsey, Mr. W. D.	0 10 0
Bull, Rev. Mr.	1 0 0	Yates, Rev. W., ditto	0 5 0	Horsley, Mrs.	0 10 0
Chapman, Mr.	0 5 0	Missionary box	0 10 0	Kingdon, Mr.	0 10 0
A friend	0 2 6	Tewkesbury.		Collection after sermon	4 2 8
Osborn, —, Esq.	1 0 0	Gravis, Master G., card	1 8 0	Yarcombe	0 11 0
Olney.		Rogers, Mrs., ditto ..	0 2 0	Warwickshire Auxiliary.	
Collections at chapel ..	13 11 3	Scott, Miss M., ditto ..	1 0 0	Attleborough. Collection	1 0 0
Moiety of subs. &c.	5 5 0	Trotman, Miss, ditto ..	0 10 0	Covenry.	
Sunday-school class, Miss		Caddicks, Mr., subs. ..	1 0 0	Booth, Mr.	2 2 0
Manning's	0 10 0	Jones, Mr.	0 10 0	Butterworth, Mr.	2 2 0
Poor blind man	0 5 0	Lewis, Mr.	0 10 0	Franklin, Misses	2 2 0
A friend	0 2 6	Rudge, Mr. E.	1 0 0	Dolbey, Mr. S.	1 1 0
Killingworth, Mr., subs.		D. T.	2 0 0	Franklin, Mr. W.	1 0 0
Manning, Mr., ditto ..	0 10 0	Thornbury. Collection ..	2 2 0	Franklin, Rev. F.	0 10 0
Old, Mr., ditto	1 0 0	Woodchester. Collection	2 5 0	Booth, Mr. R.	0 10 0
Soule, Mr., ditto	0 10 0	Ross, Miss E.	0 5 0	Astley, Mrs.	0 10 0
Soule, Mr. Richard, ditto	0 10 0	Wotton-under-edge.		Hayland, Mrs.	0 10 0
Talbot, Mr., ditto	0 10 0	Collection	3 5 0	Hadley, Miss	0 10 0
Quainton. Collection ..	1 2 0	Bailey, Mr.	1 1 0	Kirk, Mr.	0 10 0
Risborough.		Eley, Miss	1 0 0	Newton, Mr. I.	0 10 0
Collections at Rev. J.		Foxwells, Miss	0 9 2	Newsome, Mr. H.	0 10 0
Dawson's	4 10 6	Perrin, Mr.	0 10 0	Porter, Mr.	0 10 0
Scott, Mr.	0 9 6	Rogers, Mr.	0 10 0	Robinson, Mr.	0 10 0
Swanbourne. Collection	0 10 0	Tea meeting	0 19 0	Smith, Mr.	0 10 0
Stoney Stratford.		Hertfordshire.		Allen, Mr. H.	0 5 0
Mr. Cox	1 0 0	Hitchin	1 17 7	Ashton, Mr.	0 5 0
Knighton, Mr.	0 10 0	London.		Barfoot, Mr.	0 5 0
Hawker, Mr.	0 5 0	Blandford Street	15 0 0	Bill, Mr. I.	0 5 0
Towcester. Collection ..	1 15 0	Clapham, by Mr. Turner	0 16 8	Hill, Mr. N.	0 5 0
Dorsetshire.		Somersetshire Auxiliary.		Smith, Mr. J., Jun.	0 5 0
Dorchester. Collection ..	2 8 0	Boroughbridge.		Allen, Mrs.	0 2 0
Essex.		Collected by Rev. T.		Allen, Mr. S.	0 2 0
Colchester	10 12 0	Baker	2 9 0	Cave, Mrs.	0 2 0
Gloucestershire Auxiliary.		Ditto, by young people	1 3 0	Newsome, Mr. T.	0 2 0
Cambridge. Collection ..	1 5 0	Chard.		Williams, Mary	0 2 0
Chalford. Ditto ...	1 11 7	Brown, Mrs.	0 10 0	Shaw, Miss	0 2 0
Cheltenham. Ditto ...	8 11 6	Brown, Mr. Samuel ..	0 10 0	Collected by Ann Dolphin	0 19 4
Berkley. Ditto ...	2 5 0	Brown, Mr. John	0 10 0	Booth, Mr., Missionary	
Eastington. Ditto ...	0 12 0	Toms, Mr.	0 10 0	box	0 11 0
Fairford, by Master Thomas	1 11 0	Collection	3 12 7	Collections at chapel	
		Honiton	0 10 3	doors	12 14 4
				Dunchurch.	
				Collected by Rev. —	
				Thomas	5 0 0

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6 Fen Court, Fenchurch Street; by the Treasurer, W. T. BEEBY, Esq., 8, Old Jewry; by the (Secretary) Rev. C. H. ROE, 10, Grove, Camberwell; by the (Correspondence Secretary) Rev. S. J. DAVIS, 23, Eastcheap; or any Minister of the Denomination.

* * Please observe that Mr. ROE's residence is as above, 10, Grove, Camberwell; but he earnestly requests that all correspondence intended for the Committee may be addressed, not to him, but to Mr. DAVIS, the Corresponding Secretary. Compliance with this request will prevent much confusion and delay.

THE BAPTIST MAGAZINE.

APRIL, 1841.

MEMOIR OF THE LATE REV. JOHN CLAY.

BY THE REV. THOMAS TILLY.

"THE memory of the just is blessed," and it is a delightful employment to trace the leadings of divine providence in the birth, the character, the labours, and the death, of faithful men; herein we discover the wisdom and the faithfulness of that infinitely glorious Being, who

"Overrules all mortal things,
And manages our mean affairs."

We see, especially, the care of God in the provision he makes for the supply of his church, by raising up instruments for his work.

It has been said, that "if God wants servants he can easily make them." This was strikingly the case with the worthy subject of this paper, who was led by a way which he knew not into the work of the Christian ministry. This was a work which he neither sought nor anticipated, but which was assigned to him by infinite wisdom; for which many will have to bless God through a glorious immortality.

The Rev. John Clay was born in Aberdeen, in Scotland, Sept. 4, 1770, but was brought to England by his parents while he was an infant. His parents were pious people, and united with the church in Meeting-house Alley, Portsea, then under the pastoral care of the Rev. J. Lacey. His father died while he was young, but his mother lived to an advanced age, and was an ornament to her profession. Being left a widow, with several children, it was her anxious concern to bring them up in the nurture and admonition of the Lord; she conse-

quently prayed much for them, and regularly took them with her to the house of God. It was some years, however, before she saw any saving change in her son John. He was in his youth inclined to be gay and thoughtless, and caused her much anxiety until he was upwards of twenty years of age.

The specific means of his conversion cannot now be ascertained; but he became very pious; and, being a man of considerable energy of character and vivacity of mind, he threw much animation into everything he took in hand; hence he secured to himself a respectable degree of eminence, both as a tradesman and as a Christian.

He was baptized March 22, 1797, and united with the church of which his mother was a member, then under the pastoral care of the beloved and revered Joseph Horsey, assisted by the Rev. Daniel Miall, who, on the death of Mr. Horsey, succeeded to the pastoral office. At that time, and for many years prior and subsequently, it was the custom in that church to hold a weekly conference, which was a source of edification to the church itself, as well as a blessing to the neighbouring villages, as it afforded an opportunity for the exercise of those gifts which were afterwards more extensively employed in diffusing the knowledge of Christ in the regions round about. To these meetings are we to attribute, in a great measure, the interesting fact, that this church has furnished not less than twenty-four ministers, who have become pastors; among whom were, the late Rev. Joseph Ivimey of

London, the Rev. John Saffery of Salisbury, the subject of this memoir, and many others still living, besides many useful village preachers. Mr. Clay was called out by the church to preach the gospel, after having exercised his gifts before his brethren, in 1810; after which he was frequently employed in the villages, and in supplying destitute churches.

In the year 1812, he withdrew from the church in Meeting-house Alley, with several other persons, to form a new interest at Southsea, near Portsmouth, which is now a prosperous church, under the pastorate of the Rev. John Neave and the Rev. George Arnot. The Rev. John Headden was the first pastor of this church, and Mr. Clay preached as his assistant until the year 1821, when he accepted a unanimous invitation from the church at Forton, near Gosport, consisting then of two branches, one meeting at Forton, the other at Landport, near Portsea, to become co-pastor with the writer of this memoir. He was, accordingly, ordained to this office on April 24, 1821. In this connexion he continued to labour, with great success, until the year 1829, when, in consequence of the magnitude of the Landport branch, it was mutually agreed that it should dissolve its connexion with Forton, and constitute a distinct church, and that Mr. Clay should take the oversight of it. After this he was joined by the Rev. C. Cakebread, as co-pastor, with whom he continued to labour with great harmony until death called Mr. Clay to his rest, leaving Mr. Cakebread sole pastor of a flourishing church.

During the last autumn our friend's strength began to give way; and, though free from disease, it was evident that his originally strong constitution was sinking. The last time he preached was at Winchester, having gone to supply the Baptist church in that city on Lord's day, October 25. He was then so weak that his friends endeavoured to dissuade him from the undertaking; but his reply was, "I am determined to work as long as I am able," and on that day he preached three times; his hearers, who were much interested in his preaching, concluded from his debility that they should never hear him again. From this time he gradually declined until January 25, when leaning, as it were, on the bosom of his Saviour, he

"Breathed his life out sweetly there."

During the last few weeks of his pilgrimage he was confined to his room, but most happily exempt from pain of body and anxiety of mind. He enjoyed the peace which passeth all understanding, not a cloud was permitted to intervene, and in the exercise of a hope full of immortality, exclaimed—

"Millions of years my wondering eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The wonders of thy love."

He was at this time surrounded by his pious family, whose affectionate attentions added much to his comfort, so that he was quite overwhelmed by a sense of the divine goodness; under these circumstances he contrasted his death with that of Christ, and said, "How different is my death to that of my Saviour! He died on a cross in agony and pain, surrounded by cruel enemies; I die on this bed, without pain or sorrow, and surrounded by kind friends!—

"Did Christ, my Lord, suffer; and shall I
repine?"

When visited by Christian friends he would exhaust the little strength he possessed in speaking of the wonders of redeeming love. The atonement, the righteousness, and the intercession of Christ, formed at once the foundation of his hope, the theme of his preaching, and the cause of his triumphs. In reflecting on the transactions of Calvary he said—

"My soul looks back to see
The burdens thou didst bear
When hanging on the accursed tree,
And hopes her guilt was there."

To a friend who called on him he remarked, "God is very gracious to me, in taking down my tabernacle so gently, I am quite free from pain, and though my heart and my flesh fail, God is the strength of my heart and my portion for ever.

To another he said, "I have not followed cunningly devised fables; though I have no raptures, I enjoy solid peace from the unchanging love of God. I have been meditating on heaven, and how insignificant does it make this world appear!" Looking forward to his entrance into the heavenly kingdom he said,

come sweet hour of full discharge,
sets my longing soul at large,
my chains, breaks up my cell,
'es me with my God to dwell.' "

on called on him to whom his
; had been useful, and said,
ny dear Sir, are my spiritual
He replied, "The Lord be
may we meet in heaven to part

I am lingering on the brink of
out not afraid to launch away,
Father's house are many man-

first sabbath in January, he
the hour of the day, and being
vas between three and four
ic said "They are now assem-
id the table of the Lord. This
membrance—blessed remem-
a Saviour's love and grace!--

, at thy table I behold
wonders of thy grace;
ost of all admire that I
uld find a welcome place.' "

daughter he said, "Not a
r dear, a calm and serene sky;
ice within; I cannot describe
eel; my heart overflows with
to the Lord for his mercy to
poor, unworthy sinner." He
all is calm and smooth, not a
rouble roll." Thus his friends
ured with an opportunity of
the perfect and upright man,
tressing that the end of such a
peace. He fully realized the
of the poet, which he repeated
vering lips, and triumphant
ing,

ul, with all the strength I have
uivering lips shall sing—
is thy boasted victory, grave?
where the monster's sting?"

ued sensible to the last, and
se with those around him, until
hour before his redeemed spirit
flight, to join the multitude
man can number before the
God and the Lamb, which took
twenty-five minutes after four
anuary 25, in the 71st year of

cing at some general features
acter of our departed friend,
remarked—

he was a man of a most affec-
sposition, which greatly en-
in to all classes of society, and
to Christian friends of other
tions; for, while he held fast

his own denominational views, he re-
joiced in the general extension of the
Redeemer's kingdom, and cheerfully
lent his aid in promoting it, in any sec-
tion of it which required his assistance.

2. In his labours he was indefatigable
and more abundant. He frequently
took long journeys, and would preach
three, or even four times on a sabbath,
either in or out of doors, and every night
in the week, if opportunities offered;
and when necessary would walk twenty,
thirty, or forty miles, to serve a destitute
church. A powerful voice, a cheerful
and animated manner, together with a
most excellent gift in prayer, rendered
him acceptable wherever he was called
to preach the word of life.

3. He was particularly attached to
young people and children, and in re-
turn was greatly beloved by them. He
had a happy method of introducing re-
ligious conversation with both the young
and the aged, and seldom lost an oppor-
tunity either in public or in private, of
saying something impressive and strik-
ing. And now his tongue is silent in
death, many will recollect, it is hoped,
with advantage, his advice and his
sayings.

4. Another interesting feature in his
character was his readiness to visit the
sick and the dying. In this department
of labour he was at all calls, and was
eminently gifted and qualified for that
most important and delicate sphere of
benevolent exertion.

It is difficult to ascertain the extent
of the usefulness of a man whose labours
were so diffused and extended, but
there is good reason to believe that he
was exceedingly useful, especially in
awakening the careless and the conver-
sion of sinners, and that in the final day
he will have to say, in reference to a
goodly number, "Father, here am I,
and the children thou hast given me."

His remains were deposited in the fa-
mily vault at Ebenezer burying-ground,
the place where he first exercised his
ministry, on Tuesday, February 2, amidst
the sympathies of a large concourse of
people. The Rev. John Shoveller com-
menced the service in the chapel. The
writer delivered an address, and the
Rev. T. Cousins, Independent, concluded
in prayer. The Rev. C. Cakebread, his
colleague, gave the address at the grave
and dismissed the people. The high es-
teem in which our dear friend was held
was manifest by the attendance of most

of the dissenting ministers of Portsea and Gosport.

In the evening a funeral sermon was preached at Landport Chapel, by the Rev. C. Room, from Numbers xxi. 10. The Rev. T. Morris commenced, and the Rev. A. Jones, Independent, concluded. The chapel being incapable of accommodating the crowds which attended, the large school-room was opened, and the Rev. J. E. Good, Independent minister of Gosport, preached to a crowded congregation from John

xii. 26. Messrs. Burton, Tilly, Neave, and Arnot, engaged in the devotional parts of the services.

Funeral sermons were preached in most of the dissenting chapels the following sabbath. Thus has our brother come to his grave in a good old age, full of years and of honours, while many have been constrained to say, "Let me die the death of the righteous, and let my last end be like his."

Forton, Feb. 10, 1841.

"SPEAKING THE TRUTH IN LOVE,"

AND ITS APPLICATION TO OUR PECULIAR CIRCUMSTANCES AT THE PRESENT CRISIS.

BY THE REV. GEORGE STONEHOUSE.

THE theme of the apostle in the verse preceding that in which this phrase occurs,* is the exaltation and enthronement of Christ, and the diversified offices and gifts bestowed upon the church as the result of that memorable event. He then adverts to the end for which this various agency had been provided, namely, the spiritual improvement and edification of its members, that they might be preserved from error, led into all truth, and by that truth be so united to Christ and to each other, as ultimately to exhibit the Christian character in all its loveliness, proportion, and maturity. "When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The apostle then reminds those to whom he is writing, of the importance of "speaking the truth in love," as one means by which this most desirable end might be promoted; "but speaking the truth in love, may

grow up into him in all things, which is the head, even Christ. From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The phrase "speaking the truth in love," may be more correctly rendered, "maintaining the truth in love." By "the truth," we are undoubtedly to understand the grand and distinguishing doctrines of the Christian system; such as, the divinity of our Lord's person; the atoning sacrifice of his death; justification by faith in his blood; the necessity of renewal and sanctification by the influences of the Holy Spirit; and whatever else is usually designated by the term evangelical. These great truths constitute what the inspired writers of the New Testament in other places denominate "the gospel"—"the common salvation"—"the faith once delivered to the saints." In every summary of Christian doctrine which the New Testament contains, they are more or less distinctly recognized. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into

* Eph. iv. 15.

the world to save sinners." "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." "This is the record, that God hath given unto us eternal life, and this life is in his Son." "Neither is there salvation in any other; for there is no other name given under heaven among men whereby we may be saved, but the name Christ Jesus."

If words have any determinate meaning, these doctrines constitute what the apostle here so emphatically denominates "the truth"—"the truth as it is in Jesus"—that truth by the full and cordial reception of which every Christian was identified; and by the rejection of which every man, whatever might be his conduct or his profession, sealed his own condemnation, and made it manifest that he had "neither part nor lot in the matter;" for "he that hath the Son hath life, and he that hath not the Son hath not life."

Hence the importance which the apostle attached to "the truth." He reminds the Ephesians that it was to be *maintained*; every insinuation against it was to be met, every attack upon it was to be resisted. While with regard to subordinate and doubtful points, a considerable diversity of opinion might exist; while in all those cases respecting which there was any question, they were to cherish a mutual and forbearing indulgence; yet with regard to "the truth,"—that truth which was so plainly revealed that none could innocently doubt it—no such latitude was permitted. Here they were to be firm, and steadfast, and unyielding. Instead of compromising its claims, or unworthily attempting to accommodate it to the prejudices and passions of mankind, they were to contend for it earnestly, to "stand fast in one spirit, with one mind, striving together for the faith of the gospel." Regarding it as their richest treasure, their most valuable possession, they were not even "to count their lives dear unto themselves," so that "the truth" might be maintained inviolate, and transmitted unimpaired to succeeding generations.

But the injunction of the apostle was

also intended to remind the Ephesians of the *manner* in which this duty should be performed. Not only was the truth to be maintained, but maintained "in love." Having been revealed by Him who "is love;" replete as were all its facts, and all its doctrines, with manifestations of love; intended as it was to "make perfect in love" every guilty transgressor who should receive it into his heart by faith, it was to be maintained in a manner worthy of its celestial origin, its holy character, and its professed design.

Though to the Jew it was a stumbling block, and to the Greek foolishness, yet every objection was to be met, and every calumny refuted, in such a spirit of meekness, and kindness, and benevolence, as would soften prejudice, subdue hostility, and cause even the most embittered and malignant foe to think favourably of that *truth* which, though so humbling to his pride, and so opposed to his sensual inclinations, breathed only "peace on earth and good-will towards men."

And these duties are still binding upon all who sustain the Christian character; every professed follower of the Redeemer is just as imperatively called upon to maintain the truth in love as were those primitive believers to whom the injunction was originally addressed. Apart from "the truth," there is no foundation of hope, no motive to obedience, no source of inward happiness and peace, no means by which the great process of practical and experimental religion can be carried on in the soul. Instead, therefore, of regarding it with indifference; instead of looking on with complacency while its enemies are endeavouring to weaken its evidence, or to invalidate its claims, let us, from the great fountain of truth, humbly and earnestly seek those life-giving influences which will enable us at all times, under all circumstances, and at all risks, boldly to plead its cause, and to stand forth in its defence; ever mindful of its infinite importance, and the momentous results dependent upon its reception or its denial.

But while we are thus anxious to *maintain the truth*, equally solicitous ought we to be to maintain it *in love*. If called to contend with the open and avowed abettors of error, let us remember that "the wrath of man worketh not the righteousness of God." Instead of

permitting our zeal to degenerate into an unhallowed bitterness of spirit, let us imitate the example of him who, in the days of his flesh, had compassion on the ignorant and the wandering. Let us regard them with sympathy, treat them with respect and kindness, endeavour to convince them of their sin and of their danger, patiently set before them the evidence on which the truth is founded, and, while all our conduct towards them is thus marked by the gentle heroism and pure disinterestedness of that "wisdom which is from above," may we confidently hope that those who are unmoved by our arguments will at length be subdued by our benevolence.

Especially ought this spirit to be manifested in our intercourse with such of our fellow Christians as may hold tenets, and adopt practices, differing in some respects from those which we regard as scriptural. Believing that a perfect identity of opinion, on subjects not plainly revealed, is neither possible nor desirable, let us not act as though we considered it *essential*. If called to defend those views of divine truth which we have conscientiously received, let us do it in a manner worthy of him whose disciples we profess to be, and in accordance with the mild and benignant spirit of that dispensation under which it is our privilege to live. While we claim for ourselves the right of private judgment, let us cheerfully concede the same right to others. Instead of regarding our own creed as the standard of truth, and its reception as the test of discipleship, let us be willing that each should be "fully persuaded in his own mind." Instead of thinking unfavourably of those who have been made "partakers of like precious faith," simply because they cannot in all things subscribe to our opinions, and adopt our practices, let us recognize and treat them as brethren. Though we may consider them to be mistaken, yet let us be willing to believe that they are, at least, as conscientious as ourselves. Instead of meeting them with cold looks and repulsive frowns, let us endeavour, by our uniform kindness, tenderness, and affection, to gain possession of their hearts. Let love beam from our eyes, breathe from our lips, and be exemplified in all our deportment. Rising above the influence of party, and overlooking all minor considerations, cheerfully let us include within our wide and fraternal

embrace, "all who, in every place, call upon the name of our Lord Jesus Christ, both theirs and ours."

Thus shall we best obey the apostolic precept, extend the peaceful reign of righteousness and truth, heal the schisms of the church, and contribute to hasten the period when there shall be none to hurt or destroy in all God's holy mountain; but when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

It now remains for us to apply these sentiments to our own *peculiar circumstances, at the present crisis*. The present is no ordinary period. Whether regarded politically or morally, it is singularly fitted to awaken the deepest solicitude in every thoughtful and reflecting mind. The whole surface of society is agitated; "knowledge and ignorance, liberty and oppression, are steadily confronting each other," and preparing for a conflict which no human arm can stay, and the immediate results of which none can possibly foresee. On every hand the aspect of things is truly ominous. While political theories are broached which, however plausible they may appear, are, to say the least, at present impracticable; while infidelity, under specious disguises, is endeavouring to obliterate all sense of moral obligation, and with unblushing effrontery pleading for the disruption of every social tie; while Popery, awakened from sleep, is re-asserting its claims, and with all deceivableness and subtlety striving to regain its lost dominion,—the professed disciples of the meek and lowly Jesus, unmindful of their duties and their obligations, are, in too many instances, permitting strife and alienation to usurp the place of that love and unity which once constituted the most distinguishing characteristic of the Christian profession.

The Established Church, including within her pale a large and influential portion of the community, forgetful of her tolerant pretensions, is manifesting towards those who conscientiously dissent from her communion, a spirit of entire reserve and alienation, and proscribing as "heathen men and publicans" all who refuse to submit to her arrogant and unscriptural assumptions. Instead of uniting with other denominations of Christians in extending the knowledge of that gospel which "is able to make men wise unto salvation," we find her, in too many instances, labouring with

swonted energy to maintain her exclusive privileges and her political ascendancy; while not a few of her most gifted sons are lending their aid in the propagation of doctrines not only fraught with danger to the souls of men, but to that we hold dear as Britons and as protestants.

Surely, if ever there was a period when Christians were called upon to be valiant for the truth," it is *now*!—*now*, while so many agencies are at work in the diffusion of the most pernicious and destructive errors. Neutrality is sin. We cannot remain idle and unmoved spectators of the conflict, without incurring the divine displeasure, and compromising the highest interests both of the church and of the world. As the professed disciples of Christ, we have now duties to discharge of the most solemn and sacred character. While as citizens, it is our duty to employ whatever political influence we may possess, in the diffusion of liberal principles and the support of an enlightened policy; as Christians, it is especially our duty to "maintain the truth," to endeavour, by every means in our power, to aid its progress, and to accelerate its triumphs. It becomes us ever to remember, that apart from "the truth" we possess no adequate remedy for those evils by which we are surrounded and threatened. Neither education, legislative enactments, nor all human efforts combined, will avail, if unconnected with the great vital principles and all-constraining motives of the gospel of Christ. Christianity is the only system adapted to the condition of humanity; the only system which will tell with effect upon human sympathies; which will arouse inquiry, produce conviction, and move the heart. By no other means can society be raised from its present state of darkness and degradation; and the blessings of civil order, of social virtue, and domestic happiness, be perpetuated and extended. As it was at its first promulgation, so it is still—"the power of God, and the wisdom of God; having the promise of the life that now is, as well as of that which is to come."

Although, then, we may sometimes contemplate with dismay those evil influences by which we are surrounded, let us ever remember that we hold in our hands an adequate and an unfailing remedy—a remedy which has already

been sufficiently tested to inspire us with confidence in its efficacy, and which only requires to be more fully developed, and more extensively applied, to avert every impending evil, and to secure every needful good. Having ourselves experienced its renovating power, let us remember that we are bound by every motive of interest and of gratitude, to extend its blessings to others; that its dispensation has been committed to us; that our obligations and responsibilities are daily increasing; and that the happiness and welfare of our descendants, even to the remotest generations, are in a great measure dependent upon our decision and our devotedness.

Surely, then, it becomes us, with renewed energy and zeal, to consecrate ourselves to the great work of maintaining "the truth." *Now*, if ever, is it our duty to listen only to *its* dictates, to be guided only by *its* counsels, and in all things to give to *it* that prominence which its importance demands. While we rejoice in those conquests which it has already achieved, let us remember, that we stand solemnly pledged, by our principles and by our professions, to its still further advancement; that we are bound in honour and in conscience, to follow up our efforts with increased vigour and determination, till all error shall be uprooted; the whole frame of society not only purified, but evangelized, and the supremacy of *truth* universally acknowledged.

But while in its bearings upon individual and social happiness there is a sense in which *all truth* is of equal importance, there may be seasons when its advocates are required to give an especial prominence to some *one class of truths*. Such a season, we conceive, is the present. The character of the times in which we live, and the nature of those events which are taking place around us, now render it an imperative duty to maintain, inviolate, those truths which relate to the real nature of Christ's kingdom, its *entire spirituality*, and *unchangeable independence of human authority and legislative support*. Instead of looking with complacency upon those forms of corrupted Christianity by which we are surrounded, and whose baneful effects are but too visible, in the disjointed and demoralized condition of society, we are now loudly called upon to assert the claims, and to vindicate the honour, of that divine system which

has been so long and so deeply tarnished by its unhalloved connexion with the kingdoms of this world. As Protestant Dissenters, we believe that civil establishments of religion are a part of the great apostasy; that the professed friends of Christianity, by investing her with the insignia of empire, and giving her power, and wealth, and patronage, have placed her in a false and unnatural position, by which her beauty is concealed, and her energies are prostrated. We are thoroughly convinced that such an alliance is utterly inconsistent with the principles and spirit of the gospel of Christ; that mankind are thus perverted from discerning its excellence and its glory; that by furnishing a convenient inlet to ambition and hypocrisy, it has caused Christianity to become the jest of the infidel and the scoff of the profane; and that in proportion as its influence extends, it presents a fearful obstacle to the improvement of society, and the dissemination of divine truth.

And when, as at the present period, we behold this anti-christian system assuming an attitude of greater boldness than ever, incessantly labouring to encroach still further upon the inalienable rights of conscience—"contravening the most sacred principles of justice, truth, and liberty;" not only "teaching for doctrines the commandments of men," but "reviving the obsolete pretensions of priestly power, and endeavouring to give a legalized character to intolerance;" when we behold it lifting its mitred front, and scowling in proud defiance upon those who are so presuming as to think for themselves, and so weak as to "obey God rather than men;" when we hear its advocates solemnly affirming that *all* who dissent are sinning against the institutions of Christ, are "aliens from the commonwealth of Israel," and unworthy of being recognized as Christian brethren; surely it is time to awaken from our slumbers, to assert our rights as Englishmen, and our liberty as Christians; to vindicate our character and our profession from those aspersions which are thus cast upon them, and to make it manifest to all opposers, that in maintaining the supremacy of Christ as the only head of his church, the laws of his kingdom as the only rule of our conduct, and the right of private judgment as the only authorized means of becoming acquainted with those laws, we are acting only as it becomes the loyal sub-

jects of him whose prerogatives are invaded, whose will is contemned, and whose cause is injured, just in the same degree as these elementary truths are forgotten or neglected.

Never before, in the history of our churches, has there been a period when it was of greater importance that the principles of nonconformity should be thoroughly understood and courageously avowed, than at the present. On this subject we must be *decided*. There must be no hesitancy, no tampering, no equivocation; but a full and honest avowal of our opinions, accompanied with an ability "to give a reason of the hope that is in us." If those who have invaded the rights of conscience call us *political*, because we evince a desire to eject them from that sacred enclosure into which they have so wantonly intruded, we cannot help it. We feel that we are citizens as well as Christians; and while we utterly disclaim the authority of the state to interfere with the affairs of the church, yet seeing that it *has interfered*, it must be met in the same way and by the same means. To our fellow Christians, we must address ourselves by an appeal to that book which is our only standard of truth and duty; and to our governors, by every legislative and constitutional mode by which we can hope to influence their conduct. Most assuredly are these now become duties from which nothing can absolve us; our obligations to Christ, to each other, and to posterity, alike require them at our hands. And, instead of that torpid apathy which has been too long manifested, ought it to be our highest ambition to act as it becomes the descendants of those sainted men to whose labours and sufferings in the cause of truth we are indebted, under God, for whatever portion of civil and religious liberty we now enjoy.

Let us not, however, be unmindful of the *spirit and temper* in which these great duties are to be performed. There are few subjects respecting which it is of greater importance that "the truth" should be maintained "in love;" few, in the discussion of which we are in greater danger of manifesting a degree of bitter and acrimonious feeling, altogether inconsistent with our principles and our profession. Experience has long since proved, that the best and surest means of extirpating error is by a full and faithful exhibition of "the truth."

comes us ever to remember, that the truth itself may be rendered at, by the intemperate ardour guided zeal of its advocates. It is to be expected that the present system,—venerable for its age, abundant in its resources, dignified rank and station, completely laden not only with the prejudices, but the private and secular interests multitudes in every class of society—will give way easily, or at least our object can only be effected by weakening the public mind, by enlightening our fellow-countrymen that the system is founded in error; that establishments of religion are not equal in their character, injurious in their workings, and *anti-christian* in their tendencies. And to this end, we should avail ourselves of every legitimate method for the diffusion of the light of our principles; the *purity* of our motives should be clearly and fully understood; it should be seen as being contending, not for victory, but for truth; that we are seeking to promote, not the interests of a party, but the interests of Christ—the honour of his name, and the extension of his kingdom; that so far from wishing to destroy the church,—to exterminate that worship and doctrine which it is our duty to be desirous only to purify and strengthen it. We should freely and boldly acknowledge, that there is no connection with it which we esteem and love; that there are no persons belonging to her communion whom we cherish feelings of respect and profound respect; whom we regard as “the excellent of the earth;” whose conscientiousness we honour, and to whom we would fain emulate. We earnestly endeavour to convince our hearers that the *only* hostility we feel is against the *system* with which they are connected; and this of its unholy and pernicious connection with the state, and that unchristian and unscriptural right which is to tax *all* the subjects of the empire for its extension and support; that we are one with them in all the duties of faith; that we rejoice to see them so far as they follow Christ, and earnestly bid them “God speed” the effort which they make for the salvation of the community. And should we but see that church which we were, emancipated from her

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thralldom to “the powers that be;” effacing from her brow the superscription, and refusing any longer to accept the patronage of Cæsar; determining, with fearless confidence, that henceforth her altars should be erected, and her sacrifices provided, *only* by the *free* and *unforced* contributions of her members:—that then our hostility would not only cease, but give place to grateful joy and holy exultation; because in it we should behold the presage of purer and of happier days, even of that predicted period, when “Ephraim shall not envy Judah, and Judah shall not vex Ephraim;” but when “the mountain of the Lord’s house shall be established on the top of the mountains, and all nations shall flow unto it.”

But, important as it is that the purity of our motives should be placed beyond suspicion, we cannot ever hope to effect this, unless the whole of our conduct is in accordance with the meekness and gentleness of him whose example in all things we are bound to imitate. Remembering that the “wisdom which is from above is first pure, then peaceable, easy to be entreated, and full of good fruits,” let us anxiously watch against the indulgence of those unhallowed feelings which, instead of advancing, would only retard the progress of that cause whose interests we are seeking to promote. However much we may feel ourselves aggrieved, let us ever manifest a desire to convince and to conciliate; let there be no arrogant assumptions, no dogmatical assertions; let us ever meet the question with perfect fairness; endeavour to place ourselves in the position of those who differ from us; not only give them full credit for honest and conscientious feeling, but make all due allowance for the circumstances by which they have been surrounded; for the prejudices of early education, the influence of peculiar associations, and a thousand other causes too subtle to be traced, but which may yet have exerted a powerful influence in the formation of their characters. Let it be plainly seen, that a spirit of enlarged and expansive benevolence is mingled with our zeal for the truth; that instead of endeavouring to make proselytes to a sect, we are only solicitous to increase the number of willing and obedient disciples; and, while we frankly acknowledge that our own system is not perfect,—that it is open to many abuses, and susceptible of much

improvement, let us manifest a willingness to bring everything connected with it to the test of scripture, and to abide by the decision of that unerring testimony, however that decision may affect long-cherished opinions, or interfere with established practices. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us;" and thus "forbearing one another in love;" exemplifying in all our deportment that charity which "doth not behave itself unseemly," which "seeketh not her own, is not easily provoked," and "thinketh no evil;" which "rejoiceth not in iniquity, but rejoiceth only in the truth;" thus may we hope to secure attention, to soften prejudice, to produce conviction, and to hasten the arrival of that long expected and much-to-be-desired period, when the intercessory prayer of him who is "head over all things to his church," shall receive its full and its final accomplishment—"That they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

In conclusion, let us not forget the importance of maintaining "the truth," by a walk and conversation which in *all* things shall be uniform and consistent. There are those who "hold the truth in unrighteousness," who "turn the grace of God into lasciviousness." "From such, turn away." "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." Let us ever remember, that all evangelical truth is of a *holy* tendency, and that utterly in vain will be our efforts to promote its interests, unless it has a *visible* influence upon our lives and conduct. Let us then become increasingly solicitous to "mortify the flesh, with its affections and lusts," to "live soberly, righteously, and godly," to "maintain a conscience void of offence, both towards God and towards man," that, as "the sons of God, without rebuke, in the midst of a crooked and perverse generation," we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Chipping Norton.

ON OPEN-AIR PREACHING.

BY THE REV. JOHN EYRES.

It is a source of deep regret to every devout Christian, that there are still vast numbers of persons, even in this highly favoured land, who never attend the means of grace in the house of God. Nearly five millions of our population, it is supposed by competent judges, are passing on to an eternal world without ever entering a place of divine worship to hear of the way of salvation. It is well known, however, that many who have no inclination to visit the sanctuary, have been induced to attend open-air preaching, and thereby thousands of immortal souls, through the divine blessing on the word preached, have been eternally saved.

But that which seems to be so much needed in this work is united effort. It is not by the preaching of a few ministers in the highways and streets, on the mountains and in the valleys, whatever

may be their influence and talents, that the desirable object can be accomplished—that the millions who are now in a state of ignorance and sin can have their understandings enlightened, and their hearts renovated, by the life-giving truths of the gospel. Union is strength; and that which is wanting, and even essential, in this important work, is, the united efforts of the ministers of Jesus Christ.

It is pleasing to find that in some parts of our country this is the case. Christian ministers of different denominations are uniting in this species of labour. In Gloucestershire, for instance, a society was a short time since established called "The Gloucestershire Christian Union." The rules of which are the following.

I. That all ministers holding the doctrine of the Trinity—atonement by the

Christ—the necessity of the Spirit's influence to renew and the sinner—and the immutable nature of the moral law as the rule of conduct, shall be eligible as members of the society.

That the objects of this society be the personal improvement of its members as Christians and ministers—the promotion of brotherly kindness and love among themselves and their brethren—the interchange of friendly relations and the general diffusion of the Gospel, especially within the limits of the Kingdom.

Leading object, as may be seen from the report of this society, is, the diffusion of the Gospel throughout the Kingdom by means of open-air preaching.

The brethren thus united have following the example of our Lord and his apostles, and, urged by the divine command to "go into all ways and hedges" with the Gospel, already had some indications of success, they doubt not but the blessed effects will ere long result from their fraternal intercourse and labours.

In the years 1839 and 1840, 283 towns and villages were visited, 47,600 persons were present as hearers, of which number it is estimated that 16,000 never, or very rarely, attend divine worship: 10,000 tracts were distributed. In some

of the brethren, previous to the visit, have visited the poor at their habitations, for the purpose of tract distribution and religious conversation; which cannot be too highly recommended, affording as it does an opportunity for remarks pointedly appropriate to the circumstances of the particular case. An interesting case is given by two of the brethren, entering a cottage, found the mother of the family in tears. They said, "We remained some time conversing with her, and could not but commend the account she gave of the state of her mind, that she was convinced of sin. We directed her to who said, 'Come unto me all ye labour and are heavy laden, and I will give you rest.' We also prayed for her and gave her some tracts suited to her state of mind." In another season, preachers visited 450 families, and distributed 10,000 tracts at each house.

At the last annual meeting of this society appeared, from communica-

tions received from the ministers generally, relative to their past united labours, that in no place which they had visited had they heard the sound of opposition. "Nothing has occurred," they say, "to excite even a momentary doubt as to the necessity and expediency of such labours, nothing as to the possibility of carrying the plan of open-air preaching thoroughly out; but all that has been witnessed and tried has tended to confirm the society in the opinion which originated its efforts, that the state of our population calls loudly for the adoption of the primitive, apostolic, and efficient practice of open-air preaching; and that whenever Christian ministers will take their stand under the naked heavens to preach Christ and him crucified, encouraging numbers will congregate, and respectfully and seriously listen to the words of eternal life."

In Ireland, the practice of open-air preaching has been adopted with considerable effect. The Rev. Dr. Urwick, of Dublin, in a letter to the Secretary, writes, "I am sure you will be glad to hear that such efforts have been commenced here. One of the missionaries of our Congregational Union had a congregation of 2,000 Roman Catholics in the streets of a large town in the south. Last autumn, I had the pleasure of standing before a congregation of about the same number on the steps at the back of the custom-house."

The Rev. Mr. Trestrail, of the Baptist Irish Society, is adopting a similar course. And an agent of the Congregational Union of Ireland observes, "I have recently had several interesting services in the Queen's and parts of King's counties, and Tipperary. Several of them have been in the open-air. All these services have been well-attended, some of them crowded; and in every instance the most marked attention was paid. One important fact I wish I could echo through Britain, is,—Ireland is open to out-of-door preaching, properly conducted."

Beloved brethren in the ministry, let it not be forgotten that England, too, is open to out-door preaching. It is therefore respectfully recommended, that the example set by the ministers of the two denominations in the county of Gloucester be followed by our ministerial brethren in the other counties of our land. It is suggested that a union, based on

an agreement in the fundamentals of Christianity, and perfectly compatible with the maintenance of denominational peculiarities, be formed for the purpose of disseminating the gospel by means of open-air preaching, amongst some of the more thoughtless and heathenish parts of our population; a class whose salvation is placed in fearful jeopardy from their habitual neglect of those means of grace which God more ordinarily employs for the conversion of men. Let us not, dear brethren, confine our public ministrations to the precincts of the sanctuary. But let us unite in carrying the word of life to the multitudes who thoughtlessly or scornfully pass by our places of worship. Satan and his emissaries unite in opposing the spread of the gospel. All the works of the Supreme Being unite in the material universe to glorify his name. All his divine perfections unite in the salvation of our souls. All the heavenly intelligences unite in their songs of thanksgivings.

All real Christians are viewed in the inspired volume as being united to the Lord Jesus Christ as their head. They are one body, one family, one building. All are builded together for a habitation of God through the spirit. Let Christian ministers, then, unite for the purpose of endeavouring, through the blessing of God, to rescue those from eternal ruin who are led captive by the devil at his will.

Having thus complied with a request at the last meeting of "The Gloucestershire Union," to make known the operations of the society through the medium of the Baptist Magazine, I would beg leave to add, that if any further information is required by brethren in other counties, it may be received from the Rev. H. J. Roper, Bristol, who has engaged to write on the subject for the Evangelical Magazine; or from the Secretary of the Union, the Rev. W. J. Cross, of Thornbury.

A MINISTER'S SABBATH MORNING PRAYER.

BY THE REV. HENRY BURGESS.

DEAR is the day the dawn now ushers in—

A day of praise and prayer;—

Oh, be the effort mine those souls to win

Who at this moment are the slaves of sin!

And thus the joy of angels I shall share.

Oh, may I hope *one* spirit's love to gain

To him who left the dead,

And now at God's right hand forgets his pain—

Whose love to souls as ardent doth remain

As when on Calvary for souls he bled?

Thy saints to cheer, the fainting soul to raise,

I trust will now be mine;

But, while the ransomed sing thy lofty praise,

Oh, let the wanderer weep o'er other days,

And vow in silence ever to be thine!

Luton.

REVIEWS.

Commentaries on the Epistles of Paul to the Galatians and Ephesians. By JOHN CALVIN. Translated from the Original by the Rev. WILLIAM PRINGLE, Auchtermoider. Edinburgh: Foulscap 8vo. pp. 329.

Notes, Explanatory and Practical, on the Epistles of Paul to the Corinthians. By ALBERT BARNES. Reprinted from the Second American Edition. Price 8s. 6d.

OUR churches will be ruined unless the exposition of scripture, and especially of the apostolic epistles, be made a common part of our public ministrations. It is so much easier to prepare a dissertation on some religious topic, with six or eight words of scripture prefixed as a motto, than to exhibit the meaning and force of an inspired paragraph; it is so much pleasanter to the mass of hearers to be addressed on a single assertion, and to hear that assertion ingeniously illustrated and enforced, than to be summoned to the labour of considering an apostolic argument as contained in a concatenation of sentences, in which are words and phrases needing explanation, and a connexion which it requires patient attention to perceive; that it cannot be expected that ministers, unless they are convinced of the importance of exposition and very self-denying, should sacrifice at once both ease and popularity, giving hours of preparatory toil to that which experience teaches them will be coldly received, instead of serving up that which will cost them much less, and be far more acceptable. But the sacrifice must be made or the consequences will be disastrous. What but scriptural knowledge can give our churches permanence? They have no connexion with the state to perpetuate present doctrines or present modes of worship. The creeds incorporated with trust-deeds can do nothing to preserve them from new forms of error which are continually springing up, and which we may be sure will continue to multiply and vary so as to baffle human foresight. The energy, the concord, the very existence of a dissenting church, is dependent on the attachment of its members to its principles. An availing attachment to

those principles can only result from a conviction of their truth. Let them be called Calvinist, Arminian, Baxterian, or what they may, unless the members of the churches believe that they are true, there is nothing in the constitution of things among us to ensure their permanence. When the teacher who delights in them dies or loses his personal influence, what is to prevent his being succeeded by a teacher of other predilections? How, then, can scriptural truth be commended to the faith of men in our days? Not by dogmatic assertion: this is now held in small account, and the kind of acquiescence which it does produce naturally yields to contrary dogmatism when circumstances occur to favour the change. Catechisms and creeds exercise no beneficial influence in these days: it is doubtful whether they ever did as much for the truth as against it; but, be that as it may, the spirit of the age is opposed to them, and they can settle nothing firmly now. Men are learning more and more to call for evidence. The evidence of theological truth is only to be found in the inspired writings. The meaning of the scriptures must therefore be exhibited to the people, as well as understood by their teachers; apostolic argumentation must be illustrated; the premises whence our conclusions are derived must be brought to view; the firm foundations of our faith must be uncovered and displayed, or the splendid discourses of our pulpit orators, however orthodox their own views, will produce no more permanent effect on their admirers than so many dreams.

In the interpretation of that part of the inspired volume which is at once the most important and the most difficult, the epistles of Paul, it would be hard to find a more valuable assistant than John Calvin. The undue prominence which has sometimes been given to certain items of revealed truth of which Calvin was an able advocate, and the sectarian spirit in which some have called themselves by his name, as though to be a Calvinist were something nobler than to be a Christian, have prejudiced many persons against his writings, and de-

prived them of the advantage which they might have received from his labours. But he was in reality one of the brightest luminaries that God has given to his church since the days of the apostles. His views of divine truth were liberal and comprehensive, and his submission to the authority of scripture extraordinary. An honest interpreter himself, he gave credit for honesty to others, considered their arguments with attention, and regarded those who differed from him with candour. His stores of learning were extensive, and though they were never obtruded ostentatiously, they were all consecrated to the holy work in which he was engaged. In expounding the epistles of Paul he appears to peculiar advantage, having studied them with diligence, and entering very fully into their spirit. The doctrine of grace in which that apostle delighted so much, was also the fundamental principle of Calvin's system, and dear to his heart. So thoroughly is he imbued with the spirit of Paul, that in perusing his comments it often seems as though they must have been suggested to him by the apostle, on some occasion or other; and even when we do not receive his interpretation as the right one, we cannot help admitting that it is something that Paul might have said elsewhere. To English readers Calvin is chiefly known by his *Institutes*, a body of divinity composed when he was a very young man. His commentaries were written when his intellectual wealth was more extensive, his judgment more mature, and his experimental acquaintance with divine things more ripe. They were read in this country during the first century after their publication with greater avidity than since. When Poole compiled his *Synopsis*, he assigned as a reason why he had not quoted Calvin's Commentaries more largely, that they were in the hands of every one. The Latin language was more familiar to English theologians then than now.

Respecting the epistle to the Galatians Calvin advances an opinion which we have long entertained, but which is contrary to that of most modern critics. We have no doubt that it was the first epistle which Paul wrote, and that it refers to a controversy earlier than that an account of which is given in the fifteenth chapter of the Acts. Had the transactions recorded in that chapter taken place, it would have been unaccount-

able that Paul should not have referred to them in writing to the Galatians on the same subject; nay, it would scarcely have consisted with integrity, or the transparency of character that belonged to him, to have said some things which he mentions respecting Peter's conduct at Antioch, without adverting to the part which Peter had taken in the discussion at Jerusalem. Calvin observes—

"I think that it was written, not only before Paul had seen Rome, but before that consultation had been held, and the decision of the apostles given about ceremonial observances. While his opponents were falsely pleading the name of the apostles, and earnestly striving to ruin Paul, what carelessness would it have argued in him to pass by the decree universally circulated among them, which struck at those very persons. One word would have shut their mouth. 'You bring against me the authority of the apostles, but who does not know their decision? and therefore I hold you convicted of unblushing falsehood. In their name, you oblige the Gentiles to keep the law, but I appeal to their own writing, which sets the consciences of men at liberty.' We may likewise observe, that in the commencement of the epistle, he reproved the Galatians for 'being so soon removed' from the gospel which had been delivered to them. But we may readily conclude that, after they had been brought to believe the gospel, some time must have elapsed before that dispute about the ceremonial law arose. I consider, therefore, that the fourteen years are to be reckoned, not from one journey to another, but from Paul's conversion. The space of time between the two journeys was eleven years."—p. 26.

The fact that "the law," in the apostle's phraseology, is neither the ceremonial law nor the moral law, exclusively, but the whole Mosaic economy, is in our view the key to the whole epistle. It will afford our readers pleasure to see the manner in which Calvin treats this subject in reference to a passage which is often misapplied (chapter iii. ver. 23, 24).

"23. *Before faith came.* The question proposed is now more fully defined. He explains at great length the use of the law, and the reason why it was temporal; for otherwise it would have appeared to be always unreasonable that a law should be delivered to the Jews from which the Gentiles were excluded. If there be but one church consisting of Jews and Gentiles, why is there a diversity in its government? Whence is this new liberty derived, and on what authority does it rest, since the fathers were under subjection to the law? He therefore informs us, that the distinction is such as not to interrupt the union and harmony of the church. We must again remind the reader that Paul does not treat exclusively of ceremonies, or of the moral law, but embraces the whole economy

he Lord governed his people under covenant. It became a subject of either the form of government institutions had any influence in obtaining grace. Paul compares this law first to a next to a schoolmaster. Such was of the law, as both comparisons show, that it could not have been in aid a certain time.

denotes the full revelation of those things, during the darkness of the shadowed law, were dimly seen; for he does

to say that the fathers, who lived under the law, did not possess faith. The faith which has already come under our notice, instances are quoted by the author of the epistle to the Hebrews. The doctrine of the law, is attested by Moses and all the prophets, but as faith was not then clearly revealed, so the time of faith is an appellation, given, not in an absolute, but in a relative sense, to the time of the New Testament. That this was his meaning is evident when he immediately adds, that they were under the law which should afterwards be taken away; for this implies that those who were under the custody of the law were possessed of the same faith. The law did not remove men from faith, but that they might not be without the fold of faith, it kept possession of them. There is an elegant allusion, when he had formerly said, that 'the law concluded all under sin.' They were under the curse, but that was counteracted by an imprisonment which protected them from the curse; so that punishment by the law is here proved to be highly generous in its character.

It was not yet revealed, not because the law was not in the light, but because they had less of it than we have. The ceremonies might be shown out an absent Christ, but to us they were as actually present, and thus the law had the mirror, we have the substance. Whatever might be the amount of revelation under the law, the fathers were not far from the road in which they were to go. Though the dawn is not equal to the noon, yet, as it is sufficient to direct the way, travellers do not wait till the sun is risen. Their portion of light revealed the way, which was enough to prevent them from all error, and guide them to blessedness.

Therefore the law was our schoolmaster.

A second comparison, which still more increases Paul's design. A schoolmaster is appointed for the whole life, but only for the first years, as the etymology of the Greek word signifies. In training a child, the object is to prepare it for the instructions of the law, by the instructions of childhood. The comparison applies to the law, for its authority is limited to a particular age, and its object was to prepare its scholars in such a manner that when its elementary instructions were ended, they might make progress worthy of the law. And so he adds, that it was our tutor unto Christ. The grammarian, as trained a boy, delivers him into the hands of another, who conducts him through the branches of a finished education. In

like manner, the law was the grammar of theology, which, after carrying its scholar a short way, handed them over to faith to be completed. Thus, Paul compares the Jews to children, and us to advanced youth.

"But what was the instruction or education of this schoolmaster? First, the law, by displaying the justice of God, convinced them that in themselves they were unrighteous; for in the commandments of God, as in a mirror, they might see how far they were distant from true righteousness. They were thus reminded that righteousness must be sought in some other quarter. The promises of the law served the same purpose, and might lead to such reflections as these: If you cannot obtain life by works, but by fulfilling the law, some new and different method must be sought. Your weakness will never allow you to ascend so high; nay, though you desire and strive ever so much, you will fall far short of the object. The threatenings, on the other hand, pressed and entreated them to seek refuge from the wrath and curse of God, and gave them no rest till they were constrained to seek the grace of Christ.

"Such, too, was the tendency of all the ceremonies; for what end did sacrifices and washings serve but to keep the mind continually fixed on pollution and condemnation? When a man's uncleanness is placed before his eyes, when the offending animal is held forth as the image of his own death, how can he indulge in sleep? How can he but be roused to the earnest cry for deliverance? Beyond all doubt, ceremonies accomplished their object, not merely by alarming the conscience, and 'casting down imaginations;' but by exciting them to the faith of the coming Redeemer. In the imposing services of the Mosaic ritual, everything that was presented to the eye bore an impress of Christ. The law, in short, was nothing else than an immense variety of exercises, in which the worshippers were led by the hand to Christ. That we might be justified by faith. He has already said that the law is not perfect, when he compared it to the training of childhood; but it would make men perfect if it bestowed upon them righteousness. What remains but that faith shall take its place? And so it does, when we, who are destitute of a righteousness of our own, are clothed by it with the righteousness of Christ. Thus is the saying accomplished, 'He hath filled the hungry with good things.'"—pp. 86—89.

Calvin's judicious observations on the allegory of which the apostle speaks in his fourth chapter will also be acceptable to many.

"22. For it is written. No man who has a choice given him will be so mad as to despise freedom, and prefer slavery. But here the apostle teaches us, that they who are under the law are slaves. Unhappy men! who willingly choose this condition, when God desires to make them free. He gives a representation of this in the two sons of Abraham, one of whom, the son of a slave, held by his mother's condition, while the other, the son of a free woman, obtained the inheritance. He afterwards ap-

plies the whole history to his purpose, and illustrates it in an elegant manner.

"In the first place, as the other party armed themselves with the authority of the law, the apostle quotes the law on the other side. *The law* was the name usually given to the Five Books of Moses. Again, as the history which he quotes appeared to have no bearing on the question, he gives to it an allegorical interpretation. But as the apostle declares that these things are *allegorized*, Origen, and many others along with him, have seized the occasion of torturing scripture, in every possible manner, away from the true sense. They concluded that the literal sense is too mean and poor, and that, under the outer bark of the letter, there lurk deeper mysteries, which cannot be extracted but by beating out allegories. And this they had no difficulty in accomplishing; for speculations which appear to be ingenious have always been preferred, and always will be preferred by the world to solid doctrine.

"With such approbation the licentious system gradually attained such a height, that he who handled scripture for his own amusement was not only suffered to pass unpunished, but obtained the highest applause. For many centuries no man was considered to be ingenious, who had not the skill and daring necessary for changing into a variety of curious shapes the sacred word of God. This was undoubtedly a contrivance of Satan to undermine the authority of scripture, and to take away from the reading of it the true advantage. God visited this profanation by a just judgment, when he suffered the pure meaning of the scripture to be buried under false interpretations.

"Scripture, they say, is fertile, and thus produces a variety of meanings. I acknowledge that scripture is a most rich and inexhaustible fountain of all wisdom; but I deny that its fertility consists in the various meanings which any man, at his pleasure, may assign. Let us know, then, that the true meaning of scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. Let us not only neglect as doubtful, but boldly set aside as deadly corruptions, those pretended superstitions, which lead us away from the natural meaning.

"But what reply shall we make to Paul's assertion, that these things are an *allegory*? Paul certainly does not mean that Moses wrote the history for the purpose of being turned into an allegory, but points out in what way the history may be made to answer the present subject. This is done by observing a figurative representation of the church there delineated. And a mystical interpretation of this sort was not inconsistent with the true and literal meaning, when a comparison was drawn between the church and the family of Abraham. As the house of Abraham was then a true church, so it is beyond all doubt that the principal and most memorable events which happened in it are so many types to us. As in circumcision, in sacrifices, in the whole Levitical priesthood, there was an allegory, as there is an allegory at the present day in our sacraments,—so was there likewise in the house of Abraham; but this does not involve a departure from the literal meaning. In a word, Paul adduces the history,

as containing a figurative representation of the two covenants in the two wives of Abraham, and of the two nations in his two sons. And Chrysostom, indeed, acknowledges that the word *allegory* points out the present application to be different from the natural meaning, which is perfectly true."—pp. 114—116.

Many of the observations which we have made respecting the expository writings of Calvin are also applicable to those of Barnes. The work before us is one which could only have been produced by a man of evangelical spirit, extensive reading, and great good sense. Though the modesty of the author has led him to entitle it, "Notes on the Epistles to the Corinthians," a place will be assigned to it by other competent judges among commentaries of the highest class. It would afford us pleasure to extract from it many valuable passages; but it is so cheap in proportion to its bulk that we hope it will soon be in the hands of many of our readers. We must, however, give one specimen, and it shall be the explanation of a verse frequently cited against us by the advocates of infant baptism. It will be remembered, in reading it, that Mr. Barnes is himself a paedobaptist. The text is 1 Cor. vii. 14, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

"For the unbelieving husband.—The husband that is not a Christian; who still remains a heathen, or an impenitent man. The apostle here states reasons why a separation should not take place when there was a difference of religion between the husband and the wife. The first is, that the unbelieving husband is sanctified by the believing wife. And the object of this statement seems to be, to meet an objection which might exist in the mind, and which might, perhaps, be urged by some: 'Shall I not be polluted by such a connexion? Shall I not be defiled, in the eye of God, by living in a close union with a heathen, a sinner, an enemy of God, and an opposer of the gospel?' This objection was natural, and is, doubtless, often felt. To this the apostle replies, 'No, the contrary may be true. The connexion produces a species of sanctification, or diffuses a kind of holiness over the unbelieving party by the believing party, so far as to render their children holy, and therefore it is improper to seek for a separation.' *Is sanctified*, (*ἁγιασται*.)—There has been a great variety of opinions in regard to the sense of this word. It does not comport with my design to state these opinions. The usual meaning of the word is, to make holy; to set apart to a sacred use, to consecrate, &c. See Note, John xvii. 17. But the expression can-

not mean here, (1.) That the unbelieving husband would become holy, or be a Christian, by the mere fact of a connexion with a Christian, for this would be to do violence to the words, and would be contrary to facts everywhere; nor, (2.) That the unbelieving husband had been sanctified by the Christian wife, (Whitby,) for this would not be true in all cases; nor, (3.) That the unbelieving husband would gradually become more favourably inclined to Christianity, by observing its effects on the wife (according to Semler;) for, though this might be true, yet the apostle was speaking of something then, and which rendered their children at that time holy; nor, (4.) That the unbelieving husband might more easily be sanctified, or become a Christian, by being connected with a Christian wife, (according to Rosenmüller and Schleusner,) because he is speaking of something in the connexion which made the children holy; and because the word *ἁγία* is not used in this sense elsewhere. But it is a good rule of interpretation, that the words which are used in any place are to be limited in their signification by the connexion; and all that we are required to understand here is, that the unbelieving husband was sanctified in regard to the subject under discussion; that is, in regard to the question whether it was proper for them to live together, or whether they should be separated or not. And the sense may be, 'They are by the marriage tie one flesh. They are indissolubly united by the ordinance of God. As they are one by his appointment, as they have received his sanction to the marriage union, and as one of them is holy, so the other is to be regarded as sanctified, or made so holy by the divine sanction to the union, that it is proper for them to live together in the marriage relation.' And in proof of this, Paul says if it were not so, if the connexion was to be regarded as impure and abominable, then their children were to be esteemed as illegitimate and unclean. But now they were not so regarded, and could not so be; and hence it followed that they might lawfully continue together. So Calvin, Beza, and Doddridge interpret the expression. *Else were your children unclean*, (*ἁκαθάρτα*.)—Impure; the opposite of what is meant by holy. Here observe, (1.) That this is a reason why the parents, one of whom is a Christian and the other not, should not be separated; and, (2.) The reason is founded on the fact, that if they were separated the offspring of such a union must be regarded as illegitimate, or unholy; and, (3.) It must be improper to separate in such a way, and for such a reason, because even they did not believe, and could not believe, that their children were defiled, and polluted, and subject to the shame and disgrace attending illegitimate children. This passage has often been interpreted, and is often adduced to prove that children are 'federally holy,' and that they are entitled to the privilege of baptism on the ground of the faith of one of the parents. But against this interpretation there are insuperable objections. (1.) The phrase 'federally holy' is unintelligible, and conveys no idea to the rest of men. It occurs nowhere in the scriptures, and what can be meant by it? (2.) It does not accord with the scope and design of the argument. There is not one word about

baptism here; not one allusion to it; nor does the argument in the remotest degree bear upon it. The question was not whether children should be baptized, but it was whether there should be a separation between man and wife, where the one was a Christian and the other not. Paul states, that if such a separation should take place, it would imply that the marriage was improper; and of course the children must be regarded as unclean. But how would the supposition that they were federally holy, and the proper subjects of baptism, bear on this? Would it not be equally true that it was proper to baptize the children whether the parents were separated or not? Is it not a doctrine among Pedobaptists everywhere, that the children are entitled to baptism on the faith of either of the parents, and that that doctrine is not affected by the question here agitated by Paul? Whether it was proper for them to live together or not, was it not equally true that the child of a believing parent was to be baptized? But, (3.) The supposition that this means that the children would be regarded as illegitimate if such a separation should take place, is one that accords with the whole scope and design of the argument. 'When one party is a Christian and the other not, shall there be a separation?' This was the question. 'No,' says Paul; 'if there be such a separation, it must be because the marriage is improper; because it would be wrong to live together in such circumstances.' What would follow from this? Why, that all the children that have been born since the one party became a Christian, must be regarded as having been born while a connexion existed that was improper, and unchristian, and unlawful, and of course they must be regarded as illegitimate. But, says he, you do not believe this yourselves. It follows, therefore, that the connexion, even according to your own views, is proper. (4.) This accords with the meaning of the word 'unclean' (*ἁκαθάρτα*.) It properly denotes that which is impure, defiled, idolatrous, unclean (a) In a Levitical sense. (Lev. v. 2.) (b) In a moral sense. (Acts x. 28; 2 Cor. vi. 17; Eph. v. 5.) The word will appropriately express the sense of illegitimacy; and the argument, I think, evidently requires this. It may be summed up in a few words. 'Your separation would be a proclamation to all that you regard the marriage as invalid and improper. From this it would follow that the offspring of such a marriage would be illegitimate. But you are not prepared to admit this; you do not believe it. Your children you esteem to be legitimate, and they are so. The marriage tie, therefore, should be regarded as binding, and separation unnecessary, and improper.' See, however, Doddridge and Bloomfield for a different view of this subject.—I believe infant baptism to be proper and right, and an inestimable privilege to parents and to children. But a good cause should not be made to rest on feeble supports nor on forced and unnatural interpretations of the scriptures. And such I regard the usual interpretation placed on this passage. *But now are they holy*.—Holy in the same sense as the unbelieving husband is sanctified by the believing wife; for different forms of the same word are usual. That is, they are legitimate. They are not to be branded and treated as bas-

tards, as they would be by your separation. You regard them as having been born in lawful wedlock, and they are so; and they should be treated as such by their parents, and not be exposed to shame and disgrace by your separation."—pp. 87—89.

It is only necessary to add, that the

former of these two volumes is a portion of Clark's Biblical Cabinet, and the latter of Ward's Library of Standard Divinity; two publications, to whose proprietors the students of sacred truth are deeply indebted.

BRIEF NOTICES.

The Holy Bible, with Notes, Practical Observations, and Marginal References. By the Rev. THOMAS SCOTT, late Rector of Aston Sandford, Bucks. And with Eighty-four Illustrations. London: L. and G. Seeley. 1841. Part I. pp. 112. 4to.

The Holy Bible, with Explanatory Notes, Practical Observations, Copious Marginal References, Indexes, &c. By THOMAS SCOTT, Rector of Aston Sandford, Bucks. A New Edition, with Engravings on Ste. I, after Nature. London: Fisher, Son, and Co. 1841. Parts I. II. III. pp. xxviii. 140. 4to.

WHEN the first edition of this valuable commentary was commenced evangelical Churchmen were few, and it was expected by the publisher, at whose suggestion the work was undertaken, that the circulation would be principally among dissenters. Mr. Scott was more zealous for doctrinal truth than for denominational peculiarities, and the publication, though the work of an episcopalian, was remarkably free from sectarian bias. It was however written in haste, and it afforded scope for improvement which the laborious author was anxious to impart. In subsequent editions he made verbal amendments, corrected inaccurate statements, and added from time to time new matter. In this course he continued to the end of his life, devoting himself to it almost exclusively during his last years, spending many hours every day, perfecting the commentary and superintending the compilation of an index. By this time however the evangelical church party had become large and wealthy, and many circumstances inclined Mr. Scott to make his sentiments as a Churchman and a Pædobaptist more prominent than they had been. A congregation of Baptists had arisen in his vicinity much more numerous than that to which he himself ministered; though he was friendly with them and their pastor, he could not help lamenting what he deemed their mistakes, and many of his last additions to the commentary were written under the impulse of a strong wish to defend established churches, episcopacy, and pædobaptism. Messrs. Seeley's edition, published in 1822, containing the deliberate sentiments of the author with his last corrections, is certainly that which we should prefer for our own personal use; Messrs. Fisher's edition, a reprint of that of 1813, being more free from arguments in favour of what we believe to be

important errors, we should prefer for the use of our families. The type both of the text and notes is much larger in Messrs. Seeley's edition than in Messrs. Fisher's; but so also is the price, the former being intended to consist of forty-two parts at three shillings each, the latter of forty parts at two shillings each. We have examined with some care the parts now before us, and have discovered but few variations, but in the New Testament the differences will be found to be more numerous and important.

The Popular Encyclopedia; or "Conversations Lexicon;" being a General Dictionary of Arts, Sciences, Literature, Biography, History, Ethics, and Political Economy. With Dissertations on the Rise and Progress of Literature, by Sir D. K. SANDFORD, A.M. Oron, D.C.L., on the Progress of Science, by THOMAS THOMSON, M.D., F.R.S.L. & E. &c., &c., and on the Progress of the Fine Arts, by ALLAN CUNNINGHAM, Esq. Glasgow: Seven volumes, imperial octavo. Price £7 14s. or in Fifty-six Parts, price 2s. 6d. each.

HAVING seen the fourteen half-volumes as they have successively issued from the press, it is in our power to assure any of our readers who may wish to purchase an Encyclopedia, that they will find this work exceedingly worthy of their attention. We are not aware that any other at so low a price affords an equal amount of literary and scientific information. Its basis was a popular German work, entitled "The Conversations Lexicon," which has been republished in several languages with additional matter intended for the use of the different communities for which the various translations were designed. Of the aid to be derived from these the editor has availed himself; while he has also obtained from his own countrymen such additions as were necessary to adapt it for the inhabitants of Britain. Classical subjects are treated with an accuracy and erudition corresponding with their German origin. In articles of biography, both ancient and modern, the work is peculiarly rich. The portions relating to religion, though unequal, evince an ample acquaintance with the peculiarities of the parties into which the nominal church is divided, and are free from intolerance and sectarian partiality. A supplement, containing about a thousand pages, materially enhances the value of the publication, consisting princi-

as of British topography which tied in the body of the work, meant persons whose decease had rung its course, and scientific and satiation of a recent date. It would serve to record the presentation of if this work to young ministers, date friends. Who will set the

es of Egypt; with a particular those that illustrate the Sacred With numerous Engravings. a. pp. 236. Price 10s.

ieve the most curious and learned r issued from the Depository of Tract Society. It consists of on the climate, arts, language, on, and monuments of ancient ating an epitome of the wonder- in reference to these subjects an science and enterprise have ed, and applying them to the scriptural history. An interest- s given of the recovery of the ing the hieroglyphics which had l to be irreparably lost; and of made in deciphering them during 7 years; and forcible arguments o prove that the civilization, so nts of which are now existing in t which prevailed there in the aham, and that the religion of ent no alteration from those days of its abolition by Christianity. ce in the interpretation of the sa- may be derived by ministers from hich will force itself into circ- eneral readers also, by its literary l bring before many who are not o read works impregnated with the gospel many casual remarks romote their highest interests. Illustrations add materially to the ook, as they must have done to

Memorial: being the Sermons, resentations, and full account of commemorating the Rev. WILLIAM Years Ministry at Argyle Cha- Bath: Foolscap 8vo. pp. 200.

dent church at Bath, having en- antages of Mr. Jay's ministry rtermined to commemorate the that term by a series of religious the presentation of appropriate cloved pastor. Mr. Jay preached a characteristic sermon; another ource was delivered by Mr. East m, and several public meetings hese transactions are detailed in fore us, the sermons and address- taken in short-hand, and subse- l by the respective speakers.

aged; or Persecution in Saltz- Zillerthal in the Eighteenth and Centuries. London: Religious ty. 24mo. pp. 72.

ae that popery is unchanged and ; but it is not quite equitable to acts and comments in this tract

without any reference to the simultaneous per- secutions carried on by professed Protestants; especially by the late king of Prussia, who, while he was affording refuge to the foreigners of Zillerthal who were willing to receive his liturgy, was driving into banishment conscien- tious nonconformists who were his own subjects.

A new English Grammar, with very copious Exercises, and a systematic View of the For- mation and Derivation of Words. By ALEX- ANDER ALLEN, Ph. D., and JAMES CORN- WELL. London: 24mo. pp. 168. Price 1s. 9d. cloth.

THE authors of this little book point out in the preface several important respects in which it differs from most others of a similar title. Some of these we shall mention. The etymo- logy has been treated more fully than usual; and the formation of the primary, Saxon, and purely English derivatives, is now, perhaps, for the first time, taught in a school grammar. The verbs commonly called irregular are ar- ranged in regular classes, and the plurals called irregular are classified. The arrangement of the tenses of the verb has been simplified. The potential mood which, "singularly enough," say the authors, "some grammarians have con- founded with the subjunctive, has been retained as a mood, to avoid introducing a new term into English grammar." One great improvement, as many will deem it, is, that none of the exer- cises contain bad English, to be put into good; but blanks are left to be filled up by the pupil in conformity with the rules. On the whole we are highly gratified with this grammar, and hasten to give it our most cordial recommenda- tion.

A Lithographic View of the Baptist College, Stepuy. Price 2s. 6d.

IN addition to the pleasure of possessing this picture, which is really a very pretty one, the purchaser will have the satisfaction of facilitat- ing the completion of the doorway and entrance- hall which were presented to his attention in our number for February, the profits of the engraving being devoted to this object.

Prize Essay. Our Female Servants: their Moral Condition, and the Best Means to Em- ploy for its Improvement. London: pp. 16, Price 2d.

THE aim of this well-written tract is to call the attention of masters and mistresses to the im- portant bearing of the moral character and habits of their servants upon the well-being of society and their own domestic happiness; and to direct them to various means tending to the improvement of this useful but too much neg- lected class. It results from an offer made by the Committee of the London Female Mission of a premium for the best treatise on the subject, and it has been selected, we are informed, from upwards of fifty manuscripts.

A Treatise on the Dominion of Sin and Grace, By Dr. OWEN. With Notes and an Appen- dix, by WILLIAM INNES, Elder Street Chapel. Edinburgh: 24mo. pp. 159.

THE accompaniments introduced by Mr. Innes into this edition of Dr. Owen's valuable work will augment its usefulness.

Infant Salvation; Thoughts on the Future State of Children who die in Infancy, in a Letter to a Friend. By THOMAS OWEN, Minister of the Baptist Chapel, Holt; Author of "Female Communion and Infant Baptism," &c. London: 12mo. pp. 28. Price 6d.

It is the author's opinion that all who die in infancy are raised to the enjoyment of everlasting happiness. He does not think that this is deducible from any direct testimony of scripture, but he assigns reasons in favour of the high probability of the hypothesis.

Brief Memoirs of John Rix Blakely, late Pastor of the Baptist Church at Worstead, Norfolk. By JAMES PUNTIS. Second edition. Norwich: 24mo. pp. 131.

WE are happy to see a second edition of this very interesting narrative, copious extracts from which were given in the Baptist Magazine for October and November, 1838.

The Gift of Prayer. By THOMAS MANN, Minister of Sun Hill Chapel, West Cowes. Third Edition. London: 24mo. pp. xxxvi. 234. Price 3s.

THIS volume has especial reference to prayer-meetings, and is adapted both to encourage and improve those hallowed exercises.

Family Secrets, or Hints to those who would make Home happy. By Mrs. ELLIS, Author of "The Women of England." London: 8vo. Parts I. and II. Price 1s. each.

OF the merits of a tale which is to be told in twenty monthly numbers of which but two have appeared, it would be premature to speak. The name of Mrs. Ellis is an acceptable guarantee that it will be instructive; and the embellishments will deserve a good story if those before us are fair specimens.

A Treatise on the Sacrament of the Lord's Supper. By the Rev. DANIEL BAGOT, B.D., Minister of St. James's Chapel, Edinburgh, and Chaplain to the Right Hon. the Earl of Kilmorey. Edinburgh: 24mo. pp. 150.

THE notion that the Passover typified the Lord's Supper is just as unfounded as that which connects circumcision with baptism. This work is adapted exclusively to those who revere the formularies of the church of England, and entertain the opinions respecting sacraments which that church promulgates.

The Wanderer Welcomed Home. An Authentic Narrative. Second Edition, Revised and Enlarged. London: 32mo. pp. 24. Price 3d.

THIS narrative afforded gratification to the readers of the Baptist Magazine in November last.

RECENT PUBLICATIONS

Approved.

The Truth of the Bible, and the Divinity of Christ, demonstrated; and Strictures on Infidelity and Socialism. By EDWARD USHER. Boston: 12mo. pp. 71.

Pictures of Religion and Religious Truth; or Familiar Illustrations of Christian Truth and Duty; in

a Selection of Figurative and Emblematic Passages from the Works of Taylor, Leighton, Beveridge, Hopkins, Hall, Reynolds, Donne, &c. London: 32mo. pp. 196.

Priscilla, the He'per; a Memoir of Mrs. ROWEN, of Coventry. By JOHN GARROD HAWLERT, Minister of Well Street Chapel, Coventry. London: 24mo. pp. 167. Price 2s. 6d.

A Present for the Deaf. A Letter from a Minister to a Christian Friend. By JAMES UPTON. London: 32mo. pp. 20. Price 3d.

The Little Sanctuary. A Letter to a Christian confined from the means of Grace. By JAMES UPTON. London: 32mo. pp. 21. Price 1d.

A Cry from the Tombs; or Facts and Observations on the Impropriety of Burying the Dead among the Living, in various ages and nations. By JAMES PEGGS, late Missionary in India; Author of "India's Cries to British Humanity," "A Prize Essay on Capital Punishment." London: 8vo. pp. 32. Price 1s.

The British Government and the Idolatry of Ceylon. By R. SPENCE HARDY, Wesleyan Missionary. London: 8vo. pp. 58.

The Nature of Chimney Sweeping, the Attempts made to alter its character, and the final Accomplishment of this Object by the 3rd and 4th Victoria, Cap. 85. London: 4to. pp. 30.

The Children's Hosanna. By JOHN KING. London: Price 1s.

A Sermon occasioned by the Death of Olinthus Gregory, L.L.D., F.R.A.S., &c., &c., late Professor of Mathematics in the Royal Military Academy, Woolwich. Preached on Sunday morning, February 7, 1841, in Trinity Episcopal Chapel, Woolwich, by the Rev. CAPT. MOLYNEUX, B.A., Minister of the Chapel. Published by request. London: 8vo. pp. 38. Price 1s.

The Faded Flower. A Brief Memoir of Mary Ann Jackson. By her Father, the Rev. T. JACKSON. Third edition. London: 18mo. pp. 26. Price 3d.

A Brief Memoir of W.—O.—, Esq., late Fellow of St. John's College, Cambridge. London: (Tract Society) 32mo. pp. 144. Price 8d.

Blossoms and Fruit; or Conversations on the Lives of Christians eminent for Early Piety. London: (Tract Society) 32mo. pp. 232. Price 1s.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XVIII. London: Imperial 8vo. Price 2s. 6d.

The Moral Dignity of the Missionary Enterprise. A Sermon delivered in 1823, by the Rev. F. WYLAND, D.D., President of Brown University, Rhode Island. A new edition, revised by the Author. London: 12mo. pp. 24. Price 4d.

The Rhine, Italy, and Greece, Illustrated. In a series of views from Drawings on the Spot, by W. L. LEITCH, Esq., Col. COCKBURN, and Major IRON. With descriptions by the Rev. G. N. WRIGHT, M.A. Author of "Life and Campaigns of the Duke of Wellington," "The Mediterranean Illustrated," &c. Parts 2 and 3. London: Fisher.

A Father's Gift; or Poetry for the Young. By R. P. JACQUES. To which is prefixed, Christ the Object of a Child's Consideration. Edited by the Rev. T. JACKSON. London: 32mo. pp. 120.

The Eclectic Review. March, 1841. London: Price 2s. 6d.

INTELLIGENCE.

CHINA.

We have been favoured by Dr. Cox with a valuable document, which will be best introduced to our readers by the following observations from his own pen, dated Hackensack, March 10, 1841.

The following appeal reached me many days ago, accompanied by a letter from a valued friend, Mr. Shuck, an American missionary, requesting its publication. It addressed to me at the time, that the efforts it to be made for the African branch of mission, together with other claims upon our denominational purse, precluded immediate attempt on behalf of China. I therefore laid it by for a more suitable opportunity, and wrote him accordingly. I feel that I cannot any longer conscientiously withhold it from the public, and send its insertion in the Magazine.

Within this few days I have received a letter from Mr. Shuck, dated Macao, August, from which I give an extract as tending further to awaken attention to the following interesting document. He writes: "As supplemental to the appeal which I sent you some time ago, I now wish to convey to you the *certain* intelligence that the British flag has (July 5, 1840) been hoisted under a royal salute at the city of Shanghai, lat. 30 deg. north, and Brigadier-General Burrell has been proclaimed Governor of the Chusan Archipelago, which constituted a portion of the fertile and fruitful province of Chekeang. There are at Chusan tens of thousands of Christians who are accessible on their own soil to Christian missionary, and at the same time not under the influence of mandarins and Catholics. What now will the English missionaries do for China, since their own national flag invites them to labour under its protecting folds? Will they, or will they send at least two missionary families to China? I shall proceed north as soon as winter is over, as Macao, being an open settlement, just at present affords more comfortable quarters for winter. All is well at Macao. God is our refuge and our strength."

Abstaining from any suggestions of my own, I should be glad to see the sentiments of Christian brethren on this appeal, and to hear from them, after an attentive perusal of this appeal, whether they think any, and what, ought to be done."

APPEAL TO ENGLISH BAPTISTS IN BEHALF OF CHRISTIAN EFFORT IN CHINA.

BELoved BRETHREN,—

The importance of the subject I offer as an apology for addressing you at the present time.

As a member of the same endeared portion of Zion with yourselves, I delight to cherish the warmest interest in every circumstance which concerns you. The advancement of the influence of your principles upon England and upon the East has been, and shall ever be to me, a source of grateful acknowledgments to the great Master whom it is our privilege mutually to serve.

To you did God commit the high, responsible, and honourable trust, of putting into active motion that wheel of modern mission, which is destined to roll on with accumulated power from on high, until every kindred, and tribe, and tongue, in this death-stricken world, shall have delivered to them the messages of redeeming love. Peace to the embalmed memory of Carey, and Fuller, and Ryland, and Pearce, and their sainted associates, whose feet now tread the streets of the New Jerusalem!

It is now nearly four years since I became a resident in China Proper, and from my first landing here until the date of this paper, I have felt an increasing conviction that a vast deal more could be done for the spiritual good of these immense millions in *their own native land*, than has at any time been supposed or hitherto undertaken by Christendom. Because every portion of this extensive empire has not been accessible to the introduction of the gospel, it has been strangely conjectured, and published, too, that there is no spot in all this great land of sin and idolatry where the religion of the Redeemer could be safely promulgated. I say not, that at present, *China is opened*; but I do say, and herewith adduce facts in affirmation, that at this moment most encouraging *openings* in *China* for the dissemination of the written word of the Lord and the preaching of the everlasting gospel. And, remembering their motto "attempt great things, expect great things," and being also aware of the ability and pious willingness of the Baptist denomination in England to aid in every way practicable for the promotion of the Redeemer's kingdom in the regions which now groan under the curse of paganism, it is my most

heartly recommendation and my earnest prayer to God, that, through the means of at least two or three missionary families, they may soon efficiently occupy the openings which already exist in China, without waiting until access be had to the entire field. If every harbour, and every city, and every province of China, were this day thrown open to unrestricted intercourse, are we prepared, by men and means, to meet the advantages of such a glorious event? When *we are prepared to receive*, God will be found *ready to bestow*. And what can be more reasonable in the Christian warfare, which in our baptismal vows we have sworn to wage, than firmly to post ourselves where there may be vulnerable points in the vast kingdom of darkness, and there, sword in hand and face to face, contend for the supremacy of the rightful sovereign? Need I say, and it is emphatically so with China, that the great battle between Christian principles and the strong holds of idolatry, is to be fought in the *enemy's own dominions*? And it appears to me of the highest importance, that we should, by all means, take up our unflinching position in whatever portion of the hostile territory may afford reasonable safety and facility for the carrying on of our operations. Then will we be prepared to advance as the enemy retreats, and retreat he must, for "THUS SAITH THE LORD."

Allow me, then, dear brethren, to bring to your notice some of the facilities which are at present available in *Macao* for missionary study and missionary labour. You are aware that it has hitherto been the custom to ordain and send out missionaries to China, who have been ordered to some other country, where, among numerous Chinese emigrants, they might prepare themselves for entering the empire at some future day. Permanent missionary efforts among Chinese emigrants are highly important and desirable; but let me distinctly remark, that I design my statements at present to refer solely to *China itself*. And as to facilities for preparation within her own confines, I observe,

1. An unmolested residence is to the missionary of the first importance. Dr. Milne was driven away from *Macao* in 1813 by the Portuguese government; but this same government has undergone many modifications for the better, and at the present time they grant to all foreigners an official permit to reside. This favourable regulation went into effect about eighteen months ago. When I applied for my license, among other interrogations, they asked me what my *occupation was*. I unhesitatingly replied "*a missionary*;" and accordingly I received a written license, signed by H. E., the Governor himself, to reside in *Macao*

"as a missionary" ("como missionario").

It is an interesting fact, that Dr. Milne's son, pious and devoted, has recently arrived, and is now quietly situated, as a missionary in the very city from which his revered father, in former years, was expelled.

A reason hitherto urged against *Macao* and *Canton*, has been the reported expensiveness of living. Dr. Morrison's expenses the first year he came here, although he had no family, were £500 sterling; but times have greatly altered, even within the past year or two, and Baptist missionaries can now, with strictest economy, live in *China* on the same allowances that others do elsewhere in *Asia*. The climate of *Macao* is excellent.

2. There is no lack of native teachers here who are anxious and willing to instruct in the Mandarin, Hokien, Tea Chew, *Canton*, and *Macao* dialects. Four of these dialects are now studied by different missionaries in *Macao*. I pay less here for good teachers than I did for indifferent ones at *Singapore*.

3. There are probably no places in the world where there is such an accumulation of valuable elementary works by foreigners, illustrative of the Chinese language and people as at *Canton* and *Macao*; all of which, through the kindness of their owners, are accessible for reference to the missionary student. Other works, too, of similar character, are here in the daily progress of preparation and printing.

4. Immediate access is had to the *Peking Gazette*, and to the numerous proclamations and other documents constantly issued by the Chinese authorities; thus affording opportunities for the missionary to become practically acquainted with the language as used by the highest and best educated persons of the empire. This I deem an important advantage, especially to the Christian translator, and an advantage too which can be enjoyed only in *China*.

5. Here daily and unrestricted intercourse can be had with *the people*, acquaintance be formed with their manners and customs, their habits of thought studied, and their language learned from their own lips, at their own homes, and their own country.

6. As points of missionary observation in relation to the changes, movements, and future prospects of this great people, *Canton* and *Macao* must be confessedly regarded as of incomparable importance. And never before did these things demand and deserve so much prayerful attention and close observation as at the present time.

7. It is a mistake to suppose that the vigilance of the Chinese government will prove a more formidable obstacle here than at other places on the confines of

the empire. The contrary is the fact; for here it is allowed to foreigners to come and to reside, and their objects, if not suspected of being opium smugglers, are ever scrutinized; whereas, at other points, it is well known that no foreigner is expected to advance, and hence they will jealously try into his object in coming, closely watch his movements, and exercise the strictest vigilance over their own frontiers. An Englishman, a year or two ago, attempted to penetrate the north-western frontiers of the empire, disguised in the attire of a Mohammedan, but was discovered, arrested, and sent back. All the high officers in every part of the country have been to Peking, and they well know the wishes of the court respecting foreign intercourse. Thus in relation to missionary study; and, as regards missionary labour, I remark,

1. Not referring to Canton, but merely in reference to Macao, with its harbour and its twenty villages, the few missionaries there have access to about as many heathens as the whole one hundred missionaries have in all the Sandwich Islands. And when we exclude Canton and the busy thousands who annually visit Macao by land and by sea, we have, on the lowest calculation, six times as many. There are vastly greater numbers of Chinese accessible here than at Penang, Singapore, Bangkok, and Batavia, all combined.

2. These immense multitudes of perishing souls are accessible for Bible distribution, both on shore and in the harbour, which is sometimes crowded with junks from all the maritime parts of the empire. Thus we have here repeatedly tested, and thousands upon thousands of pages have been scattered unmolestedly among the people. We have on several occasions sent from Macao (and a large junk now in the harbour which sails in a day or two has more on board all ready to take) huge boxes full of the word of the Lord hundreds of miles into the interior of the country, and have received cheering evidence of their having reached their destination. Some of the Chinese officers themselves have politely received our Christian books, and the priests too have made application for "Jesus Christ's classic" (New Testament), and have been supplied. The harvest is indeed here plenteous, while the labourers are few. Beyond the greatest number of Baptist missionaries we can hope for from America, two or three from the English Baptists could here find immediate, active, and ample employment; and shall I be, dear brethren, considered presumptuous or unreasonable in the earnest recommendation that extra facilities above their present liabilities be put into the hands of the worthy Committee of the Baptist Missionary Society for sustaining here *so small a number*?

Be assured that I should rejoice to welcome them as brethren of the same household of faith, to the shores of this vast heathen land, to my heart, and to the scenes of my labours. *Two missionary families for China from more than one hundred thousand English Baptists!*

3. The people are here accessible to the preaching of the gospel of Christ. For many months past I have kept up stated preaching in the Chinese language without molestation and with encouraging success. One lovely and openly avowed convert has applied for baptism recently, and others are sincere inquirers. Our sentiments on the subject of baptism, being scriptural, are readily understood and admired by the Chinese. The people can be visited from house to house, from shop to shop, and from temple to temple, and the truths of our holy religion can be commended to them at their own homes, and also in the streets and in the markets.

For the last few years the Chinese government have been exceedingly quiet on the subject of Christianity, and more than thirty Catholic priests from Europe are now entirely at work in the country. But even should they not be quiet, shall the soldiers of the Lord Jesus be affrighted at merely the sullen threats of the enemies of their glorious Leader? Frequent and severe are the trials of the Karen Christians, and who will say, that missionary efforts among them should cease in Burmah Proper? And what though they should do here still more than threaten? Whittfield, you will recollect, on a memorable occasion, whilst preaching in the open fields of Scotland, alluding to the enemies of the Lord, exclaimed, "The blood of the martyrs is the seed of the church;" and who dare say that this would not be eminently the case in China? For objects of wealth and science, and the short-lived fame of earth, men can be found to face dangers and death upon the sea and upon the land. Yet how infinitely greater would be the reward—how lasting the honour—how bright the crown, of him who might be called upon to offer his life a sacrifice in behalf of the eternal weal of the immortal, perishing millions of the sons of Ham, this mighty portion of the promised inheritance of God Almighty's exalted Son!

4. Printing can here be extensively done. I have had two Christian tracts printed by native Chinese booksellers in Macao on the most reasonable terms. They are at this time executing other Christian works, and are willing and anxious to undertake the printing of any religious book you may wish to put into their hands. The cost of printing here by the Chinese is about one-third less than in America, where you are aware it is proverbially cheap. The Chi-

nese prefer books printed in their own style, and in this style are all our Christian publications issued. They have two excellent methods of getting up editions of their own popular works, the one is with a regular and extended commentary attached, and the other is to publish the text with brief notes and explanations. This latter mode is very popular, and I sincerely hope the American and Foreign Bible Society will soon undertake an edition of parts or the whole of the Chinese New Testament upon this plan. I have on former occasions given my opinion (though not of much weight) in favour of the new Chinese translation of the New Testament by Mr. Medhurst and others, and would here again remark, that the more I become acquainted with the language, the more highly do I think of it. Necessary revisions it requires, and Baptizo and its cognates are erroneously rendered; but inasmuch as Baptist missionaries would be allowed to make this the foundation of as many revised editions as they may choose to publish, it would in my opinion, be decidedly inexpedient, at present, at least, to multiply another translation. Mr. Medhurst, an English Pædo-baptist missionary, was the principal translator, and of foreigners he is doubtless the most thorough Chinese scholar in the world. He began this translation after he had been reading, writing, and speaking the Chinese language, *eighteen years*. After it had, under repeated revisions, been completed, he came from Batavia to-China, and went over it three times more, in company with Messrs. Gutzlaff, Bridgman, and J. R. Morrison, before it was finally published.

5. Schools of Chinese children, for the last sixteen years, have been taught in Macao, with more or less success, and there is an increasing desire on the part of parents, to have their children enter our schools. Mrs. Shuck has had belonging to her school some of the aptest boys I have ever seen in any country. Great inconvenience is experienced for the want of school apparatus.

6. There can be no interference here with other denominations, as Macao and Canton are now generally conceded as common ground. There are here no Pædo-baptist churches, nor but one Pædo-baptist school. The American Board, the London Missionary Society, Church Missionary Society, Morrison Education Society, and a new Society in the Mississippi Valley, have all recently become alive to the importance of occupying Macao, and have all sent missionaries here *since I came*. Four of the above five societies had no missionaries here when I came, and therefore it may be fairly said, that the Baptists, instead of interfering here, have indeed preceded most others. Here is an important opening for Baptist

missionaries, both English and American. Shall it be availed of? No objection can be urged against doing the Chinese good in whatever country they may be found; but let us, with due responsibility, remember that *China herself* is now open, to a considerable extent, to our efforts.

I have forgotten to say a single word about facilities on the coasts, and the unwonted position of affairs at present existing between this singular country and Great Britain, affords us a brighter prospect than ever, that, in the providence of God, we shall be blessed with more enlarged intercourse with this great people. All friendly communication has ceased, and hostilities have actually commenced between the two nations, and there can be no question as to which power will become the ascendant. Every advancement of British influence over Eastern despotism, tyranny, and heaven-daring oppression should, by every Christian heart, be hailed with devout thanksgivings to the God of nations. The existing circumstances call loudly upon the churches for habitual, fervent, *agonizing* prayer, to the great Director of missions, that he would overrule all events to the opening of still more effectual doors for the entrance of the gospel into these extensive dominions.

But I have already, perhaps, too largely taxed your patience, and here, dear brethren, having confined myself to the calm statement of facts, I leave the matter with you. *What will you do for China?* Remember that what we would do must be done quickly. Time is rapidly on the wing, and the last beating pulse with you and with me will soon heave its final motion. The last command of the ascended Saviour remains unfulfilled; an apostate world is still estranged from God; the heathen are sinking, daily sinking by thousands into hell, without Bibles and without Christian instruction; and the gross darkness of paganism's midnight, which envelopes China as with the pall of death, is yet unrolled back by the risings of the Sun of Righteousness! Oh! shall China's three hundred and sixty perishing millions receive from you no tear of sympathy, no prayer of interest, no efficient action FORBID IT ALMIGHTY GOD!

Affectionately yours,
J. LEWIS SHUCK.

Macao, China, Jan. 1840.

AMERICA.

MANY of the religious newspapers with which the United States abound have come into our hands within the last few days. It is evident from their contents that the

question of the lawfulness of holding men in slavery is one to which public attention is now strongly and generally directed. The discussion of the subject will doubtless prove advantageous; though we should sugar more favourably respecting its result were it conducted with greater calmness. It must be admitted, however, that it is an exciting topic to the three parties who are engaged in it; the abolitionists who are claiming justice for the oppressed, the slaveholders who are defending what they deem their rights, and the conductors of public institutions who see their societies endangered, and are anxious to avoid a collision with either side. Whether it arises in any degree from the influence of climate, or whether it is owing solely to a consciousness that they are in the wrong, it appears to us, however, that by far the greatest heat is in the south.

The advocates of slavery allege that they have been misrepresented to their English brethren. Some articles of correspondence which have appeared in our pages have been commented upon with severity, and the correctness of their details disputed. We should be sorry to give currency to erroneous statements on any subject; and, in relation to our American brethren, we are quite sure that we do not wish to think worse of their spirit or practice than evidence compels. Our readers may judge however of the real state of things by attending to some items of information, ranged for convenience under different heads, derived from these papers, none of which belong to those who are denominated "the abolitionists."

VINDICATION OF SLAVERY.

The Religious Herald, published in Richmond, contains an elaborate article, which would fill about sixteen of our pages, in which the writer proposes to show "that the institution of slavery has received, 1st, the sanction of the Almighty in the patriarchal age; 2nd, that it was incorporated into the only national constitution which ever emanated from God; 3rd, that it was recognized and its relative duties regulated by Jesus Christ in his kingdom; and, lastly, that it is full of mercy." Of the writer, "Elder Thornton Stringfellow," the editor remarks that he is "the esteemed pastor of two churches—one in the Shiloh, and the other in the Salem Union Association—has been several years in the ministry, and is deservedly respected by his brethren throughout that region."

Were this production of an accredited Baptist minister published in England, it would, we are persuaded, do more to lower the southern churches in the estimation of our countrymen than anything that has been

uttered by those who have visited us, or transmitted from abolitionist letter-writers. Quoting the language of Noah, in reference to Canaan, he says, "Here language is used showing the favour which God would exercise to the posterity of Shem and Japheth, while they were holding the posterity of Ham in a state of abject bondage. May it not be said in truth, that God decreed this institution before it existed, and connected its existence with tokens of his special favour to those who should be slave-owners or masters. He is the same God now that he was when he gave these views of himself to the world, and unless the posterity of Shem and Japheth, from whom have sprung the Jews and all the nations of Europe and America, and a great part of Asia, the African race that is in them excepted, I say, unless they are all dead, as well as the Canaanites or Africans, who descended from Ham, then it is quite possible that his favour may now be found with one class of men who are holding another in bondage. Be this as it may, God decreed slavery, and shows in that decree tokens of good-will to the master." Referring to some parts of the Mosaic law, the writer says, "I now ask this serious question, whether modern abolition sentiments do not constitute the sin against the Holy Ghost. It is the common sense opinion that that sin is a malicious hatred against something that is known to come from, or be said or done by the Holy Ghost. Now, here are laws that authorize the holding of men and women in bondage, and chastising them with the whip of the slaveholder, with a severity that terminates in death. And he who believes the Bible to be of divine authority, believes these laws were given by the Holy Ghost to Moses. I understand modern abolition sentiments, to be sentiments of malicious hatred against these laws—to be sentiments which would hold God himself in abhorrence, if he were to give them his sanction; but he has given them his sanction, and he is not a man that he should change."

Again, he writes: "Here is the authority from God himself to hold men and women and their increase in slavery, and to transmit them as property for ever—here is plenary power to govern them, whatever measure of severity it may require; provided only, that to govern be the object in exercising it. Here is power given the master to separate man and wife, parent and child—sooner than compel him to free or sell the mother, that the marriage relation might be honoured. The preference is given of God to enslaving the father, rather than freeing the mother and children."

It is an alleviation of the guilt of propagating these statements, that the intellect of

the writer is so perverted, that he contends that the institution of slavery is full of mercy! He argues that in war it has furnished a motive for sparing the prisoner's life, and adds, "It is only sober truth to say, that the institution of slavery has saved from the sword more lives, including their increase, than all the souls that now inhabit this globe."

In conclusion, Mr. Stringfellow declares that "An officious meddling with the institution from feelings and sentiments unknown to the Bible, may lead to the extermination of the slave race among us, who, taken as a whole, are utterly unprepared for a higher state—but benefit them it cannot. Their condition is now better than that of any other equal number of labourers on earth—and is daily improving. If the Bible is allowed to awaken the spirit and control the philanthropy which works their good, the day is not far distant when the highest wishes of saints will be gratified, in having conferred on them all that the spirit of good-will can bestow. This spirit, which was kindling into life, has received a great check among us of late, by that trait which the apostle Peter reprove and shames in his officious countrymen, when he says, 'But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters.' Our citizens have been murdered—our property has been stolen, (if the receiver is as bad as the thief,)—our lives have been put in jeopardy—our characters traduced—and attempts made to force political slavery on us in the place of domestic, by strangers who have no right to meddle with our matters. Instead of meditating generous things to our slaves, as a return for gospel subordination, we have to put on our armour to suppress a rebellious spirit, engendered by false doctrine, propagated by men of 'corrupt minds, and destitute of the truth,' who teach them, that the gain of freedom to the slave is the only proof of godliness in the master. From such, Paul says we must withdraw ourselves—and if we fail to do it, and to rebuke them with all the authority which 'the words of our Lord Jesus Christ' confer, we shall be wanting in duty to him, to ourselves, and the world."

ABOLITION RIOT.

Under this title the Biblical Recorder and Southern Watchman, published at Raleigh, narrates the following occurrences. Whether Pro-Slavery Riot, would not have been a more appropriate appellation, is a question which it may be left to the reader to determine.

"On the evening of the 23d. ult., Thomas Morris, Ex-U. S. Senator from Ohio, advertised that he would deliver a lecture on

abolition, in Dayton, Ohio. It was known that he was an ultra-abolitionist, and when the hour for the delivery of the lecture came, the court-house was crowded with a mass of beings determined not to permit him to instil his poisonous doctrines into the minds of the public. As a consequence the lecture was not delivered. The evil spirit thus engendered, however, did not end here. Riot and bloodshed followed. We copy from the Dayton Transcript of the 27th ult.

"Our city was thrown into the greatest confusion yesterday morning, in consequence of the murder of an individual, named Nath'l M'Creary, and the stabbing and otherwise injuring four or five others, by the negroes, on the night previous. As will be seen by an article in another column, an attempt was made on Saturday night last, to get up an abolition meeting in the court house.—Having failed in the attempt, an appointment was made in several of the churches on Sunday last, that an abolition meeting would be held on Monday evening, at the house of one of our citizens, Dr. Jewett.—Early in the day on Monday, indications of hostility to the holding such a meeting, were manifested throughout the city; but in consequence of the Mayor and other officers at the time and place of meeting, comparative quiet was maintained, until after its close. But immediately upon the breaking up of the meeting, and the consequent absence of the police, the windows, &c. of Dr. Jewett's house were broken in, and other acts of violence committed.

"But the business did not stop here. Having heard that a white woman was residing with some negroes, in the outskirts of the city, a number of individuals repaired to the place, and demanded of the inmates whether such was the fact. Upon being answered in the negative, they then inquired whether any abolitionists were within; whereupon a general fight commenced, in which M'Creary was killed upon the spot, and four or five others badly wounded. In the morning, an inquest was held upon the body of the deceased, and a verdict returned in accordance with these facts. The greatest excitement prevails among us, and God only knows where the matter may terminate! We are in the midst of commotion. While we write, our streets are promenaded by men, in whose countenances are depicted sorrow, consternation, horror, and vengeance."

"We learn from the Dayton Journal, that the negro who killed M'Creary was not taken, but the Mayor had offered a reward of 150 dollars for his apprehension, and, as a large number of citizens were upon his track, there was but little doubt that he would be apprehended. At the last accounts, all was confusion and dismay, and

could divine where the end would be; negroes were the special objects of the lawless assailants are to be feared; but infinitely more afflictive in a religious paper the tale should be told in such a spirit.

NEUTRALITY.

The Christian Index, published at Pennington, contains comments on a letter from the Baptist Board of Foreign Missions, in which it was proposed that the Board should visit Georgia, to give such expression of the principles and designs of the Board, as the case might require, urging the Board of its position and begging to be excused from doing anything "that might be liable to be construed into a departure from the strict neutrality, which on all occasions it has professed and sought to maintain." The chairman of the local association says: "Between us and the abolitionists we know no neutrals. Those who are for us are against us. If the object of the Board in sending their delegate to us, is to steer between us and the abolitionists and maintain the co-operation of us, they might well have spared themselves the expense and trouble. In this crisis, if they think to court the friendship of our enemies, and conciliate our enemies, they must be grossly ignorant of our position."

THE TRIENNIAL CONVENTION.

The Baptist General Convention for Foreign Missions, is to be held at Baltimore, Md., on the 28th of April, and all are looking forward with anxiety to this occasion.

Mr. Colver has addressed a letter to the editor of the Boston Christian Index, disclaiming the desire which he is supposed to entertain to introduce any question on that occasion: he says, "I have no desire to introduce, or to allow abolitionists to introduce the subject of non-resistance into the Triennial Convention."

We have no wish that the Convention should entertain it, by whomsoever it may be introduced there.

The slave-holders of the south bring up the question, I do hope that the Convention will refuse to entertain it, and rebuke the intolerant demands of the slave-holders.

The Board and that Convention in maintaining the ground which they occupied in their circular, I shall sustain with all my heart. If they depart from that ground, on them will rest the blame.

On the contrary, there is a determination to compel the expulsion of

the abolitionists. The Savannah River Baptist Association has published the following resolutions.

Resolved, That the northern Baptists who have embraced the doctrines of the abolitionists, who have denounced us because of our peculiar institutions, and by reason thereof have declared their want of fellowship for us, have added a new term of salvation, unauthorized by the rule of our faith and practice, to which we acknowledge no obligation to yield obedience.

Resolved, That the state convention be requested to retain the funds sent by this association until the triennial convention shall publish their repudiation of the whole spirit and conduct of the Baptist abolitionists.

Resolved, That we, the Savannah River Baptist Association, deem the conduct of the northern abolitionists highly censurable and meddlesome, and request our state convention to instruct their delegates to the triennial convention, to demand of our northern brethren, whether they can acknowledge those fanatics as co-workers in the great work of evangelizing the world; and to state fully to them the impossibility of our further co-operation, unless they dismiss such from their body."

The Biblical Recorder counsels the assumption of a very lofty position. It says,

"Lest it should be inferred that we concur in the proposition, so generally made, to have the question of abolition introduced into the deliberations of the convention, to be held at Baltimore, we would avail ourselves of the present occasion to state, that, in our opinion, the question aforesaid, cannot constitutionally, and if it could, should not, by any means, be admitted as a topic of discussion at the above-mentioned meeting. And if it should, we hope that no southern man will enter the lists with men who have already given sufficient evidence that it is not truth, but discord, which constitutes their object of pursuit. The question of abolition has been already discussed sufficiently, and it only remains to be decided whether the disorganizers who have been for years scattering firebrands, arrows, and death, and who have at length declared non-fellowship with the south, shall be admitted to seats and offices in the convention or not. The convention has certainly a right to interpret its own constitution, and to define the qualifications of those constitutionally entitled to seats. If it shall accordingly be decided either expressly, or by implication, that the schismatics, commonly called abolitionists, have a right to their places in the aforesaid institution, we shall consider everything done that may be necessary, to draw the line between northern and southern Baptists."

"We trust, further, that no southern man will take part in a controversy even on this latter question. As we have repeatedly said, we think the decision of the whole matter should be left with our northern brethren. Should they decide that the schismatics shall take their places, then the members from the south ought to know what course to pursue. In any event, we trust that no southern man will degrade himself by taking part in the disgraceful squabble, which the abolitionists are anticipating with such tiptoe satisfaction, and for which they have been for months drilling their forces."

In some of these papers we find animadversions on Mr. Colver's proposal that an English delegation should attend the convention. We are not aware that on this side of the water the idea has ever been entertained; but we beg to suggest to the zealous advocates of emancipation in this country who believe in the efficacy of prayer, the propriety of appointing some special meetings, to implore for our transatlantic brethren the guidance of heavenly wisdom at that important assembly. This our brethren in the southern states could scarcely regard as improper interference. One of their documents, the general character of which is highly objectionable, concludes with the appropriate aspiration, "and may the God of love and peace brood over all our hearts, and give us more of the meek and humble spirit of the blessed Saviour."

There are far better things in these papers than any that we have quoted. Many of their contents on other subjects are such as bear the aspect of coming from holy and devoted writers, and as none but pious readers would habitually welcome. Deeply as we regret their adherence to an iniquitous course, their evident reluctance to receive the light, and their haughty indignation when rebuked, yet remembering the influence of custom, the power of prejudice, and the deceitfulness of indwelling sin, we cannot rank them, as a class, with heathen men and publicans.

The earnest desire for peace between England and the United States, which we find expressed in the New York Baptist Advocate, will, we are sure, be reciprocated by all our friends. In the latest number of that Journal which we have received, we find this language. "Many of our statesmen and writers are in the habit of speaking of a war with England as a matter not only possible, but almost probable. We regard it as an event, which, like that of the dissolution of this Union, should not be permitted to lose its horror, by familiarity to the mind. Not only Great Britain and the United States, but the world itself would suffer, and that most severely from such an event. The progress of civilization, of benevolence, of

religion, would be stayed. Man would retrograde with every year of the war's continuance.

"The safety and happiness of both nations lie in peace, and so sure are we that the same view is entertained by the great body of the people of both countries, that we only allude to the present war-agitation, to show how perfectly preposterous the idea is in itself."

CANADA.

THE UNION OF THE PROVINCES OF UPPER AND LOWER CANADA.

"The union of the Provinces of Upper and Lower Canada, under the name of the Province of Canada; for their 'good government' and 'for the security of the rights and liberties, and the preservation of the interests, of all classes of her Majesty's subjects within the same,' was officially proclaimed in the city of Montreal on the 10th of February. Respecting this event the Editor of the Canadian Missionary Register, writes as follows:

"Although our periodical is religious and not political, it does not follow that important events connected with our more immediate local history, or even with the history of eventful changes in other lands, are to be unnoticed in our pages. 'Can ye not discern the signs of the times?' The Christian is a man of observation. He recognizes the hand of Providence in all the occurrences transpiring around him, and seeks to turn them to some holy purpose. Our more reflecting readers will feel, we are assured, that our present political circumstances, but more especially the event alluded to in the heading of these remarks, constitute an interesting and important crisis in the history of Canada. Let Canada Christians, and Canada Baptists be fully alive to it. *Union* is now the watchword of our politicians. Let it be the watchword of the Christian church, and especially of the Baptist denomination. For the political and social improvement of this extensive country, everything, at the present moment, appears to augur well. At the helm of affairs we behold an experienced statesman. The Government of Britain appears determined that the country shall derive the full benefit of her patronage and fostering care. Emigration is about to pour her tens of thousands into our townships. How stands the case in respect to a higher kingdom? What is the aspect of the church of Christ in Canada? what the attitude of Canada Baptists? Are we combining, and adapting our plans and enterprises to this awakening and brightening condition of our political prospects? The present season calls loudly for

ation amongst all who have at heart
 afire of the glorious cause of our Re-
 v. Shall citizens and senators be seen
 ing their counsels, who have never
 id them before, and resolving for the
 of their country to bury the very
 sion of past animosities, and Chris-
 even Christians of the same house-
 present the melancholy spectacle of
 n, and mutual distrust, and perpe-
 strife? Shall the professed disciples

Lord Jesus Christ be behind other
 a mutual forbearance, in public spirit,
 adiness to make sacrifices for the pro-
 of great objects? We trust it shall
 so. May the delightful sound of
 which has gone forth amid the ac-
 ions of approving thousands from all
 gh places, be reverberated from every
 ary, from every domestic altar, and
 very holy spot where solitary prayer
 is to heaven. May this especially

case as it regards our own denom-
 . Baptists have been charged with
 ; less of the spirit of Christian
 than other bodies. We believe
 o be an unfounded reproach. May
 roof of its falsity, so far as Canada
 concerned, speedily be furnished.
 ow shall it be furnished? Upon what
 I shall we unite? Around what com-
 ontra can we rally? There can be but
 ply; let us be thankful that a kind
 enee has enabled us to give it. We
 nite upon the holy ground of mission-
 terprise for our destitute townships.
 ay rally around the Theological Insti-
 and the Magazine. *And now is the*

Let Canada Baptists, from Huron to
 plain, in a spirit of piety and fraternal
 rather around that good society which
 sen up from amongst themselves,
 invites and will repay their support-
 sem cherish an institution identified
 their warmest desires, their prayers,
 Christian sympathies, and their che-
 sentiments, as earnest, avowed, un-
 omising Baptists."

NEW CHURCH.

HULL.

Lord's day the 14th of March, thirty-
 persons united to form a particular
 t church, in this greatly extending
 Three brethren, Charles Rigg, John
 inson, and William Boards, were
 deacons, and brother Thomas Crump-
 te of Shrewsbury, pastor. They had
 usly been immersed, and on this oc-
 casion the Lord's Supper was ad-
 dered in the evening. Mr. Parkinson
 xhill assisted in conducting the ser-
 and many found it good to be there.

NEW CHAPEL.

HOLBORN.

A chapel at Holborn Bars, opposite Staple
 Inn, was opened for divine service on
 Lord's day, Feb. 28, by the Rev. C. Car-
 penter, late of Somers' Town. Mr. Carpen-
 ter intends to preach in it in the morning
 and the evening of Lord's days, and on
 Wednesday evenings.

ORDINATIONS.

WALGRAVE.

We have been informed that on the 16th
 of September, last year, the Rev. J. Marri-
 ott was ordained to the pastoral care of the
 Baptist church at Walgrave, Northampton-
 shire.

BRADFORD.

On Tuesday, Feb. 23, the Rev. Thomas
 Pottenger, late pastor of the Baptist church
 at Swanwick and Riddings, Derbyshire,
 was publicly recognized pastor of the church
 assembling in Sion Chapel, Bradford. After
 singing, reading the scriptures, and prayer,
 the Rev. H. Dowson of Bradford stated the
 nature of a Christian church; the Rev. J.
 Foster of Faraley prayed for a blessing to
 rest upon the union; the Rev. J. Acworth,
 A.M., president of Horton College, ad-
 dressed the pastor and the church; and the
 Rev. W. Scott, president of Airedale Col-
 lege, closed with prayer.

HENLEY-IN-ARDEN.

The Rev. D. Crumpton of Llandrinio
 has accepted the unanimous invitation of
 the Baptist church of Henley-in-Arden, and
 entered upon his office as pastor on Lord's
 day Feb. 21, 1841.

SPRATTON, NORTHAMPTONSHIRE.

On Wednesday, March 10, the Rev. T.
 Warner was publicly recognized as the pas-
 tor of the Baptist church recently formed in
 this village. The Rev. D. Martin, Inde-
 pendent, of Creton, commenced the ser-
 vice by reading and prayer; the Rev. W.
 Robinson of Kettering stated the nature of
 a church of Christ; the Rev. G. Jayne of
 Roade asked the usual questions and re-
 ceived Mr. W.'s confession of faith; the
 Rev. W. Goodrich of Ravensthorpe, Mr.
 W.'s pastor, offered prayer on his behalf;
 the Rev. T. Griffin of Guilsborough gave
 the charge, from 2 Peter iii. 1; the Rev. W.
 Gray of Northampton preached to the
 people, from Phil. i. 27; the Rev. J.
 Cousins of Crick, Independent, concluded.

In the evening the Rev. J. Jenkinson of Kettering read and prayed; the Rev. F. Wheeler of Moulton preached, from Heb. xi. 6, and concluded with prayer. Both services were numerous attended and highly interesting.

LEIGHTON BUZZARD, BEDS.

The Rev. James Cooper, who was many years pastor of the second Baptist church at Amersham, has been unanimously chosen pastor of the second Baptist church at Leighton Buzzard.

HITCHIN, HERTS.

The Rev. John Broad has accepted a unanimous invitation to the pastoral superintendence of the Baptist church at Hitchin.

RECENT DEATHS.

MRS. BUTTERWORTH.

Mrs. Clarissa Butterworth was born at Banbury, in Oxfordshire, August 1757: her mother died when she was young: her father, Mr. Goddard, was brother of the late Mrs. Steele, Broughton, Hampshire, who received her niece into her family at the age of sixteen. There she enjoyed privileges both of a common and a religious kind, which she highly valued, and which were blessed to bring her into the family that is named after Jesus Christ. It appears that the preaching of Mr. Lewis, formerly pastor of that church, was instrumental in the renovation of her character, and by him it is supposed she was baptized and added to the church, April 1, 1781. During her residence at Broughton she was the cheerful, lively, active young Christian, visiting and comforting the poor and the afflicted as a sympathizing friend, and as the almoner of those highly respected and liberal individuals with whom she resided. After the death of Mrs. Steele she removed to London, to the society of her sister, Mrs. Cunningham, now Mrs. Du Forte, and from thence to Lichfield, in Staffordshire, where she remained a few years as housekeeper to the Rev. Dr. Alcock, Vicar, Choral. Thence she was removed in 1803 by her union with Mr. Thomas Butterworth of Coventry, a son of the Rev. John Butterworth, more than fifty years pastor of the Baptist church in that place. Among her new charge of nine children, she found full scope for all her active powers; and they cannot forget how indefatigably she sought to promote their welfare, both by tending them while young, and by introducing them to situations of usefulness as they grew up in life.

She was dismissed from the church at Broughton to that at Coventry on the 26th

of December, 1803; and, during a period of thirty-seven years, shone as a light in the church and in the world: but the period of her widowhood, which commenced in the year 1820, was the most remarkable for her active services in the cause of Christ and of Christian charity. She cheerfully undertook the gratuitous management of a Mother and Infants' Friend Society, which multiplied her opportunities of visiting the poor, whose wants she was ever ready to supply to the utmost extent of her power, and in whose cases, both temporal and spiritual, she took a tender and active interest. It was her daily employment to visit their abodes with her basket in her hand filled with provisions, and often has she returned weary in her work, though never of it, after having called at six, eight, or ten poor houses. She was ready to every good work; she used hospitality without grudging, and contributed of her substance to the cause of God in a degree that astonished those who knew how limited her income was. It ought to be mentioned here, that she was aided in her benevolent course by the late Joseph Butterworth, Esq., M.P., youngest brother of her deceased husband, whose purse and whose heart were ever ready to serve the destitute and the deserving, especially of his native city.

Though Mrs. Butterworth was so deaf that she could seldom hear *singing* in the house of God, she did not neglect his public worship, but assembled with his people, generally twice on the sabbath, and employed the afternoon in reading to the afflicted.

It is affecting to hear the testimonies borne to her expansive and feeling benevolence by persons of this cast. Her memory is indeed blessed, and her loss sincerely regretted. It was truly said that "she has not left her like in the city." Oh! that others may be induced to follow her example, and partake of her happiness! She was the life of the circles with whom she associated, thus giving evidence that God is the "rewarder of those who diligently seek" to serve him. She was seized with apoplexy early in the morning of the 23rd of July, 1840, lay apparently in a sweet sleep till five in the afternoon, and then followed the spirit of a poor and excellent member of the church whom she had visited the previous evening, and who, just one hour before herself, had entered that region of perfect happiness where she is now enjoying the smiles of her Saviour.

Died recently, the following persons, members of the Baptist church at Eythorne, Kent.

Feb. 14, 1841.—RICHARD SLADDEN, aged 57 years. A valuable Christian and preach-

acterized by remarkable simplicity, integrity, most exemplary piety, hu- and devotedness.

16.—THOS. MARSH, aged 84 years. ld disciple." Sustained an honour- mbership with the church upwards five years.

24.—GEORGE MILLER, aged 23 A young man of considerable pro- One year a member of the church.

" These all died in faith."

MISCELLANEA.

STEPNEY COLLEGE.

are informed by the Secretaries of titution, that the Rev. F. W. Gotch, (Dublin), of Boxmoor, has been un- ly invited to the office of third tutor. ariment includes, natural philosophy its branches, moral philosophy, and The additional expense thus in- will be met, it is hoped, by the addi- exertions of those who have previ- enjoyed the advantages of the insti-

WIDOWS' FUND.

annual sermon on behalf of the so- instituted in the year 1733, for the f the necessitous widows and children testant Dissenting ministers, will be ed on Thursday evening, the 15th of text, at Salters' Hall Chapel, Cannon by the Rev. James Harrington , of John Street Chapel, Bedford service to begin at seven o'clock ly. ing the past year, 239 widows of de- ministers have partaken of the bene- this society, in sums varying from £7 2 each; of this number 60 have at- to the ages between 70 and 90 years, of whom have scarcely any other re- than the aid afforded them by this tion.

General Meeting of the members and of the society will be held on Tues- the 26th of April following, at the 's Arms, Cheapside, at one o'clock ly, to receive a report of the proceed- of the past year, together with dona- and subscriptions wherewith to carry e objects of the institution; to ap- managers and officers for the year en- ; and to transact the usual business of mual meeting.

BAPTIST UNION.

the quarterly meeting held at Fen , March 23, 1841, the attention of the nittee having been drawn to Mr. East-

hope's expected bill for the total extinction of church-rates, it was resolved,

That a petition be presented on behalf of this Committee in support of the said bill, and that it be entrusted to the care of Ben- jamin Hawes, Esq.

RESIGNATIONS.

We are informed that the pastoral labours of the Rev. Joseph Caldwell Wyke at Shel- fanger, near Diss, Norfolk, will terminate on the 18th instant, and that he is open to an invitation to supply any destitute church after that time.

The Rev. Joseph Price, after a connexion of about twenty-eight years with the Bap- tist church at Alcester, Warwickshire, is about to resign his pastoral office, and will be ready in the course of the summer to supply any destitute church in the midland districts, maintaining the practice of strict communion.

MARRIAGES.

At Silver Street Chapel, Kensington, by the Rev. John Broad, Feb. 4, 1841, Mr. CORNELIUS VON DER SCHALK to Miss MARY ANN SOLEY.

At the Baptist Chapel, Poole, Dorset, Feb. 25, 1841, by the Rev. S. Bulgin, Mr. JAMES FRENCH to Miss TOMS, both of Lytchell Minster.

At Denmark Place Chapel, Camberwell, by the Rev. Edward Steane, March 3, the Rev. JOSEPH ANGUS, M.A., one of the Se- cretaries of the Baptist Missionary Society, to Miss AMELIA GURNEY, fourth daughter of W. B. Gurney, Esq.

At Shortwood, by the Rev. T. F. New- man, March 6, Mr. WILLIAM MORGAN of Birmingham, Solicitor, third son of the Rev. Thomas Morgan, to HENRIETTA, daughter of Mr. Barnard, of the High Beeches, Nails- worth, Gloucestershire.

At St. Andrew's Street Chapel, Cam- bridge, by the Rev. Robert Roff, March 4, Mr. D. CHAPMAN, to Miss A. KIRKUP, both of Cambridge.

At the Baptist Meeting-house, Soham, by the Rev. Joseph Green, March 12, Mr. T. BROOKS, deacon of the West Row Wilden- hall Baptist church, to Mrs. ANN LEVIT, of Soham.

At the Baptist Chapel, Newport, Isle of Wight, by the Rev. B. C. Young, March 13, Mr. JOHN ROACH of West Cowes, to Miss ANN TOOGOOD of Newport.

CORRESPONDENCE.

CHAPEL CASES.

To the Editor of the Baptist Magazine.

DEAR SIR.—Within the last month I have received several printed circulars, requesting aid in the erection of chapels. In each case there is a clause, intimating that “one sovereign” would be a gratifying response to the letter, if a larger sum cannot be conveniently furnished. I exceedingly approve of this mode of raising funds for such objects, and if the churches please to countenance it, a termination will soon be put to the objectionable, and often-reprobated system of sending out ministers on begging excursions. How easy it is for a pastor or deacon receiving such a circular to put it into the hands of some young or otherwise proper person, telling him to ask only one shilling (or even sixpence) of each individual and the thing is accomplished pleasantly, and may be repeated without annoyance every month in the year.

Thrapstone, March 4, 1841. W. BARNES.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Our churches generally will I am persuaded have much pleasure in learning that the success of our new institution, during the first year of its existence, has fully realized the expectations of its friends. I think it will be found when the treasurer comes to make up his accounts that not less, probably more than £2000 have been contributed in aid of its important objects. They will consider this as an occasion of devout gratitude to God, who, when the cause of truth and righteousness is impeded in one direction, often gives it the greater stimulus in another. Certainly a much larger sum has thus been made available to the support of our intelligible and honest translations than they would have received from their ancient source of supply; and the hearts of our Missionary Brethren are cheered under their rebukes and toils, their hands strengthened, and their usefulness promoted.

It will be seen by the list of our approaching anniversaries, that the Bible Translation Society holds its first annual meeting on Friday evening, April 30th, at New Park Street Chapel, Southwark. I need not say how much we shall be gratified by the presence of all our friends, and especially of our dear brethren in the ministry, whether resident in town or country. I hope we shall have as large, as unanimous, and as hearty a meeting, as that was at which the society was formed.

If under a divine blessing we have done well the first year, we shall I trust do better the second. Our efforts must not relax. Many churches have as yet done nothing in this great cause beyond expressing their approval of it, and resolving to give it their support. Their benevolent intentions will, no doubt, during this second, be carried into effect. I shall be happy by any arrangements in my power to facilitate their views. The churches in Glamorganshire, have solicited a second deputation, and the Rev. J. J. Davies of Tottenham is to spend the month of May amongst them. Perhaps deputations would be acceptable in other parts of the coun-

try: if so I shall rejoice to be informed, and will endeavour to meet the wishes of our friends.

Any collections, subscriptions, or donations, intended to be brought into the present year's account should be remitted immediately, either to W. T. Beeby, Esq., 8, Old Jewry, or to me. Post office orders are a ready mode for all sums under £5.

Allow me to subjoin a short extract from a letter addressed by the Rev. J. Wengar, to the Rev. J. Dyer, and dated Calcutta, Jan. 11th, 1841; and to subscribe myself,

Yours, very truly,

EDWARD STEANE.








Camberwell, March 23, 1841.

EXTRACT.

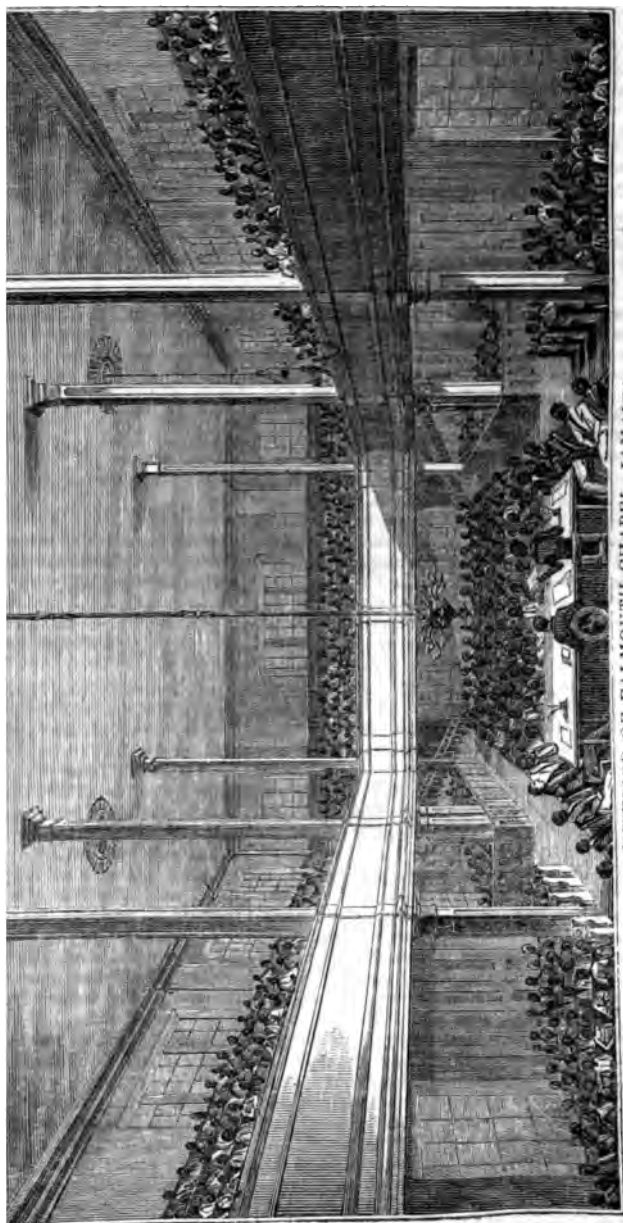
The remarkable hunger and thirst after the word of God so powerfully and extensively felt in Bengal, is a peculiar feature in this year's history of our mission, and at once silences the doubt (which has occasionally attempted to rise in my mind) whether our operations in distributing the sacred scriptures, have been conducted in accordance with the will of God. . . .

The best part of my time and attention is constantly devoted to the translation of the word of God. On my birth-day (the 31st of August,) I enjoyed the pleasure of first seeing a portion of our version of the Old Testament, bound in a neat small volume, containing Genesis, and 20 chapters of Exodus. It was a birth-day present, for which I trust, I felt truly thankful. A few weeks afterwards, a new edition of the Bengali Psalms was published, and since then the Proverbs, newly translated, have made their appearance. After what I stated in my last letter, it would be superfluous again to mention what share I take in this work, the main part of which is accomplished by brother Yates. It is a work, however, in which I feel more and more delighted. The thought of being permitted to assist in the preparation of versions destined to enlighten a heathen nation, is one calculated to impart sublime impressions to a rightly constituted mind. In the Bengali Bible, we have proceeded as far as Deuteronomy, and hope to get through that book in the course of this, or at the beginning of next month. The new edition of the New Testament (which will be printed for the “Translation Society,”) has advanced as far as the middle of Luke. The last mail having brought me an interesting letter from Mr. Steane, I shall have an opportunity of writing to him more fully on the subject of translations and the Translation Society.

Several typographical errors occurred in the letter of Mr. Mills, page 688 of our last volume, which Syriac scholars are requested to correct thus:

For  read ; for the quotation from Numbers xxxi. 23, read ; for  read ; for  read .

THE
MISSIONARY HERALD.



INTERIOR OF FALMOUTH CHAPEL, JAMAICA

RECEPTION OF MR. KNIBB AND HIS COMPANIONS AT FALMOUTH.

FROM the "Baptist Herald and Friend of Africa," of the 27th of January, we copy the following account of the arrival of our missionary friends by the *Reserve*. Our readers will perceive, before the article closes, why the engraving of the interior of Falmouth Chapel was selected as its most appropriate embellishment.

Very early on the morning of Thursday, January the 7th, the coast of the eastern side of our island became distinctly visible to our friends on board the *Reserve*, who had for the last five or six days been anxiously waiting the approach to the scene of their future labours. The beautiful foliage of the rising grounds and of the richly wooded estates adjacent to the ocean, presented a most lovely and interesting appearance, as seen beneath the silent grandeur of a tropical sky, from which the moon and stars shone in their brightest lustre, and shortly afterwards, as these faded away, through the brief twilight which preceded the beams of the rising sun.

Many a silent prayer was offered that that island of the western sea, which had already been so highly favoured by the God of providence and grace, might, while receiving an accession to the number of its teachers, be yet more richly endowed with the blessing of heavenly light and truth, so that from every mountain top, shore, and valley, the varied shades of error and superstition might depart before the speedy rising of the Sun of Righteousness, and this island, filled with the sound of His praise and glory, be for salvation unto the ends of the earth.

As the missionaries passed, at five and six o'clock in the morning, Port Maria and St. Ann's Bay, two guns were fired at each place, the signal previously agreed on to acquaint the Rev. Messrs. Day and Abbott, the ministers of those stations, of the arrival of their friends. The latter gentleman, in company with the Rev. J. E. Henderson, soon joined Mr. Knibb on board the *Reserve*, and letters were brought containing the welcome and long looked-for intelligence that all the mission band on the island were living, and in the enjoyment of tolerable health. Thus, through the tender mercy and kindness of their heavenly Father, no cloud of distress was allowed to shade with its gloom the minds of those who now prepared to quit the vessel, in which, with watchful care, they had been preserved amidst the perils of the deep.

At four o'clock in the afternoon the whole missionary party, (sixteen in number) with their esteemed friend, the captain, entered the long boat, while crowds of the natives, in eager expectation, lined the shores of the beautiful harbour of Rio Bueno. Two guns, fired from the vessel before the boat quitted it, was answered at once by a shout of rapturous exultation from those on land. The Rev. William Knibb then gave out the hymn—

"How are thy servants blest O Lord,"

altering slightly the second verse, in remembrance of the circumstances attending the early part of the voyage.

"When by the dreadful tempest driven
High on the broken wave,
We found thou wast not slow to hear,
Nor impotent to save."

The singing of this hymn occupied the time required for the boat to reach the shore; then a most interesting sight presented itself. Hundreds of the black and coloured population were standing, their faces beaming with the most lively joy and gratitude, or streaming with tears their hands clasped to heaven, in rejoicing praise to the Father of mercies, or eagerly stretching out to welcome him, their beloved friend and minister, who had so long been absent from them, and for whose safe and happy return they had for so many months fervently prayed.

Although, before the boat neared the shore the most tumultuous feelings of joy had been manifested, all was now subdued and silent. As soon as the voices of the missionaries, in their hymn of praise, had ceased, their African brethren and sisters immediately struck up a delightful and heart-thrilling response, a few verses of affectionate welcome, written for the occasion. The voices of young children (of whom there were very many) were particularly discernible and interesting. As the whole company then walked up to the house of a friend on the shore, expressions of heart-felt pleasure became numerous and audible, many exclaiming in the simple, joyous manner of the coun-

ever see such a sight before." "Never
 ich a ting before." The worthy captain
 did not allow to depart, but held him
 aiming, "Hi! never hear of such a ting!
 n all out safe, and den go away, and
 at"

an interval of a few minutes, the com-
 f Christian friends assembled in the
 when a most interesting meeting for
 ring and prayer was held, in which the
 of the church, several of the missionary
 previously on the island, and those
 red, took part. All appeared rejoiced
 e give utterance to those feelings which
 ly be suitably expressed in adoring wor-
 we Him whom they delighted to ac-
 ce as the Author and Giver of all good.
 oes of this service, the new missionaries
 stried to the houses of several esteemed
 siding in the country. Many accom-
 pte. Knibb to Mount Carfax, an inter-
 st, on which a township is being formed,
 e Mrs. Knibb and his beloved family
 ting to receive him, and to give the
 climate welcome to those whom they
 he first time.

g the whole of the next day crowds
 l to pour in from various distances in
 bourhood, many walking a number of
 order to see once more their beloved

In the evening Mr. K., preparing,
 family and other friends, to enter Fal-
 sixteen or eighteen mounted their horses
 a first, and give notice of his approach
 in town. On the road, in numerous
 ows were standing, singing with joy,
 and often stepping forward to stop the
 hat they might inquire for "Massa
 " and know he was well. "At Mr.
 house, when he arrived, a vast con-
 d collected which soon filled the court,
 and all the lower part of the house.
 seemed quite unable to express their
 ing him once more: they wept, clasped
 e hands and arms in the most eager
 often exclaiming, "Massa come—it
 e—massa come at last for true. Many
 wish he dead or drowned before he
 k; but he come—he come—quite sure
 afe!"

Scenes somewhat similar occurred all the
 next day, Mrs. K. being continually obliged to
 send out one company that others might gain
 admittance.

But the most interesting sight was reserved
 for the Sabbath, when thousands testified their
 gratitude to God, and love to his house, by
 crowding within its walls. Three thousand
 were assembled within, while one thousand
 more filled the vestries, and surrounded the
 outside, though in the scorching heat of a mid-
 day sun. The pastor's feelings were almost as
 much overcome as those of his people, and wel-
 come was given to him and to his companions
 by singing the hymn—

"Kindred in Christ, for his dear sake,
 A hearty welcome here receive:
 May we together now partake
 The joys which only He can give."

After a sermon, in which Mr. K. exhorted
 them earnestly to seek the welfare of the Sa-
 viour's kingdom at home, in every land—but
 especially in their father-land, unhappy Africa
 —the hymn was sung—

"Yes, we hope the day is nigh,
 When many nations, long enslaved,
 Shall break forth, and sing with joy,
 'Hosanna to the Son of David!'"

In the afternoon between 1500 and 1600
 communicants surrounded the table of their
 Lord to celebrate his redeeming love. This
 was an occasion which will never cease to be
 remembered, especially by those who for the
 first time welcomed their African brethren and
 sisters, and rejoiced in what redeeming grace
 had done for them.

We can only conclude by expressing our con-
 fident persuasion, that friends of the Redeemer
 in England, and wherever they are found, will
 unite in the prayer of the universal church,
 that so, ere long, the kingdom of our Messiah
 may extend throughout all the earth, and all
 enemies be placed beneath his feet. Then will
 the declaration of our Saviour be accomplished:
 "Many shall come from the east, and from the
 west, from the north, and from the south, and
 sit down with Abraham, Isaac, and Jacob, in
 the kingdom of their Father."

CONTINENT OF INDIA.

D I N A J P U R.

FROM THE REV. H. SMYLIE.

An effectual refutation.

1.—The people continue to receive
 unskilfully, to read, and commit part of
 memory. A few evenings ago one of
 sort of Brahmins (of whom there are
 many) came to my stand in the bazaar,
 Why do you give away so many books?

People only tear them." He had hardly said
 so, when I was addressed by several young men,
 who came to repeat what they had learnt, and
 requested other books, which I most cheerfully
 gave them. Among those young men was a
 respectable young Brahmin. Here I had not
 less than eight or nine witnesses present at
 once to prove that all was not lost. The Brah-

min who had brought me the evil tidings, left the place without saying another word. He thought to make my weak hands hang down, but our God would not allow it. There is still some hope, but it is nevertheless painful to see people read and commit to memory, and yet not embrace the truth.

Interview with a Jew.

One day a good-looking, middle-aged European Jew came to me, "to argue with me." He understood neither English nor Bengali, but a little Hindustani. He began by saying, "There is but one God." I said, "True, there is but one." He then asked, "Why then do you call Jesus Christ God, if there be but one?" I answered, "You shall hear what your own Bible says on this head: I believe the Bible, and I trust you do so too." He said he did. I then brought the Hebrew Bible, and we spent some hours over it. I pointed out a number of passages to him, and laid them before him one after another. He still, however, was on the doubting side, as I could clearly see. I asked, while he seemed musing, "Did not Moses see Jesus Christ as God?" He instantly, and firmly denied that he ever did. I then opened the Bible, which lay in his lap, and put his finger on Exod. xxiv. 10, &c.* When he had read it, I asked him what he could say to that? He instantly called aloud, and in a very fierce tone, "Oh, you take the Bible here and there, we take it as a whole. You are the seed of Ishmael; we are the true seed: our Saviour is yet to come." I begged him only to hear me, and I would convince him that we were not the seed of Ishmael, but of Japhet. I could keep him no longer to any one point, he went from one thing to another in the heat of his passion. "God has promised us rest, we never had it yet; he has promised that Canaan's seed should be our servants, we never had this. Now this is the 6000th year of the world, even this very year; you Christians know it not, but we know it. Our Saviour will come this year, and all shall know him. The English are first to take China, and then our Saviour will come and fight and subdue you, and we shall all be kings." He was in such a state of excitement, that I could not say any thing to the purpose. I was, therefore, obliged to let him go. May the God of Israel follow him, and show him his error.

* Other convincing passages are to be found in Psa. xlv.; ex. 1; Zech. xii. 10.

The way of transgressors is hard.

Poor Yusuf! This is one of the men who, two or three years ago, became Mussulmen. We had just come together for worship, and were about to commence, when I heard some one weeping with an exceeding bitter cry, as Bengali females do when they lose their only support. On inquiring, I was told Yusuf was at the point of death. In the hope of being able to assist him or his family, I immediately proposed that we should go to the house of mourning. We went, and there the poor man lay. When he left us, he was a healthy, good looking youth, now he was so worn down with pain, and sorrow, and suffering, that he could hardly be known. He seemed to be at the point of death. I could not speak to him; he was insensible. I asked the poor woman if any one of the Mussulmen now came to see them. She answered, "When we became Mussulmen we had many to wait at our door, as long as they could get any thing to eat, for we had then some money; but since our money has been expended, and our property sold to support ourselves, (for my husband has never had a day's health since he became a Mussulman,) no one has called to see us, and we had no hope that you would come." I asked how long her husband had been speechless? "Since yesterday about this time," was her answer. "Then he sat up for a little while; his two sisters were present, and his last words were, 'Oh, that God would spare me this once, I would go to the Padri Sahib'" (the missionary.) I was also informed that he told his wife and sisters, some time ago, he wished to join the Christians again but they wept very much, and so prevented his coming. "I find that they admire, and accept of Christian kindness and help, but are unwilling to leave the lusts of the flesh for it. I could not help remarking, and others too have been constrained to remark the same, that those who become Mussulmen, have all suffered much since they embraced that faith. Their leader, or rather, the first whom we found it necessary to turn out, because, in defiance of all exhortation he lived in adultery, died in poverty and wretchedness some time ago. Another one is now in jail; the other two who now remain alive, have repeatedly sent, requesting me to receive them again; but I have uniformly answered, 'I will not do so till you repent, and publicly acknowledge your fault.'"

JESSORE.

FROM THE REV. J. PARRY.

August 4.—The Lord has graciously added another soul to his church in this place. The present subject of grace is Rangoo, a young widow, who received the sacred ordinance of baptism

last Sabbath, in the presence of a large assembly of Christians and heathens. Our young friend promises to adorn her profession, as, since the death of her husband, she has always borne

reputable character. Her late husband was converted about four years ago, at a village called Valgaji; and, had he been spared, he would have been an exemplary Christian. Rangoo and her mother, who is also a Christian and a widow, resided formerly at the above named village; it, about three months ago, I thought it desirable for the spiritual interests of both to bring them here, to reside in our little Christian village. For the last four years the former has had the benefit of Christian instruction and ex-

ample, and since she has been here, has daily attended Mrs. Parry to receive instruction. Under such circumstances, she has improved considerably in Christian knowledge. At the church-meeting, held last Saturday, she gave very satisfactory replies to the questions usually proposed on such occasions. The members of the church bore a favourable testimony to her conduct, and then we felt much happiness in agreeing to receive her into Christian fellowship.

D A C C A.

FROM THE REV. W. ROBINSON.

Distribution of Scriptures and tracts.

July 3.—The very wet weather, and indifferent health, prevented me from preaching last week as much as usual; but I have a few infants to narrate, which will, I hope, fill up a tier.

A box from you, containing 629 copies of several portions of Scripture, arrived on Monday, June the 8th. Two boxes of tracts, containing nearly 10,000, arrived on the same day. Messrs Leonard, Chand, and Nenez, took each a number of the books for distribution in their several quarters; the rest, perhaps two-thirds, remained with me. The next day people began to come, and on Wednesday, the 10th, a single Gospel excepted, all my Bengali books were gone. The next day these few single Gospels, and a great number of tracts went. On the 12th, many persons came for books, and some stayed a long time, as though deterred to weary me by their importunity, and compel me, *volens colens*, to give them books; for they would not believe that I had none, though I told them repeatedly that I had sent them all away. Twenty persons would once stand at my window, and beg most earnestly, while I could neither give them books, nor persuade them to depart without any. One poor man, after long waiting, quite at his temper, and said, "I will write to Serampore, that the Decca missionary will not refuse me any books." "Do, my friend, I will assist you with paper." Several have since received similar threats. Many now, in order to get books, plead that they come from the country: this plea is sometimes true, sometimes false.

After all my books were gone, the zemindar B., a Brahmin, called on me to request a Bible. I gave him a note to brother Leonard, that he might get a New Testament, but he made me promise that when I got the expected Bibles from Serampore, I would reserve one for him. He is a well behaved old man, and not very strongly prejudiced in favour of Hinduism. It has been heard to say that he believes the religion of the Christians to be much better than that of the Hindus.

One day a man came to my window, and said, "Sir, I want a Bengali Testament." "I am sorry that I have not one to give you; I had some, but they were all distributed in two or three days." "What! has the sea been dried up in two days?" "It was not a sea; it was only a tank." "Ah, sir, you were very liberal, but you have now become very niggardly."

On another day a poor man came to my window for a book, and though I told him I had not one to give him, he still remained. A shower of rain did not induce him to move; he stood, I think, a full hour. At last, finding he could not succeed, he walked off in sorrow.

On the 16th of June your second box arrived. Supposing it contained New Testaments, I had promised copies to many; but how great was my disappointment, and that of the expectants of large books, when not one New Testament was found in it, but chiefly single Gospels! Several persons stood at the window while I opened the box, and carefully observed its contents; when finding that they could get nothing but single Gospels, they took them.

A very respectable indigo planter had expressed a wish for a few New Testaments for his *patuaris*, (publicans) who were then at his house in town, engaged in settling their accounts. I promised him some; but the contents of the box not turning out as I had expected, I was obliged to beg his acceptance of fifty copies of the single Gospels, to distribute among the fifty or sixty *patuaris* at his house. He gladly accepted them. Chand took a part of the contents of the box. Immediately the demand at my house became so great, that on Friday, the 26th, I had not a single Gospel nor a single tract in Bengali, those for Musulmen excepted, to give away.

These applications for books are very harassing and distressing; I suffer much in my head from them. On some days I can scarcely write a page during a whole morning; and I become so fatigued that I cannot go out in the evening, nor even do any thing to purpose at home.

The applications for tracts and portions of Scripture are more numerous than ever. The

contagion is fast spreading to the town and villages around; and I wish that, like the cholera, it may go through the country; but pray send us help, or we shall be overwhelmed.

Disputation with a Mohammedan Maulavi.

About the middle of last month a respectable Munshi had several conversations with Chand, and appeared very favourable to Christianity. He pretended, however, that he had some remaining scruples, and proposed that we should hold in his house a conference with the chief Maulavi of Dacca, on some of the points in dispute between Mohammedans and Christians. We consented, and Saturday night, June the 20th, was appointed for the meeting. We went about 8 o'clock P.M., and were introduced into a decent hall, about thirty feet by fifteen, where chairs and a table were placed for ourselves and our principal Mohammedan opponents. The great Maulavi came about half-past eight, and the place was soon filled almost to suffocation with the followers of the prophet.

When the Maulavi was seated, brother Leonard put this question to him: "What proofs can you exhibit that Mohammed is a true prophet?" He waved the question, and requested us to give him our opinion of Isaiah lx. 4—8. "What," said he, "does this passage mean?" "It is," said I, "a prediction of the conversion of the Arabs to Christianity." This reply did not please him. "Are not," said he, "Midian, and Ephah, and Sheba, and Kedar, and Nebai-oth, places in Arabia? And is not this a prophecy of the flocking of the people to Mecca?" "No," we said, "it is a prophecy of the flocking of the Arabians to Zion, as may easily be learnt by referring to the 20th verse of the preceding chapter, where the subject commences: 'And the Redeemer shall come to Zion,' &c. Jesus Christ was first to come, and then his kingdom

was to be extended by the gathering of the nations—and, among others, the Arabs—into his church." "But Zion," said he, "what place is Zion? And if it is a place, why is it addressed as a person?" "Zion is Jerusalem, the place called by the Arabs, 'Bait ul Muqaddas.'" "Oh! Bait ul Muqaddas, that is Mecca; that then is the place to which the nations are to be gathered." Here, you see, was a most unfair attempt to avail himself of the etymological sense of the name given by the Arabs to Jerusalem. "Bait ul Muqaddas signifies the house of holiness; Mecca is the house of holiness; that is therefore the place intended." "No," we said, "the place is Zion, though it is, by a figure of speech, addressed as a person; and, as a further confirmation of our views of the subject, we refer you to verse 14, where Zion is again addressed by name, and termed 'The city of the Lord,' 'The Zion of the Holy One of Israel.'" Here he felt his weakness, and we felt our strength, and we kept him to this point, till he was quite tired of it. At length he turned to Isaiah liv. 1, "Sing, O barren, thou that didst not bear," &c. The dispute about this passage was carried on by brethren Leonard and Chand in Hindustani, in which language I am but a novice. The Maulavi contrived to raise a number of quibbles about the meaning of a word in the passage. Finding we could not bring him to any thing like fair argument, we proposed to leave, as it was about half-past ten. "I am ready to meet you again," said he, "whenever you please." We told him that we would consider of it, and fix a time. We afterwards proposed the next Monday or Tuesday evening for another conference; but several circumstances, not very creditable to Mohammedanism, rendered it impossible to the Maulavi to meet us again.

CHITTAGONG.

FROM THE REV. J. JOHANNES.

Chittagong has had the seeds of divine truth very extensively scattered. Distant villages and markets have been visited with the word of life. We cannot, as yet, divine with what success labour has thus been bestowed. We know, however, that his word will run and be glorified.

Encouraging signs of the times.

Last month a number of Hindus (weavers by profession,) with their leader, a fakir, called at my place, and expressed a desire to hear of the religion of Jesus Christ, saying that they had seen our books, where very favourable mention was made of his name. Brother Fink and myself gave them every possible encouragement, read and explained the Gospel of Jesus Christ, and on their subsequently visiting us, we visited

their village, an hour and a half distant from the town. Here we found about a hundred persons disbelieving idolatry—the worship of Gurus, &c., &c., and believing in one God as the only object of adoration. We had worship amongst them, in which they unhesitatingly and cheerfully joined. On our leaving them, we gave away a good number of Scriptures, with which they were highly pleased, and which they promised to read.

Almost a Christian.

Permit me to give you an account of my native teacher, Sibapersad Thakur by name, who died a few days ago. He was a Brahmin, and although not a Christian, he disbelieved and hated idolatry, and objected to many things in the shastras. He paid the highest veneration

Hindus; and I have more than once him amongst a number of Hindus Christianity. I believe if any thing from embracing the Gospel, it was his connexions and friends. He often Sir, your religion, from the sacrifices, does not commend itself to the art." Latterly he kept at a distance and this I solely attribute to his being shaken in his faith. The last time I about a couple of months ago, I told me, you are afraid to see me now; but I will, from your superior knowledge of Christ, die a Christian." All id in reply was, "What, do you think lieve in Jesus Christ?" A week ago nounced to me his sudden death by He said little to his friends on his by which I could have obtained an to the real state of his mind in his last

Had I been informed of his illness, ave visited him, and pressed upon his Christ Jesus, and him crucified.

within your grasp, snatch them up, and snatch them away. Our house is sometimes flocked with people, and the cry is, "Books, books." They will take no denial. They will not mind whether the season is favourable or otherwise; whether we are in bed, at dinner, in the midst of company; their unceasing importunity is still, "Books, books." Well, we have given them this boon, and we hear with satisfaction that they do read them, and it is known to God how far they may prove productive of good to their souls.

Our English congregation on Sabbath days continues much the same. We have from twenty to thirty in attendance. In the Bengali service about twenty-five attend, although now their attendance is sometimes considerably interrupted by the heavy rains.

I must remind you of your kind promise of supplying the station with a native preacher. This is a large and promising field. Hundreds are perishing for lack of knowledge, and a native preacher is likely to do a great deal of good.

CEYLON.

act of a letter from Mr. Harris, dated,

Colombo, Oct. 13, 1840.

at letter I sent to England (see our for February) was dated "Matelle," ted to Mr. Beeby. In carrying on my dence, I must take up the point, or, ints, at which I left off, and open up h projects in contemplation for the in-missionary labour and triumph.

estern part of the world has peculiar s in the way of spreading the Gospel. never be compared, but always con-

The intelligence I forwarded in the above-mentioned letter had, at any rate, the merit of practical proof as to the expediency and triumph of missionary labour. The men who underrate the value, and strive to diminish the glory of Christian missions, whatever profession they may make, are either senseless or profane. Nothing but ignorance or malignity can blind the mind on this subject, and deprive it of beholding the most elevated spectacles on earth. The proud intellectualist may think a half-

Christ. If he adventures any thing, it is his life in the service of God, and so ready is he to offer himself upon the altar of divine love, that he will never yield to the mariner in his journeyings over the surface of the globe. Where curiosity or geographical science attracts, he finds the love of Christ attract still stronger. Where the portentous sound of war is heard, he is at hand to proclaim the Gospel of peace. Where juvenile ambition leads the way, he holds out to its struggles "the crown of righteousness." Let God judge, then, whether the Christian missionary ought to be despised.

When I said my last report was practical, I spoke the truth. My visit to Matelle ended with the baptism of twenty-nine persons; all of whom I examined, with the exception of two or three. If you can place reliance on my statement, they were fit for the fellowship of the saints. They were not hurried prematurely into an outward profession of the Gospel; most of them had been kept in suspense from the time of my previous visit, (about ten months.) Most of them had endured the storm of persecution, and it fell heavily. Most of them testified that they were "rooted and grounded" in love, and their testimony was approved. Of these twenty-nine, two were baptized by me at Kandy; the first time, I think I may venture to say, that ever Christian baptism was administered in that place. Not many years ago it was the scene of horrid butchery on the part of the last Kandian king. And the great temple which spreads out its broad base, and lifts up its ponderous superstructure, had never before had the initiatory ceremony of the Christian faith performed so near! A beautiful lake seemed to invite a baptism, and two converts from the maritime coasts being there, in the presence of many spectators, we sang a hymn, explained the nature and obligation of the rite, and buried our believing friends with Christ in baptism, that they might "walk in newness of life," and remember that baptism is not "the putting away of the filth of the flesh," but the answer of a good conscience towards God. After this was over, I administered the Lord's supper to about a dozen friends, mostly from Colombo, and made diligent inquiries as to locating myself, and conducting the printing establishment at Kandy. As this is a most important step, and will change the whole aspect of our mission, I wish to speak about it at some length, and with as much clearness, honesty, and faith as I possess.

Kandy, although not quite a central place, is nearly so. To the north-east of it, at about seventy or eighty miles distant, lies Trincomalee; from thence to Jaffna, the northern extremity, the distance is inconsiderable. On the other side, populous villages are scattered to the borders of the ocean, and a teeming multitude of inhabitants—the genuine Kandian race—offer themselves to the notice, sagacity, and industry of the Christian missionary. This part of the island, in many respects the most encouraging,

is now almost in a state of spiritual destitution. At Kandy one of the Church of England missionaries resides, but I am not aware of any other direct influence of a similar kind. Our Matelle station is sixteen miles distant, and needing now, as it does, so much nursing and care, protection and inspection, this is a peculiar claim, seeming to pencil out, in something more than faint lines, the Divine will, as to the remodelling of our means and labour.

In Colombo, at the present time, there are many who preach Christ, and three printing presses within five miles. The contrast between Kandy and Colombo I conceive to be striking. One has much light, although it is too generally despised; the other has much darkness, with a great desire to possess the light. It is true, the neighbourhood of Colombo might employ many missionaries, and with success, but they should be natives, and under the superintendence of a European. To this post Mr. Daniel has been accustomed, and between his resuming it, and descending to the level of a native village preacher, there cannot, I think, in persons competent to judge, be a difference of opinion. For labour amongst the Kandians, Mr. D. is not so well adapted. Though understood in some measure here, he would not be at all there. And as the Kandian is the pure dialect, it would be well that one, just seizing the language with avidity, and examining into its niceties, with a view to Biblical and other translations, should put himself in the way of hearing it constantly spoken, and have every facility for consulting native books, to determine with accuracy what and how peculiar is the idiom. The Singhalese spoken at Colombo is so mixed with Dutch, Portuguese, and English words, that before you are aware, your composition is liable to corruption, and one of the most essential qualifications of a translator becomes impaired. These are a few of the reasons why I deem it my duty towards God, and yourselves, as well as towards the Singhalese people, and myself, to move to Kandy. Although it will be attended with more expense, the result, I doubt not, will prove its wisdom. To carry on our affairs at our present annual expenditure, or with only two European superintendent missionaries, is impossible. I am aware of the great value of competent, and in some degree, educated, native preachers, and hope to establish an institution of this kind at Kandy, and take it under my charge. Whatever expense might attend it at first, wise economy would stamp it at last; for the outfit and passage-money of one European missionary would pay for the education of five native preachers for five years, and the expense of living here is not, for a native, above one-half or one-third of what a European must expend. So that the annual charge would be regulated accordingly. In addition to this, hardly any can hope to spread the Gospel so extensively and effectually as an enlightened, educated, devoted native. Our native preachers are not educated men; if they were, they might

number for September last, we inserted, from one of the native papers in a, a candid testimony to the benevolent character of missionary labours. Interest excited by that article has led us to insert another specimen of sentiment, called forth by the mournful catastrophe of Erromanga. Our need not be reminded that when reference is made to "large salaries," by Government to Christian teachers," the allusion is *not* to missionaries. commendation at the close of the article will prompt the wish, that the were better acquainted with the spirit and precepts of Him who "came to destroy men's lives, but to save them."

quotation is from the "Bhaskar," of the 25th of February.

inverted last week to the fact, that two natives had been killed by the cruel in- of the island of Erromanga, who even session of the dead bodies. The only these two gentleman was, that they had preach Christianity in that country. it was pierced with sorrow on receiving intelligence, for the missionaries are a men who have greatly benefited this

When properly considered, it will be at they have done more for the advancement than the government. We have illy found fault with the government g large salaries to the teachers of the religion; it must, however, be ac- ced, that the missionaries spend a great their income for our benefit. In many numbers of people are educated at their

They subscribe also largely to all general benevolent purposes. When action took place on the south, and, in ce, the inhabitants were reduced to

pathizing, benevolent, and veracious, and India lies under a great debt of obligation to them on account of their possession of these virtues. To injure them, therefore, or to take away their lives, is an act of monstrous inhumanity.

Although, as religionists, Christians differ from us, still, as men, they are our friends. Among the Hindus every one is not of the same religious persuasion, and there is much variance and strife among them on this account. We see that the religion of the Vaisnavs consists in singing the praises of Hari, whilst the votaries of the female deities worship idols, and perform various sacrifices; and yet, because they thus differ, they do not seek to take each other's lives. Nor do the Christians ill-treat the adherents and teachers of Hinduism. If it be said that, when they preach Christianity, they revile Hinduism, and that by doing so, they irritate the Hindus, it may be replied, that the Hindus irritate Christians still more; for the former do not content themselves with reviling

the brutes. If what the people of Erromanga have done to the two missionaries who had gone to their island, were now done by Christians to the teachers of our religion, what would we say of the missionaries? Would we not soon find means to obtain satisfaction for such outrage? If we had the power, we would seize on the missionaries, and cut off their heads; and if we did not possess the power, we would petition Government to punish them with capital punishment. If such a course would be just under those circumstances, then it would most certainly be just also in the Government to act without delay in the same manner towards the cruel inhabitants of Erromanga. Until Government has inflicted capital punishment on them, our indignation will continue.

Thus far we have written on this subject, and

hope that the Government will immediately give them notice of their approaching chastisement. We are sure our readers will be pleased if they receive intelligence to that effect.

It is true, that the island of Erromanga is not subject to the British Government, but it lies in the vicinity of its dominions; and if we compare the value of the life of a political resident with that of two ministers of the Gospel, surely that of the latter will prove much higher than that of the former. If, therefore, Government have hanged the Nuwab of Ferozpoore, and if they have subdued Cabul and Candahar, and called these acts just, we are of opinion, that if they at once made themselves masters of Erromanga, and destroyed its independence, they would act with still more justice.

J E R I C H O.

WE have great pleasure in inserting an account of the congregations gathered, and, heretofore, supplied by our esteemed brother Clarke, now gone to Western Africa. It is extracted from a letter written to Mr. Dyer, by Mr. Joseph Merrick, who, with his worthy father, Mr. Richard Merrick, occupies them during Mr. Clarke's absence.

Jericho, Dec. 30, 1840.

While Mr. Clarke was in England he requested me to write you concerning the state of the churches of which he is pastor, and over which my father and I now preside; but fearing lest I might unnecessarily be obtruding myself on your notice, I did not comply with his request. As, however, Mr. C. is gone to Africa, I see it my duty to write to you.

You will, sir, be happy to learn that, since Mr. C.'s departure from this island, all the churches have continued in peace. We cannot be sufficiently grateful to the great Shepherd of the sheep for this blessing, and I hope his mercies will lead us to seek more ardently than we have yet done, the promotion of his glory. Many have lately been added to the churches by baptism, and the catechumen's lists are increasing. At this station (Jericho) we have not room for the many who come up to worship, but I am glad to inform you that we are now erecting galleries which will contain about 450 persons. The temporary chapel at Mount Hermon is also much too small. A chapel is being erected there a little larger than the one at this place. The walls are nearly completed. The church at Spring-field, St. John's, is also increasing. I expect that the chapel will, in a short time, be much too small for the auditory. The station at Guy's-hill, in this parish, (St.

Thomas in the Vale,) called Mount Nebo is also increasing rapidly. I baptized forty-one persons there last Lord's-day morning, and preached in the forenoon from Rom. vi. 4. A short time since worship was held in this district in a small house of one of the members. Soon her house became too strait for the numbers that flocked to hear the word of life, and a shed was erected in front of the house. This also soon became insufficient to accommodate the hearers. The people then erected a temporary chapel on some land which my friend, Mr. Clarke, had purchased. This building has since been enlarged, but it is yet too small to contain the people that attend. A chapel is greatly required at this station, and I am fearful that much good will be lost if one is not soon erected. You will be pleased to learn that the members and catechumens connected with this station have built the temporary chapel just spoken of, a house for their schoolmaster, two small rooms for myself or father to stop in, when we visit the station, a kitchen, &c., for all which I have not been called upon to pay more than 12*l*.

The desire of the peasantry for religious knowledge is very great, and it is much to be deplored that they cannot obtain what they so earnestly crave. Oh, that the Lord of the harvest may thrust forth labourers into his vineyard!

J A M A I C A.

MR. CLARK, writing from Brown's Town on the 15th of January, refers to the arrival of Mr. Knibb and his friends, and adds a very gratifying account of the churches under his charge. His words are:—

You have doubtless heard through other channels of the safe arrival of our dear friend, Mr. Knibb, and his companions. I had the pleasure of meeting them when they landed last

week, and on Tuesday last of attending a soul-stirring scene at Falmouth. All the brethren and sisters are well, and I think will prove great blessings to Jamaica. We were in great need

help. Some brethren were sinking under ir heavy labours, others of us felt it would be possible for us much longer to bear up; , thank God, more labourers have come into harvest field. May they be preserved from ry evil, long spared, and their labours crowned h success!

The past year has been the most remarkable, regards the results of missionary labour, of 'since the formation of the Jamaica mission. the stations under the care of myself and my league, Mr. Dutton, upwards of 800 persons led to us for baptism. While our hearts re filled with gratitude, we felt it necessary be ten-fold more careful lest we should re- ve mere nominal instead of real Christians e the church, and so injure the cause of the doermer. Again and again was every indi- cial conversed with, the most diligent in- uries were made, and the greatest care taken ascertain whether fruits meet for repentance re brought forth. Seven hundred and twen- nine individuals gave pleasing evidence of ving passed from death unto life, were bap- ed, and added to the churches at Brown's wn, Bethany, and Clarksenville. I rejoice ay that they are adorning the Gospel.

We have had, during the year, to exclude one mon only from the church at Brown's Town, d one from that at Bethany.

The attendances at the stations above named, new one formed at Sturge Town, and a small tion in Clarendon, average every sabbath-day ut 5000 souls. In general, brother D. and yself each preach at two stations on the sab- th. We are assisted by some of our negro rethren, who conduct services very acceptably d usefully; and shall now have farther assist-

The following paragraph will not be e country, where such statements as casionally heard.

I regret to hear that repeated attacks re ade on the mission respecting the piety of our urch members and the genuineness of the rk which has been going on. Allow me, on ese points, to say a word. I am free to con- ce, that the average piety of our churches is r, very far, below the perfect standard of the Gospel; but, so far as my knowledge extends, can say with tolerable confidence it is quite qual to that of the churches in England. But, b not think that this contents us. We desire,

ance in Mr. Armstrong, who has arrived to take charge of our principal day-school.

One highly interesting feature of our stations, to me, at least, is our sabbath-schools. At Brown's Town we have a regular attendance of 750 children and adults. At Sturge Town up- wards of 400. At Bethany 300. At Clark- sonville, 450. Mount Zion, in Clarendon, 100. I am certainly underrating the number, when I say we have 2000, about half adults, under sabbath-school instruction. A large portion can read the New Testament, and others are pro- gressing satisfactorily. Many old people, of sixty, or thereabouts, have evinced their love to God's word by struggling on until they have learned to read the blessed book. In one day- school we have about 500 children. Evening- schools are carried on on several estates.

A few young persons of decided piety and de- votedness are desirous of being employed in preaching the Gospel to their perishing kindred in Africa, and I trust the day is not far distant when many of our sable friends shall be em- ployed in the glorious work. Our hearts have been gladdened by the cheering intelligence of the Committee having taken up the mission to Africa, and that my dear relative, Mr. Clarke, and friend, Dr. Prince, have already gone to that long neglected and benighted land.

Our people have just raised 40*l.* currency, to- wards liquidating the debt of the Society. In the course of the year we shall make an effort for Africa. We have a large debt, and the ex- penses of the stations, support of ministers and schools, &c., will fall heavily upon us. But the people are grateful for the blessings of the Gospel, and willing to consecrate their energies and property to the cause of God.

deemed superfluous in certain parts of our friend Mr. Clark refers to are still

we pray, for an outpouring of the Spirit on British Christians, that their piety may be pre- eminent. And all the brethren with whom I have conversed, see the importance of raising the standard of piety here, and, I think, are labouring with this particular object in view. The churches want to be more holy, more en- tirely consecrated to God's service, more pray- erful and united, ere the whole population can be converted; and I am happy to add, they are all growing in grace.

P O R T M A R I A.

Our readers will perceive, by the following extract of a letter from Mr. Day, dated 23rd of December last, that while he was greatly encouraged by the blessing resting on his labours, he was, like many of his brethren, greatly bur- dened by the cares and anxieties of chapel building. We apprehend that few of our readers have an adequate idea of what our Jamaica missionaries have even yet to struggle with from that cause, each in his own station, without any coadjutors to share the burden and responsibility.

It is with feelings of devout and lively gratitude that I review the year now nearly closed. My health has been mercifully preserved amid much sickness, and frequent exposure to the sun and rain. Surely He that keepeth Israel has kept and preserved me, both from "the arrow that flieth by day, and the pestilence that walketh in darkness." At each of my stations there has been a considerable increase in numbers, and many more are now accepted for communion with us, and will be baptized as soon as I am able to attend to it. Nor are our numbers merely increased, and increasing, but, as far as I am able to judge, our members are endeavouring to walk conformably to the Gospel; to put to silence the ignorance of foolish men by well doing; and to recommend their religion to those who are without. Some have been excluded, and some restored, while many who were utterly careless about their souls, are awakened to attend the means of grace, and several, I believe, are seeking the Lord with all their hearts.

At Port Maria I have had much anxiety of mind and bodily fatigue, in addition to my ordinary duties, in planning my chapel, providing materials for the building, and finding a suitable person to carry on and complete the work. In all this, however, I have been much encouraged by the liberality of my people, out of their hard earnings; they have thus evinced the sincerity of their attachment both to the house of God and to their minister. I have never given them the least reason to hope for any assistance from England, in the building of this chapel; and I know that it would be almost unjust to cherish an expectation of the kind now, considering the past liberality of the Society to Jamaica in general, and its present extended operations; yet it would very much cheer our people to be assisted a little in this work, and would, I doubt not, induce them to act with even greater energy than they have done. Many ministers of other denominations are applying to the parish vestries, and to the House of Assembly, for grants to assist them in building. I cannot, and will not do this, even though our old shed should fall, and I be obliged to preach in the open air, and over my shoes in water. So that, if no aid can be afforded us, we will go on as well as we

can, and if our funds should fail us, the thing must stop until they are again replenished by negro liberality. As I have referred in former letters, I shall refrain from another remark, believing that if it be in the will of the Committee to assist us, they will fully do so.

On this station our schools are also increasing.

In consequence of my residing near to Possa, I have been able to give a little attention to that station, and my labours have been well repaid, both in the internal of the church, and the external condition of the premises. Our number has much increased, and although the present year has been great expense to this station, it is nearly paid, and in the course of a few months, I hope, be perfectly clear. I have been to suspend my day-school for a few weeks, a young man, a member of the church, acquired a knowledge of the system of instruction adopted by the British and Foreign School Society, for which purpose I have sent him to Mico Institution at Kingston.

In Bagnal's-vale I continue to preach as possible. Not an acre of land is to be had, which I could build a chapel upon. I am, however, kindly entertained on a sugar estate, which allowed the use of a large shed, called the "house," to preach in. Here my congregation is steady, and averages at least 1000 persons. I cannot often go there on account of the many other stations, not to enumerate impediments, as, thirteen miles' distant, very bad road, crossing a river, I believe, and when there, exposed in a great measure to the soaking rain and the scorching sun, both of which I suffered considerably last day week, when I preached there. I prospect of opening a new station about five miles from here (Port Maria) to Mount Pleasant. I have not yet visited it to preach, but a very large congregation might be gathered there if I could give it a little attention. What can I do, with three large congregations looking up to me for spiritual instruction, and, as yet, not sure of a brother minister coming to my aid?

WESTERN AFRICA.

We have much pleasure in stating, that intelligence has reached us from our friend, Mr. Clarke. His letter bears date, off Cape Apollonia, on the Coast, Gulf of Guinea, Dec. 18, and it was despatched the following day by the Cape Coast Castle. Previous letters, sent off about a fortnight earlier, had not yet arrived; but we hope, in our next, to be permitted to give an account of our brethren's proceedings. Mr. Clarke mentions a variety of incidents connected with their progress along the coast for upwards of 500 miles. At the date of his letter both of our brethren appear to have been in good health.

Home Proceedings.

ANNIVERSARY OF THE SOCIETY.

THE Committee have pleasure in announcing to their friends, and the Christian public at large, the following arrangements :—

LORD'S DAY, APRIL 25,

SERMONS ON BEHALF OF THE SOCIETY WILL BE PREACHED AT*—

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| <p><i>Wynd-place, Kent-road</i>, morning, Rev. W. Young; evening, Rev. S. Green, of Walworth.</p> <p><i>Stoke-street, Little</i>, morning, Rev. P. Dickerson; afternoon, Rev. W. Upton, of St. Alban's; evening, Rev. W. B. Bowes.</p> <p><i>Battersea</i>, morning, Rev. John Dyer; evening, Rev. G. Clayton.</p> <p><i>Hamford-street</i>, morning, Rev. W. B. Bowes; evening, Rev. T. Winter, of Bristol.</p> <p><i>Box</i>, morning and evening, Rev. A. G. Fuller; afternoon, Rev. W. Crowe.</p> <p><i>Bromford, Old</i>, morning and evening, Rev. C. Robinson.</p> <p><i>Brompton</i>, morning, Rev. ———; evening, Rev. F. A. Cox, D.D., LL.D.</p> <p><i>Camberwell</i>, morning, Rev. T. S. Crisp, of Bristol; evening, Rev. A. Carson, M.A.</p> <p><i>Church-street, Blackfriars</i>, morning, Rev. W. H. March, D.D.; afternoon, Rev. T. S. Crisp; evening, Rev. J. H. Hinton, M.A.</p> <p><i>Chapman</i>, morning and evening, the Rev. James Holy, D.D., of Birmingham.</p> <p><i>Clement's-lane</i>, sermons in May by Rev. R. Bayne.</p> <p><i>Deptford, Laver-road</i>, morning, Rev. Samuel Green; afternoon, Rev. J. Pulling; evening, Rev. G. Francis.</p> <p><i>Devonshire-square</i>, morning, Rev. A. Carson, A.M.; evening, Rev. S. Nicholson, of Plymouth.</p> <p><i>Essex-street</i>, morning, Rev. D. Wassell, of Bath; afternoon, Rev. T. Winter; evening, Rev. W. Brock, of Norwich.</p> <p><i>Elm-street</i>, morning, ———; afternoon, ———; evening, ———.</p> <p><i>Fetter-lane</i>, morning, ———; evening, ———.</p> <p><i>Greenwich, London-street</i>, morning, Rev. W. Behber; afternoon, Rev. Joseph Angus, M.A. ——— Bunyan Chapel, morning, Rev. G. Francis; evening, Rev. Joseph Angus, M.A.</p> <p><i>Hockley</i>, morning, Rev. W. Brock; afternoon, Rev. J. Sprigg, of Ipswich; evening, Rev. Eustace Carey.</p> <p><i>Hammersmith</i>, morning, Rev. F. A. Cox, D.D., LL.D.; evening, Rev. D. Katterns.</p> <p><i>Hampstead</i>, morning and evening, Rev. J. Castleden.</p> | <p><i>Hurlington</i>, morning, Rev. R. Bayne, from Calcutta.</p> <p><i>Hendon</i>, morning and evening, Rev. J. Gundry.</p> <p><i>Henrietta-street</i>, morning, Rev. B. Godwin, of Oxford; evening, Rev. J. Aldis.</p> <p><i>Highgate</i>, morning, afternoon, and evening, Rev. J. F. Wigner, of Lynn.</p> <p><i>Homerton</i>, morning, Rev. D. Curtis; afternoon, Rev. D. Denham; evening, Rev. J. Milner.</p> <p><i>Hoxton, Butts-lane-street</i>, morning, Rev. J. Rothery; evening, Rev. ———.</p> <p><i>Islington</i>, morning, Rev. J. Leechman, M.A., of Irvine; evening, Rev. B. Godwin.</p> <p><i>Ilford, Turret-place</i>, morning and evening, Rev. G. Pearce.</p> <p><i>Januaria-row</i>, sermons in May.</p> <p><i>John-street, Bedford-row</i>, morning, Rev. S. Nicholson, of Plymouth; evening, Rev. J. H. Evans, M.A.</p> <p><i>Kennington, Charles-street</i>, morning, Rev. Mr. Attwood; evening, Rev. D. Denham.</p> <p><i>Kenington</i>, morning, Rev. R. W. Overbury; evening, Rev. G. Wright, of Beccles.</p> <p><i>Keppel-street</i>, morning, Rev. G. Wright; evening, Rev. J. M. Daniell.</p> <p><i>Maze Pond</i>, morning, Rev. J. M. Daniell, of Ramsgate; afternoon, Rev. J. Aldis.</p> <p><i>New Park-street</i>, morning, Rev. J. Sprigg; evening, Rev. C. M. Birrell, of Liverpool.</p> <p><i>Northampton-street, St. Pancras</i>, evening, Rev. J. Cubitt.</p> <p><i>Peckham</i>, morning, Rev. T. Powell; evening, Rev. W. Dovey.</p> <p><i>Poplar</i>, morning, Rev. Eustace Carey; evening, Rev. W. Upton.</p> <p><i>Prescot-street</i>, morning, Rev. J. J. Davies, of Tottenham; afternoon, Rev. A. Carson, M.A.</p> <p><i>Regent-street, Lambeth</i>, morning, Rev. J. M. Soule, of Battersea; evening, Rev. W. G. Lewis, of Chatham.</p> <p><i>Romney-street, Westminster</i>, morning, Rev. ———; evening, Rev. ———.</p> <p><i>Salter's Hall</i>, morning, Rev. S. J. Davis; evening, Rev. T. Morgan.</p> <p><i>Shakespeare's Walk</i>, morning, Rev. Timothy Moore; evening, Rev. ———.</p> <p><i>Shacklewell</i>, morning, Rev. C. Stovel; evening, Rev. J. Cox.</p> |
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* The above list is as complete as it could be rendered up to the present moment. Corrections and additions should be sent, without delay, to Pen-court, to be incorporated with the list.

Shoreditch, Providence Chapel, morning, Rev. T. Winter, of Bristol; afternoon, Rev. C. Stovel; evening, Rev. W. Miall.

— *Ebenezer Chapel*, morning and evening, Rev. J. Massingham.

Staines, afternoon, Rev. R. Bayne.

Stepney College Chapel, morning, Rev. W.

Barnes, of Thrapston; evening, a Student.

Spencer-place, Goswell-road, evening, Rev. R. W. Overbury.

Tottenham, morning, Rev. C. M. Birrell, of Liverpool; evening, Rev. J. J. Davies.

Trinity Chapel, Borough, morning, Rev. W. G. Lewis, of Chatham; afternoon, Rev. B. Lewis;

evening, Rev. J. Cox, of Woolwich.

Uncorn-yard, Tooley-street, morning, Rev. D. Denham; evening, Rev. P. Dickerson.

Waltham, Lion-street, morning, Rev. T. Mor-

gan, of Birmingham; evening, Rev. J. Le man, M.A., of Irvine.

— *Horley-street*, morning and evening, Rev. R. G. Lemaire.

— *East-lane*, sermons in May.

Waterloo-road, morning, Rev. J. Belcher; evening, Rev. J. M. Soule.

West Drayton, evening, Rev. R. Bayne.

Wild-street, Little, morning, Rev. C. Woollam; evening, —.

Windmill-street, afternoon, Rev. W. J. M.A.

Woolwich, Queen-street, morning, Rev. J. Cox; evening, Rev. B. Lewis, of Trinity Chapel, Borough.

— *Enon Chapel*, morning and evening, Rev. C. Box.

The Committee will feel greatly obliged to their friends by their assistance in facilitating the foregoing arrangements, and the movements of the ministers as much as possible.

TUESDAY, APRIL 27,

The Committee of the Society will meet at the Mission-house, Fen-court eleven o'clock, when the company of all Ministers of the denomination, may be in town, is requested.

WEDNESDAY, APRIL 28,

Two Sermons will be preached for the Society: that in the morning, at Poultry Chapel, by the Rev. J. HARRIS, D.D., of Cheshunt College; and in evening, at Surrey Chapel, Blackfriars-road, by the Rev. J. J. DAVIES, of Tottenham.

Service to commence in the morning at eleven, and in the evening at past six o'clock.

THURSDAY, APRIL, 29,

The Forty-ninth Anniversary of the Society will be held at Exeter Hall. (to be taken at ten o'clock, by W. B. GURNEY, Esq., Treasurer of the Soc-

It is earnestly hoped that our friends will show their attachment to the cause of the Mission by a numerous attendance at the various services, both on Lord's-day and during the week. The year has been one of great exertion and of great trials; but, we have reason to hope, that it will prove also to have been one of distinguished mercy. May the presence of our Divine Master, experienced in the midst of his assembled people, and with renewed vigour, grateful joy may they consecrate themselves afresh to his service!

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Miss Young, of St. Alban's, for a case of useful articles, for Mr. Knibb; to Mrs. Haighton and Miss Crampton, for Robinson's "History of Baptism," and miscellaneous works; to Mr. Read, of Sevenoaks, for Magazines; and to ladies at Leeds, for a case of valuable articles, for Mr. Knibb.

There have also been received from Pugh, of Waltham Abbey, a box, for Mr. Gurney; and a small box, from Miss Brun-

Mr. J. E. Henderson, of Jamaica, who thankfully to acknowledge the receipt of valuable boxes of fancy and useful articles, one from friends at Basingbourne, and other from Shacklewell.

T INDIES.—Calcutta, Rev. J. Thoburn, 16 and 17, 1840; Rev. J. D. Ellis, 1; Rev. F. Tucker, Nov. 13. Serampore, John Marshman, Nov. 16. Digah, Lawrence, Nov. 16. Rev. G. Small, on sea out, Oct. 31.

JAMAICA.—Manchioneal, Rev. J. Tinson, Nov. 14. Salter's-hill, Rev. T. Piekton, Nov. 12. Montego Bay, Rev. T. Burchell, Nov. 17. St. Ann's Bay, Rev. T. F. Abbott, Nov. 12. Kingston, Rev. B. Millard, Nov. 25. Rev. W. Knibb, on his passage out in the *Rover*, Dec. 19.

ATRA.—Padang, Rev. N. M. Ward,

HONDURAS.—Belize, Rev. A. Henderson,
Nov. 3.

TO THE EDITOR OF THE "MISSIONARY HERALD."

plan is simply this:—Let a box be
on the table on the Sabbath morning,
and let it contain the usual family devotions.
Every member put some specific amount into
it, and thus fulfil the apostolic injunction,
“the first day of the week let every one
of you by him in store, as God hath pro-
mised.” I would urge that every mem-
ber should do it, so that the children
might be early initiated into the duty of giving
to the Redeemer, and the servants
reminded that they are not exempt.

subscription, and even at the end of the year could make a handsome donation for the spread of the Gospel to some local society. This would materially assist the funds of all our societies, by making, at a certain period, a proportionate distribution of the sum which has accumulated. It would be no disgrace to the breakfast table of the rich ; it would be an ornament to that of the poor ; and it would yield a most beautiful comment to the words of the apostle which have been quoted.

I have recommended this plan in many places, and am happy to hear it has been adopted. Would it not be well for your agents, deputed to visit the different auxiliaries, to recommend this plan?

If this suggestion prove of any service I shall be glad. And believe me

Most sincerely yours,

H.

P.S. The plan is applicable to the Home and Irish, as well as the Foreign Society, to the Colonial Missionary Society, and last, but not least, the Bible Translation Society.

red on account of the Baptist Missionary Society, during the Month
of February, 1841.

	£	s.	d.
Tr.....	0	10	6
Esq.	1	1	0
omas, Esq.	1	1	0

	£	s.	d.		£	s.	d.
Bayley, G., Esq.....	1	1	0	Coxens, William, Esq....	1	1	0
Benham, John, Esq.....	2	2	0	Dunt, Mr. John.....	1	1	0
Beeby, W. T., Esq.....	2	2	0	Dunt, Mr. Thomas.....	0	10	6
Bickersteth, Rev. E.....	1	1	0	Deane, Messrs. G. & J... 3	3	0	0
Buttenshaw, Mr. E. (2 years).....	1	1	0	Dermer, Miss.....	1	1	0
Collins, William, Esq....	2	2	0	Danford, Mr. J.....	1	1	0
				Ellis, Peter, Esq.....	2	2	0

£	s.	d.	£	s.	d.	£	s.	d.	
Graham, Thomas, Esq.	1	1	0	Mr. W. Olney	2	0	0	<i>Leicestershire.</i>	
Gutteridge, Joseph, Esq.	2	2	0	The Misses Knibb	6	15	0	Manchester, by Rev. J.	
Gutteridge, Miss	1	1	0	Friends at Lion-st. ...	5	0	0	Angus	45 4 0
Hoby, George, Esq.	1	1	0					<i>Monmouthshire.</i>	
Hodge, John, Esq.	1	1	0					Newport	23 1 9
Hume, Mrs.	1	1	0					<i>Nottinghamshire.</i>	
Holland, Miss	1	1	0	LONDON AUXILIARIES.				Sutton-on-Trent, by Mr.	
Jones, C., Esq.	1	1	0	South London, Batter-	29	6	1	Edge	16 0 0
Johnson, Mr. William ...	0	10	6	sea				<i>Northumberland.</i>	
Kentish, Mrs.	1	1	0	Hammeramith, a	30	0	0	North England Aux. ...	10 0 0
Mason, Thomas, Esq. ...	1	1	0	Friend to Missions				<i>Oxfordshire.</i>	
Mann, Mr. Joel	1	1	0					Bampton	0 13 6
Martin, Mr. T.	1	1	0	COUNTY AUXILIARIES.				<i>Suffolk.</i>	
Malphanth, G., Esq. ...	1	1	0	<i>Bedfordshire.</i>				Ipswich, by Mr. Pollard	10 12 6
Moore, Mrs., Homerton	2	2	0	Shefford	6	1	9	<i>Sussex.</i>	
Nash, W. W., Esq.	1	1	0	<i>Berkshire.</i>				Hastings, by Rev. P. J.	
Napier, Thomas, Esq. ...	1	1	0	Sunning-hill	1	14	0	Saffery, for debt	5 0 0
Oliver, Mr. James	1	1	0	<i>Duckinghamshire.</i>				<i>Warwickshire.</i>	
Porter, Mr. R., for Af-	1	1	0	Amersham, for debt ...	10	10	0	Coventry, by Miss	
rica				Chesham—				Franklin, for Female	
Potter, Mr. Henry	1	1	0	Miss Payne, for Cey-	0	10	0	Education	3 1 0
Prosser, Mr. Edward ...	1	1	0	lon school				<i>Wiltshire.</i>	
Pewtreas, T., Esq.	1	1	0	Wingrave—				Salisbury, for debt	5 0 0
Pratt, Rev. Josiah	1	1	0	Friends, by Rev. T.	1	10	0	Westbury Leigh—	
Rixon, Messrs. and Co.	1	1	0	Aston				By Rev. T. Gough ...	14 3 0
Rowe, Mr. W. K.	0	10	0	<i>Cambridgeshire.</i>				By Rev. S. Evans, for	
Russel, Miss	1	1	0	Horningssea—				Monkhyr	4 0 0
Rutt, George, Esq.	1	1	0	Mr. W. Saunders	5	0	0	NORTH WALES.	
Rutt, Miss	1	1	0	Barton Mills	6	16	6	<i>Anglesea.</i>	
Reid, Mr. Thomas	1	1	0	Iseham	3	5	1	Bodedeyrn	0 8 0
Ridgway, T., Esq.	2	2	0	Molety of collections at				Bont	0 19 0
Rippon, Mrs. Thomas	5	0	0	Newmarket, Burwell,				Capel Gwyn	0 13 0
Sharpe, Mr. J.	1	1	0	Soham, Fordham,				Holyhead	8 10 0
Spalding, Thomas, Esq.	1	1	0	Iseham, and Barton				Loar, &c.	3 0 0
Toswell, C. S., Esq.	3	3	0	Mills	36	0	0	Llangefni	4 5 0
Walden, John, Esq. ...	1	1	0	<i>Devonshire.</i>				<i>Carmarthenshire.</i>	
Watson, S., Esq.	1	1	0	Exeter—				Capel-y-Beirdd	1 16 0
Waller, Sir Wathen	2	0	0	The late Mrs. Klipin				Garn	2 2 0
				and friends, for debt	3	0	0	Llanhaelhairu	0 18 0
Donations.				<i>Dorsetshire.</i>				Llanthidwyl	0 5 0
M. E.	2	0	0	Dorchester	10	14	11	Llanlyfni	2 2 0
Mrs. Williams, Clapton,				<i>Essex.</i>				Pont-y-Cim	1 14 0
for Ceylon school	8	0	0	Saffron Walden	20	15	0	Port Madoc	2 3 0
A Poor Widow, for Af-				<i>Hampshire.</i>				SCOTLAND.	
rica	0	10	0	Lockerley	1	3	0	Glasgow, by Rev. Mr.	
Miss Fox, Mission box	0	8	0	<i>Hertfordshire.</i>				Patterson, for debt ...	17 0 0
Lord Seaford, value of				Hitchin, by Mrs. Jeeves,				Perth, by Mr. Thomp-	
Mahogany	42	19	8	for debt	10	0	0	son, for ditto	5 0 0
T. B.	2	13	0	<i>Huntingdonshire.</i>				Anstruther Bible and	
Anonymous	0	10	0	Huntingdon—				Missionary Society,	
Southwark Negro Friend				B. Foster, Esq., for				by Mr. J. Fowler	3 10 0
Society, by Mrs. Kit-				debt	2	0	0	Ross-Mull	2 13 0
son	5	0	0	<i>Kent.</i>				IRELAND.	
Mr. and Mrs. Thomp-				Tunbridge Wells	5	13	9	W. Elliott, Esq., Letter-	
son	2	0	0	Gravesend, by Mr. Pep-				kenny	0 10 0
Legacies.				Canterbury, by Mr. Car-				James Cochran, Esq.,	
Mrs. Ann Lampson, late				ter	4	0	0	Lifford	1 0 0
of Northampton	560	0	0						
Mrs. Butterworth, late									
of Coventry	10	0	0						
Sarah Alsop, late of									
Westmanacote	5	0	0						
Collections, Donations, &c. in									
London and Vicinity, for the									
removal of the Debt.									
Collected by									
Mr. H. Gurney	10	0	0						

NOTICE TO CORRESPONDENTS.

"T. C.," of Southwell, is informed that the subject, respecting which he addressed a letter to the Editor of the "Baptist Magazine," has been for some time under consideration in the press quarter.

IRISH CHRONICLE.

APRIL, 1841.

WE have the pleasure to inform our friends, that the ANNUAL MEETING of the SOCIETY will be held at FINSBURY CHAPEL, on TUESDAY, APRIL 27. The chair to be taken at 6 o'clock. The Committee will be happy to have the company of ministers attending the meeting to tea previously, at a quarter before 5, at the White Hart Tavern, Bishopsgate, corner of Liverpool Street. It is near the chapel.

Accounts for the year, and the list of subscribers to be inserted in the Report, will be closed by the 21st of April; previously to which day the Secretary will be happy to receive whatever auxiliary societies and friends may have in hand on behalf of the Society.

Walsworth, Feb. 4th, 1841.

MY DEAR FRIEND.—My last letter, two days ago, brought the account of my tour in Ireland down to the City of Limerick.* I have not described places in my communications to you, or I should be tempted to say something of this fine city, with its noble harbour and quay, fitted for the business of one of the most commercial cities of the empire. You would be struck, however, in surveying it, and the commerce of which it furnishes the means, with the melancholy indications of poverty everywhere presenting themselves—corn, pigs, cattle, form the principal exports—imports, alas for these. Here it was that recently a number of the deluded peasantry, thinking to improve their condition, embarked for Jamaica. One cannot wonder, when their circumstances at home are contemplated, that they were open to the arts of men whose only object is gain, or the continuing of the means of oppressing the freed peasantry of Jamaica; but perhaps it will be thought that the shrewd peasantry of Ireland were the last to be thus unhappily deluded. It was gratifying to know that, on this fine quay, or on board such ships as he can get for the purpose, brother Thomas is in the habit of frequently preaching the gospel of Christ; may much success attend his labours.

From Limerick we proceeded down what is called the Lower Shannon, to Tarbert. In this village Mr. T. often preaches; we have also a valuable *Irish* reader residing here; another on the opposite shore of the river; the one in Co. Kerry, the other in Clare. It was pleasant to observe in passing along the village, the respect, the almost affectionate esteem, in which our reader appears to be held by the people. He, and his coadjutor on the other side of the river, are both converts from Popery; and, as we

judged, they are holy, diligent, and useful men.

In Tarbert we met with a neighbour of mine on a wedding excursion with his wife and friend, with whom we had the good fortune to engage a car on to Listowel, a quiet little town, of whose religious condition we could learn but little. Tralee, a large bustling town further south, is better furnished with means of religious instruction. From hence to Killarney, our road lay mostly through a flat, uninteresting country; but as soon as the splendid scenes of that locality opened upon us, we felt ourselves amply repaid for all the dreariness and fatigue of our previous journey. I dare not attempt a description of these scenes. I have not poetry enough in my soul: I had formed an idea of their magnificence, but my imagination had fallen far, far, even in its loftiest flights, below the reality. It seemed as if I had never beheld nature's beauties before. You are in the habit of taking your family out a few weeks in the summer; I wish I could persuade you to make a sojourn here. The access across the channel, from Bristol to Cork, and from thence by coach, is exceedingly easy; conveyances cheap, safe, and pleasant; and, should you give it a trial, I fancy your young ladies will thank me for and admire my choice.

I can say but little for the religious condition of the town. In a methodist meeting-house, my friend Hardcastle preached in the morning to a congregation of fourteen. The preacher for the day attributed the smallness of the assembly to there being no notice that a stranger would preach. He would publish one for the evening, and the congregation would be larger. He did, and it was larger; I preached to eighteen. I could not find that readers, or indeed any other means of doing good, were in operation in the town. At the parish church a congregation of about two hundred assemble once in the

* Chronicle for February.

day, to listen to a sermon which, judging from that we heard, is but a partial and imperfect exhibition of the gospel of Christ.

Early on Monday morning we were awaked by a dismal howling as of many voices. On looking out at the window a funeral was found to be passing; the coffin exposed on an open bier drawn by a horse, and followed by a number of vehicles of all descriptions, or that would beggar any description, crowded with the neighbours and friends of the deceased; many were on horseback, and perhaps about a hundred men and women on foot; all raising a fearful wail in the native dialect, filling the air with its cry. I observed another scene of a similar kind, in the same vicinity, a day or two afterwards. Judging from these scenes, and from the information I could obtain concerning them, I should reckon the Irish an affectionate people. It is no uncommon thing, in some parts, for the most bitter wailings to fall upon your ear from burying-grounds, proceeding from individuals lying on the graves of their friends, who for many years may have slept there. And I should fancy, too, that but little hope is cherished among the people in connexion with death. They regard the loss of their friends as a calamity admitting of almost no alleviation. Of heaven they are not told in the ministrations of their church, nor of the way thither. Death and purgatory are universally associated. Every man suffers; how long and how intensely, the weeping survivors cannot tell; these things depend on their own ability to contribute for the masses necessary to release them, and, poor as most of them are, no wonder they should weep and wail. How true it is that men without God are without hope in the world!

From this naturally enchanting, but, morally and spiritually, distressing vicinity, we proceeded to Cork. Of which place, and what the Society is doing there, and in the neighbourhood, with a few observations on what, in my judgment, the present religious circumstances of Ireland call for, I will give you an account in my next, and most likely closing letter.

I am, my dear friend,

Very sincerely yours,

SAMUEL GREEN.

Under date Jan. 1, WM. LORMER gives an interesting account of an aged female.

As an encouragement, also, to your Society to go forward in their "work of faith and labour of love," I will mention the case of an aged female, whom I visited frequently, during a long and severe trial of affliction from cancer in her breast. Her breast was cut in April last; and, on the 15th of

May, which was the first time I visited her after the operation, I found her as ignorant of the truth as the most darkened heathen. She was a Presbyterian, and, from her circumstances in life, rather respectable, but awfully blind as to her eternal interests. She was always careless and indifferent to eternal things—much addicted to profane swearing—eminent for irreligion. When first attacked with this awful disease she was greatly alarmed from the fear of death. For a few weeks after the operation on her breast she appeared to recover perfectly; the disease, however, soon returned with redoubled force. During the first moments of her alarm, like Herod, she was led "to do many things." She had recourse, for the first time, to prayer, reading the scriptures, and a desire for the conversation of Christians. When she appeared to recover, these impressions vanished. Soon her alarm about death returned, and a desire to hear, as she expressed herself, "how her soul could be happy in death, and have peace with God." On the 26th of May I visited her again, and found her mind most uncomfortable. She was awfully shocked at the approach of death, and the terrors of the Lord. She felt, she told me, that the wrath of God was on her. She was always, so far as I can learn, not only irreligious, but entirely shut out from any access being had to her by conversation; besides, she never appeared more happy than when she was mocking all whom she knew to be religious. On this occasion she told me, that for twenty years before her present illness she did not know what a head-ache was; and I got her to acknowledge, that during all that time she does not remember of having one serious thought of God, of death, or eternal things.

I visited her again on the 2nd of July, when I found her in such pain of body as was sufficient to extract sympathy from the hardest feelings; and the more so when, in addition to her bodily pain, she was expecting death, seemed to feel that she was "a great sinner, unfit for heaven," as she knew nothing of the redemption that is in Christ. Like a drowning man catching at a straw, she now thought to save herself by prayer, a good heart, reading the scriptures, and various other refuges of lies. But a subsequent visit, July 16th, was blest to the removing from her mind those false hopes. She acknowledged that what I said to her then showed her that none but Christ could save her. But still she had no hope. When I called again, however, on the 14th of August, I was much gratified to find that she had been thinking of what I said to her on my previous visit, from Jer. viii. 22, "Is there no balm in Gilead? Is there no physician there?" She said, this gave her

ed her depravity and guilt. she, "I have no hope but the od of Jesus, 'in whom,' quoting 'we have redemption through the forgiveness of sins, according as of his grace.'" During the she quoted several portions as the above, and as applicable to

see her from this till Oct. 27, following delightful conversation

She was now so weak that she to read, and, as she had got the Testament read through, I asked ought she received any benefit ading of the word of God? "the Lord!" she exclaimed, "I have found it a precious ex. e. Every line of it gave me e I could read. And now I re. sages that I hope the Lord is me." "Is there any particular e scriptures that gives you com. ed. To which she replied, in : of the word of God itself, that, gave himself for us, to redeem niquity;" and, as I am a sinner, r with iniquity, I hope I 'have in his blood, the forgiveness of blessed Saviour tells Martha, ne, too, 'I am the resurrection. He that believeth in me, ere dead, yet shall he live.' I sia, and therefore I have com. ed her, if she were discontented ent situation. "It is not my t can bear my affliction," she if God has seen it wise to take teaching me my sinfulness and id to lead me to the blood of

three days before her dissolution, her whole time was occupied in prayer. And the last words she was known to utter, which was only a few moments before her dissolution, were, "Jesus, Jesus; blessed Jesus!" She would frequently express a desire to see me; and would often ask, "Do you think he will soon be home?" The person who attended her inquired, what was her reason for such anxiety to see me. "I would like," she said, that he would be here to attend my wake." And, why do you wish him to be at your wake? "Oh!" said she, "I would like him to be there, that he might tell the people all that he ever told me of the love of Jesus to wretched sinners. May the Lord bless and keep him, for he was the means of leading my attention to the blood of Jesus, which cleanses from all sin. Give him my dying thanks for his trouble; and tell him that the blood of Jesus is all my hope now in the hour of death." Here is another evidence of the truth of the gospel. It is said to be "the power of God unto salvation," and here is a confirmation of the truth of that declaration. Here was a blasphemer, a mocker, and an ungodly sinner, changed by the gospel into a believing, praying, thankful, humble child of God. "To God, only wise, be the glory, through Jesus Christ."

—
GEO. MOORE writes, Feb. 20.

A few days ago, as I went to visit a sick brother in the suburbs of the town, a young man, who is a Roman Catholic, followed me into the house; and his apology for doing so, was, that he wished to speak to me on spiritual things. and that I might explain

CONTRIBUTIONS.

By the Secretary.		Palmouth.	
Abingdon.—Mrs. Kendall		Friends, by Miss Ouler	
Mr. J. Tomkins	0 5 0	Collected by Rev. S. Davis.	
Miss Tomkins	1 0 0	Tottenham.	
Mr. J. Kent	1 0 0	Mr. Luke Howard	5 0 0
Mrs. Leader	0 10 0	Mrs. E. Howard	1 0 0
Mr. J. Williams	1 0 0	Mr. Geo. Stacey	1 0 0
Dr. Tomkins	0 10 0	Mr. J. Fowler	1 0 0
Mr. Collier	0 10 0	Stoke Newington.	
Mr. Dickey	0 5 0	Mr. G. W. Alexander	5 5 0
Mrs. Sellwood	1 0 0	Mrs. Alexander	2 2 0
Mr. Ballard	0 5 0	Mrs. Alexander, Sen.	1 1 0
Mr. Barry	0 5 0	Miss M. B. Alexander	1 1 0
Mr. Harris	0 5 0	Mrs. E. and S. A. Alexander	1 1 0
Rev. E. S. Pryce, and friends	1 15 0	Oxford.	
Farrington.—Mrs. Reynolds		Mr. Grubb	1 0 0
Friends at Farrington	1 2 0	Mr. J. Alden	0 10 0
Wootton-Bassett		Mr. Dobney	0 10 0
Trowbridge.—Mr. Salter	5 0 0	Mr. J. Steane	0 10 0
Mr. W. Stancomb	2 2 0	Mr. Bartlett	0 10 0
Mr. Jos. Stancomb	1 0 0	Mr. Shackleford	0 5 0
Mr. John Stancomb	1 0 0	A Friend	0 5 0
A Friend	0 10 0	Mrs. Fry	0 5 0
Mrs. Page	5 0 0	Mr. E. Underhill	0 5 0
Miss Page	1 0 0	Mrs. and Miss Collingwood	1 0 0
Collection	5 10 0	Mr. H. Goring	5 0 0
Melkham.		Mr. J. Arnett	0 10 0
Collection	2 4 6	Mr. Bowler	0 10 0
Rev. Josh. Russell, £1 sub.	2 0 0	A Friend	0 5 0
Mr. Phillips	1 0 0	The Misses Goodes	0 5 0
Devizes.		Mrs. Wyatt and Miss Budd	0 5 0
G. W. Anstie, esq.	1 0 0	Friends at Rev. H. B. Balteel's	5 0 0
B. Anstie, esq.	1 0 0	Mr. M. Underhill	1 10 0
P. Anstie, esq.	1 0 0	Mrs. B.	0 5 0
Mr. Randle	0 5 0	Mr. C. Pilcher	0 10 0
Mrs. Cunningham	0 5 0	Small sums	0 15 0
Mr. Waylen	1 0 0	Woodstock.	
Mr. Leach	0 10 0	Collection at Rev. C. Darkin's	1
Westbury.		Chipping Norton.	
Collection	1 8 6	Collection at Rev. G. Stonehouse's	8
Mr. Wilkins	1 0 0	Shipston.	
Westbury Leigh.		Collection at Rev. S. N. Taylor's	1
Collection at Rev. T. Gough's	2 18 1	Blockley.	
Mrs. Singer	0 5 0	Collection at the Chapel	4
Mr. Lansdale	0 10 0	Naunton.	
Mr. N. Overbury	0 10 0	Collection at Rev. J. Accock's	8
Robt. Haynes, Esq.	1 0 0	Coate.	
Mr. R. England	0 5 0	Collection at Rev. B. Wheeler's	3
Mr. Waddams	0 5 0	Bampton.	
Mr. England, Sen.	0 5 0	Collection at the Chapel	6
Bratton.		Standlake.	
Collection	1 16 0	Collection at the Chapel, by Mr.	
P. Whittaker, esq.	1 0 0	J. Dutton	1 8 0
Mr. J. Whittaker	0 10 0	Mr. Giles	0 10 0
Mrs. Blatch	1 0 0	Mrs. Giles	0 10 0
New Brentford.		Mr. J. Dutton	0 10 0
Collection, by Rev. O. Clarke	2 3 0	Three Friends at R.	1 0 0
Stephans	2 0 0	A Friend, for the debt, by T. Pewtreas, esq.	
Mr. F. Roe	(sub). 2 0 0	Collected in London, by Rev. J. Bates	
By Secretary.		A Friend at Ramsgate, by Miss Lart	
Lion Street Collection	4 0 0	Geo. Foster, esq., Sabden (don.)	
S. G.	1 0 0	Mr. Langland, Glasgow	
5 0 0		Mrs. Gair	
		Portsea Auxiliary, by Mr. B. H. Hinton	
		Miss Jacobson	
		Rev. J. N. Burt, Beaulieu	
		A Friend, ditto	

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fife Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury BROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; th Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, mines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and Baptist Minister, in any of our principal towns.

THE
BAPTIST MAGAZINE.

MAY, 1841.

MEMOIR OF THE LATE REV. THOMAS COLES, M.A.

BY THE REV. B. S. HALL.

THE memoirs of departed saints are ever dear to surviving relatives and friends; especially the records of Christian ministers whose labours have been abundantly blessed of God in the advancement of his cause; whilst such memorials are read with lively interest by the Christian family at large.

It is with emotions best known to those who have experienced the reciprocation of a David's and a Jonathan's affection, that the writer, after an uninterrupted friendship of thirty-five years, presents a sketch of the life of the late Mr. Coles, who, for nearly forty years, honourably filled the pastoral office over the Baptist church at Bourton-on-the-Water.

Thomas was the youngest son of William and Mary Coles, both pious persons, who resided at the time of his birth, which took place August 31, 1779, at Rowell, in the parish of Hawling, near Winchcombe, Gloucestershire. Before he had entered his second year, death deprived the family of its paternal head, which painful providence occasioned the removal of his widowed mother, with her children, to Bourton, in the spring of 1783. His early years were spent at different schools in the village, where he made considerable progress, but what most distinguished those years were the indications he gave of youthful piety. His mind, it appears, was frequently under serious impressions, and its bent and inclination directed to religion. From occasional entries in his pocket-book, we find that in

the beginning of the year 1790, when under the age of eleven, he began to take somewhat extended notes of the sermons delivered by his universally revered and much beloved minister, the Rev. Benjamin Beddome. This practice he continued for five years, and the last sermon thus taken down was the last the venerable pastor preached; August 23, 1795, from Hosea v. 6.

For three years prior to the death of Mr. Beddome, this young disciple was accustomed to read at the weekly prayer-meetings, with much profit to those who attended, the fragments he had gathered from the rich stores of spiritual knowledge, which on the Sabbath had been publicly imparted. Nor was there anything forward, or assuming, in this. Those who knew him best, in after life, can readily conceive that he was actuated by the purest motives, and much encouraged in the undertaking by the desire of the friends, who were gratified by the correctness of his notes, and pleased to foster such hopeful appearances in one so young. On the 2nd of August, 1795, one month before the translation of the aged Elijah to his eternal reward, this youthful Elisha, on whom the mantle was wisely ordained by providence at a subsequent period to fall, gave in his experience to the Christian church.

Many pleasing extracts from the statement he delivered at that interesting period of his life, might be made did our limits admit. "Janeway's Token for Children," given him when a child,

appears to have been very useful in producing a sense of his condition as a sinner; whilst he mentions "Erskine's Gospel Sonnets," and "Doddridge's Rise and Progress," as affording greater light in the discovery of his helplessness, and in leading him to embrace the only way of salvation.

The following memorandum in the church book, written by Mr. Beddome, and pinned to the final page of his entries in that book, where it has continued to the present time, will be read with interest, especially when we consider it was the last, and that in a few days afterwards the pastor was no more on earth. "August 2, 1795.—Master Thomas Coles gave in his experience to the church, and was universally approved; on the 9th, at his own and the church's request, Mr. Francis baptized him, with several others, at Shortwood, and he partook of the Lord's Supper there in the afternoon. His reception into the church at Bourton was recognized, and the right hand of fellowship given him on the 16th."

Mr. Coles was evidently a youth of much promise, the "love of Christ was shed abroad in his heart," and he felt its predominating influence. There appears to have been from his earliest years an expectation of entering the ministry, probably both on his own part and that of his friends. Whether he accustomed himself to any particular course of study at this time, beyond the continuation of his classical studies, under the late Rev. Wm. Wilkins, who kindly assisted him after his connexion with Mr. Collett's school, and the diligent reading of religious works, in prospect of the ministry, it is not easy to ascertain. That he possessed an eager thirst for knowledge is apparent, from his manuscripts of early prose and verse composition, together with two or three common-place books, containing extracts from a considerable range of authors, chiefly religious, schemes of sermons, synopses, chronological notes, &c., &c., written in this year.

Many of his Christian friends had, it appears, often requested him to exercise his talents among them as a preacher, previously to his going to Bristol Academy; on one occasion only he complied; which he states was opposite to his inclination, feeling conscious of his youthfulness and inexperience.

Following the leadings of divine pro-

vidence, and the advice of judicious friends, he entered the Academy on the 24th of August, 1795. This was a new era in his life. His diligence was great, and he highly prized the advantages which were afforded him. Dr. Ryland was president, the Rev. Joseph Hughes tutor; and such was the respect and affection they entertained for him, that they soon commenced a friendship with him on equal and intimate terms, which continued until death removed these valuable men. His first sermon was preached at Fishponds, Nov. 8, 1796, from Luke xv. 2.

The following extract from his journal, written at the close of this year, shows us, that his diversified studies and new associates had not weakened his regard to personal religion, or diverted his mind from the important object he had in view.

"I have this year added to my sins, and have had great additions to my mercies. Oh, were I sufficiently humbled for the one, and thankful for the other! I have made a profession of religion. Lord, enable me to 'walk as becometh the gospel of Christ,' with all well-pleasing. I have entered upon the work of the ministry; the Lord assist me in that great and arduous work."

In the summer vacation of 1796, Mr. Coles visited his mother and friends at Bourton, where he preached three times, and received from the church its sanction to proclaim the glad tidings of salvation wherever providence might call him. Other places, in the neighbourhood and at a distance, were supplied by him.

The following year, an opportunity being afforded him of completing his studies at Marischal College, Aberdeen, on Dr. Ward's exhibition, he, with the advice of his tutors, and the approbation of the Committee, finally left Bristol the next recess.

Several months elapsed, previous to his departure for Scotland, which were profitably and usefully spent, part of the time at Battersea, with his attached friend, Mr. Hughes, at whose ordination he was present on the 19th of June, and the remaining part at Bourton. His fervency and zeal in the extension of the Redeemer's kingdom evidently burst forth during his stay at the latter place; hence, in a letter to a fellow-student, he says, "Think not, my friend, that I have at all forgotten or given up the idea of

would do your soul good to see ! most of these brought within these three years past to the knowledge of truth ; some, more recently than who before were bigoted and openly hate. Blessed be my dear Saviour ! by other instruments I hope he has me. I mention these things to because I well know how you re- at any glad tidings of our Imma- kingdom."

The period drawing near for the com- ment of the session at Aberdeen, iend preached his farewell sermon urton, Sept. 24, 1797, from Exodus . 15 ; words truly descriptive of elings of his mind on leaving his ad family and endeared Christian s. He reached Aberdeen on the of October, and immediately en- his new sphere of action and duty. he evidently experienced difficul- carrying out the warmest wishes heart. This is apparent, from the ing extract taken from his diary : situation at Aberdeen is in many ts a perilous one. Lord, preserve Oh, may I not become languid and

Keep my heart warm in thy ; may I continually pray for the erity of religion throughout all the

May I be devising schemes for glory. Lord, teach me ; and, if I may I be permitted to speak a word y Saviour. ' His name is like oint- poured forth.' "

... would not be doing justice

signy, invited to attend every sabbath evening, for the sole purpose of religious instruction. The children were to read, or repeat from memory, portions of scrip- ture appointed the week before ; ques- tions followed tending to impress the mind as to the meaning of these por- tions ; then, the shorter Catechism with proofs, a concise address, and the whole concluded with praise and prayer.

Another extract from his diary, writ- ten at this time, will show the fervour with which he entered on this arduous but successful undertaking :— " Went with Mr. Hey to the Sunday school ; opened it comfortably ; many attended. God will bless it. Lord, give me ability for the great work ; make me an instru- ment in converting some poor souls to thyself, and to thee shall be all the praise."

The benefits resulting were great, and clearly show that the great Head of the church took delight in the labours of his servant. In a letter to his mother he thus writes—"Our sabbath evening schools flourish exceedingly, and increase in number. I trust they have been blessed to the real conversion of several children, as well as to the outward re- formation of all. Last night I had I believe the sixth child, who came to me to converse about the great concerns of his soul, under deep anxiety of mind, saying, ' What must I do to be saved?'"

It must have been peculiarly delight- ful to the subject of this memoir, on his visit to Scotland in 1797, on behalf of

much attached, after a few days' severe illness at the beginning of this year, very much affected him, which is evident from the letters he wrote at the time to his family and friends; whilst this painful providence had a beneficial tendency in stimulating his ardour in the Redeemer's cause.

His exertions were not confined to the rising generation; the adult population in the villages around had a proportionate share of his labours. A few sentences from a letter to his mother, dated July 6, will show the energy with which he prosecuted this new undertaking: "You have heard, I suppose, that I have attempted speaking for Jesus in the dark villages around us; blessed be his name, I hope he influenced me to undertake it, and that he has assisted me in it, given me encouragement, and will crown it with success. For upwards of two months past, I have preached on a sabbath morning, to large, attentive, and affected congregations, in the adjacent villages, encouraged by the presence, and attended by the prayers, of many friends. Oh, it is a delightful employ, when Christ himself is there also! We have generally from five to eight hundred people, at a moderate calculation, and poor souls receive the word with joy. We have opposition and enemies, but less than might have been expected, and, while 'not many rich, and mighty, and noble, are called, the poor rejoice that to them the gospel is preached.'

It must be evident to the reader, that it was only by extraordinary exertions the studies of our friend were not seriously retarded at this time; that this was not the case is apparent from his college testimonials, of which there are several very strong ones. Nor was his lively and disinterested zeal unnoticed by the friends of the Redeemer. In the *Missionary Magazine*, for 1798, a favourable account is given of the labours of himself and his companion.

In June, 1799, an unexpected opportunity was presented these zealous champions for the truth, of accompanying the late Rev. Rowland Hill, on a missionary tour, through different parts of Scotland. An interesting account of this journey was sent to Mr. Hughes, but it is too long for insertion.

Such was the esteem in which Mr. Coles was held by many in England, that his return was anticipated with

much pleasure and solicitude. Intimations were frequently given him of spheres of usefulness in his own country, whilst earnest entreaties were made to visit certain portions of the church on his arrival. The late Mr. Pearce, of Birmingham, repeatedly wrote to him on this subject, expressing his earnest desire that he would become his colleague; and, on the death of this estimable man, he received several letters from the church, requesting a visit from him. So importunate were the Birmingham friends that they gave him no rest until he promised to accede to their request.

Having taken his degree of M.A. in April, 1800, Mr. Coles left Aberdeen with the full intention of spending twelve months at Edinburgh, which design would have been put into execution, had not the state of his health prevented. After spending a short period under his maternal roof, he proceeded in June to Birmingham, where he stayed until the latter end of August. To a friend he thus states the result of his visit. "I left Birmingham on the 30th of August. I found the people throughout the whole of my time very friendly and affectionate, and they have given me a unanimous invitation to return for nine months, willing if I still determine to go to Edinburgh, to wait until the expiration of that period; but I have for a considerable time been in a weak and languid state of health, and very frequently unfit either for studies or bodily exertion."

To his brother he thus expresses himself when at Birmingham, in reference to the weight of duty devolving upon him. "If you reflect on three sermons every sabbath, a prayer-meeting Monday evening, sermon Tuesday evening, a sermon at villages five or six miles out, on Wednesday evening, prayer-meeting and exhortation, if convenient, Friday, besides attending funerals, visiting friends, &c., &c.; methinks, you will be glad to hear that I think of leaving very soon."

Subsequent letters state his decision as to Edinburgh and Birmingham; the former declined, owing to his debilitated health, and in reference to the latter he thus writes: "I have been obliged to put a negative on Birmingham. It was the uniform opinion of all who best know my constitution, that it was inadequate to such a station. May the Lord

lies too far, in almost forcing
ing man under twenty-one
duties, and so responsible a
pecially when but just reco-
ndisposition. In the autumn

Mr. Coles received from his
ourton many intimations of
relative to his becoming the
Mr. Beddome, which he at
ought it his duty entirely to

Having spent a few weeks
other, in the following De-
complied with the earnest
Mr. Booth, in taking a share
vices connected with the
rescot Street, London. Here
ts of comfort and usefulness

Many looked on him as
minister, while they rejoiced
nimity which subsisted be-
venerable pastor and his
olleague. He subsequently
unanimous invitation to be-
tant-preacher to Mr. Booth,
ordially accepted.

entful was this period in the
our departed brother! The
Bourton, it is stated in the ad-
: prefixed to his ordination
ollowed him with importunate
s, and in order to give addi-
ght to their application they
a letter to the church at
-fields, in which they thus
request—"We have lost our
d have long been as sheep
hepherd. We earnestly wish

have inserted the whole letter, had he
not considered it too long. The follow-
ing resolution will discover the purport
of it. "Moved and resolved, That as
we entertain a Christian sympathy for
the church at Bourton under the pecu-
liarly afflictive circumstances which have
attended it, and in various respects yet
continue, we will not urge Mr. Coles's
connexion with us as a bar to his remo-
val, provided he himself be satisfied that
the leadings of providence direct him to
another situation. The concern, how-
ever, that we should feel at such an
event could be compensated by nothing
short of a well grounded persuasion,
that the interests of our divine Master
would be more essentially promoted
thereby."

This kind and affectionate relinquish-
ment of the connexion, doubtless afford-
ed much relief to Mr. Coles, who was
then at liberty to be guided by the
feelings of his own mind, and to investi-
gate more fully the statements which
had been made to him, in regard to
Bourton. His ultimate acceptance of
the invitation clearly proves that his own
feelings, and the advice of his best
friends, preponderated in favour of this
step. His ordination took place Nov.
17, 1801. Dr. Ryland delivered the
charge, Mr. Hinton of Oxford preached
to the people, and Messrs. Mann, But-
terworth, E. Smith, and T. Smith, engaged
in the other parts of the service.

The prospects of Mr. Coles were

1802 : and proved a source of mutual satisfaction and comfort for a period of thirty-four years. This year was one of much prosperity in his own soul, and in the church. In May he baptized three persons; and in the following September fourteen others were added to the number of believers; among these were three of his near and dear relatives. "Guess," says he, in a letter to his friend, Mr. Page, "at my feelings, if you can do it, at baptizing at the same time a wife, a sister, and a brother; a circumstance which, perhaps, very seldom occurs to a minister. God was with us of a truth, smiles of gratitude and joy appeared on every face."

In the same letter he adds, "I have witnessed pleasing instances lately, in which the word of God has been rendered effectual through my instrumentality. Oh, what a mercy!—what a rich reward! Let us, my dear brother, rejoice together; and, while we rise high in gratitude, may we sink deep in humility. The Lord accompany our feeble efforts with growing success, and be all the glory his, through Jesus Christ, our dear Redeemer!"

The formation of "An Association of Baptist Congregational Churches for Oxfordshire and the Counties adjacent," of which Mr. Coles was the active and indefatigable Secretary from its commencement, to the termination of his valuable life, was effected at a public meeting held at Bourton in the autumn of this year. In this, he felt a lively interest, and was permitted to witness many beneficial results, through successive years, arising from it. Although the writer is no longer in connexion with that association, yet he feels confident in saying, that the loss of such a man is no common loss.

The Oxfordshire Auxiliary to the Baptist Home Missionary Society, which was formed some few years afterwards, was greatly fostered by the care and unremitting efforts of our friend, in the prosperity and extension of which he expended much time and labour. Nor was he less interested in foreign missions. In 1819 he visited London, in connexion with the late Robert Hall, at the earnest request of the Baptist Missionary Society, to preach and collect for its funds; and, in 1821, in company with the late Mr. Page, he went to Scotland, preaching at Newcastle, Glasgow, Paisley, Edinburgh, Aberdeen, &c., for the

same object. Allusion having been made to this visit, in regard to the schools he established when at college, it will not be uninteresting to insert the following from his diary.

"At Aberdeen the general state of things is more favourable than it was. The sabbath schools are still well supported, and several new meeting-houses, where the gospel is preached, have been erected. With regard to our own labours and connexions there, comparatively few of those who had arrived at years of maturity, have died; while the mortality among our scholars has been considerable. A goodly number of these have died in the faith: many others who we trust were brought to the knowledge of the truth by our ministry, continue to wear well; some have disappointed our hopes, but the generality of them have turned out good characters. We have had much joy from many others, who appear to have received good from our poor, feeble exertions. The work then commenced has continued, while we have derived great encouragement from finding fruit which we should never have known of but for our visit. We fondly hope that, through the blessing of God, our occasional labours have been the means of reviving old impressions and making new ones."

The services of our friend at ordinations, anniversaries, and public meetings, in his own immediate neighbourhood and at a distance, were frequently in requisition, while his engagements at home were accompanied by the divine blessing.

In a letter to a friend he says—"I bless God that apparently there has been scarcely a year of my ministry but some good has been done, some soul converted to God, or evincing pleasing tokens of it. Two young friends, whom I baptized in June, were very encouraging instances of this; they were not the first, nor are I trust, the last. When in a proper spirit, I feel that instead of complaining that I have so little success, I have abundant cause for wonder that I have any."

In 1821 he adopted the plan of expository lectures on the sabbath mornings, which were very acceptable and profitable to his congregation. "The study of the scriptures," he remarks in a letter to a brother minister, "never gave me so much delight and satisfaction. There is a peculiar advantage, I think, in adopting this method of public instruc-

tion, after being twenty years with a people, since it may be hoped that some desirable degree of knowledge and experience, previously acquired, may be found of service in such exercises, and since it enables even a common mind, like mine, to bring forth things new and old."

The correspondence of Mr. Coles during his pastorate at Bourton was very extensive. Many friends in England and Scotland enjoyed this privilege, and some have, doubtless, since his death re-perused their epistles with painful emotions, arising from the reflection that the writer of them was no more. The extended knowledge he possessed of men and things, combined with much spirituality of mind, rendered his correspondence truly valuable.

So greatly was he respected and beloved, that his advice was eagerly sought by his brethren, and incalculable good in many instances, has followed his prudent counsel. The apostle's language might have been adopted by him, "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

It cannot be considered strange, that in the course of so many years' connexion with one church, circumstances should have arisen productive of uneasiness to the mind of our friend, and sometimes leading him to entertain thoughts of a removal. His feelings were sensibly alive to any indications of indifference and party spirit, and such indications were more than once given him. We do not wonder, therefore, that he was ready at such times to infer, that the path of duty was a separation; yet we cannot but admire the overruling hand of providence, in regard to many apparently little circumstances connected with these periods which concurred to prolong his stay at Bourton. And it is pleasing and satisfactory to know that many of his latter years were not thus embittered, but, on the contrary, invigorated and cheered by the cordiality and zealous co-operation of all his friends.

His personal and family trials were great. He might well have said with the prophet Jeremiah, "I am the man that hath seen affliction." Though of a robust constitution, he was frequently the subject of nervous affections, which at seasons almost incapacitated him for duty. In reference to these he made the following entry in his diary. "It is

my mind, I am persuaded, that chiefly affects my body in the first place, and then they mutually act on each other. I greatly want far more stability, composure, and fortitude of mind; this would have a most happy influence on my body."

In a letter to the writer in 1832, he says—"I have still to sigh and cry for the *spirit* of my office, for more if I have any at all, as so impressively described in 'Bridges' Christian Ministry,' which I hope I feel an invaluable *vade mecum*: it touches all points, and often touches me to the quick. Still I have known (and lately) some moments of seasonable and proportionate—oh, may it not be deceptive—consolation; without which, I must not only have been perplexed, but in despair, not only cast down, but destroyed." He appears at a later period of his life to have been much less under the influence of these painful emotions.

In addition to the bereavement of his brother during his stay at Aberdeen, he was called to follow to the tomb, in 1804, the remains of his honoured mother; in 1809 and 1811, two of his children, who died in infancy; in 1814, his brother Job; in 1826, his eldest son; in 1834, his only daughter; in 1836, his beloved partner; and, in 1839, his third son, Frederic.

An extract from a letter to his sister, dated March 14, 1836, will show the respect in which he held the memory of his mother, after the lapse of many years. "The above date will remind you, that this very day two and thirty years ago, our dear and honoured mother went to glory, with this passage on her dying lips, Acts xxvii. 44, 'Some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land.' And each of us can and does say,

'Many days have passed since then,' &c."

The death of his daughter was most acutely felt, especially by the partner of his youth, whose constitution from that time evidently declined. His own feelings under this trying dispensation are thus expressed in his diary, after recording some of the last expressions and sufferings of his child: "This is a most trying and affecting stroke to us all, and to her bereaved mother above all. Oh, may it be mercy mingled with judgment, and may all who survive feel perma-

nently that the stroke is truly and abundantly sanctified."

His painful anticipations in regard to his endeared companion, which were so soon to be realized, are most affectingly alluded to in the letter to his sister from which an extract has been made. "I am grieved and pained at heart, beyond what my tongue or pen can describe, that my dear and invaluable partner, who has been my wise counsellor and only friend since the death of my dear mother, is gradually sinking in consumption, brought on by inconsolable grief for her beloved and only daughter, whom she is now evidently following to the grave. I know you do and will pray for me, in the approach of this greatest and sorest of all my bereavements, as I have ever done, daily, for you and yours. Indeed, I should faint in this day of adversity, and sink in despair, were it not for that precious promise, 'As thy day, thy strength shall be also.'"

The promise was indeed verified, when this heavy trial, the greatest of all in the painful succession, actually came. He felt it most acutely, and fears were entertained by himself, and some of his friends, that he must have left the post he had so long and honourably filled. His spirits in the course of time rallied, and, with increased devotedness to his Master's work, he continued to labour in his long accustomed sphere.

Another dispensation awaited him; his sorrowing heart was soon called to bleed afresh, in consequence of the illness and death of his son. Much consolation was afforded to his mind, under this providence, especially by the delightful evidences which were given by the youth of the power and enjoyment of religion. In a letter to the writer, dated August 12, 1839, he says, "The last month has been to me a most trying one, and yet a most merciful one, far more affecting than afflictive, since the reasons for devout gratitude and heart-felt joy have far more than counter-balanced the sorrows of this renewed bereavement. The simplicity and entireness of his reliance on the cross of Christ only, and on the divine atonement for sin, could alone account for that almost uninterrupted 'peace and joy in believing' experienced by my dear child, while it also inspired patience under the severest pressure of protracted affliction, and fortitude in meeting the last enemy, who was regarded as a *stingless, conquered foe*." How many

changes in his church and congregation did our friend also witness during the lengthened period of his pastorate among them: how many friends did he consign to the "house appointed for all living!" Only one remains who was a member when he took charge of it in 1801.

The last years of his life were most vigorously spent in the Redeemer's service; the sphere of his activity had increased, and the importance of it had become more evident and acknowledged. The people of his charge were refreshed from sabbath to sabbath by his ministrations, many were "inquiring the way to Zion," and much good was effected by his instrumentality in the village and neighbourhood; while he was ready in every direction to facilitate the advancement of the cause by his personal exertions and epistolary communications. His unexpected removal at such a period was a mysterious dispensation, and many, doubtless, of his church and friends, who survive, find it difficult to say, with full conviction, "Just and true are thy ways, thou King of saints."

In February of the past year, he had a severe attack of erysipelas in his head and face, which might have proved fatal but for the judicious treatment of his medical friend. That he was apprehensive of this is evident from the observations he made to a neighbouring minister, Mr. Hiron of Milton, who supplied his pulpit one of the sabbaths during his illness. "I see so much," said he, "of the vanity of the world and the glory of Christ, that I would far more willingly die than recover, except some little more work remains for me to do." From this attack he perfectly recovered, and in a letter of the 26th of July says, "My own health, through great mercy, was never better."

Little did any of his friends imagine, on the sabbath morning of the sixth of September, when he administered the ordinance of baptism to fifteen persons, that after that day they should see his face, and hear his voice, no more. Four days before, in a letter to a valued friend at Camberwell, he had expressed himself in reference to this engagement thus: "Should I feel as I usually have felt on such solemn and delightful occasions, instead of the administration of the ordinance being fatiguing, I shall only wish there were double the number. Still, strength of body and mind is necessary, and I know you will specially intercede that I may have both.

liorns will assist me in the departs of the services; and we e in giving all the glory to the rd of the harvest, in thus offer- him some sheaves he has al- to gather, in the hope that they e presented to him, eventually and acknowledged, in the final f the world." In the execution rvice he evidently took a se- l, which settled in his right Stenson, who promptly attend- oughout the whole of his in- n, and to whom his surviving el the greatest obligations for and unremitting attentions in fflictions, thus writes in a letter iter of this memorial, "Ask you s medical attendant, the occa- use of death, I unhesitatingly it was by baptizing many per- unnatural, and, with his tem- , hazardous way, namely, after r and impressively addressing se of people bordering on the ge for half an hour, to the pro- f extreme heat and perspira- hen and thus descended into water, with a mackintosh dress o his loins, to prevent the ad- of water, which occasioned, I a condensation of the moisture se cold, in the most hurtful hat he was surrounded, as it h a coat of ice up to his loins. ig out of the water he com- eadly cold (to use his own ex- no subsequent glow, as always ofore. He preached in the and administered the Lord's eached again in the evening, lame in ascending the pulpit, n leaving it, and never more to it. I saw him the next morn- a distressing night of spasms ht leg, and violent inflamma- e same, rapidly advancing to ed and extensive suppuration, s speedily followed, by distres- as of the bladder and the other what is remarkable, all that encompassed was affected nt spasms, and *no part above it.* nptoms fearfully augmenting, remedies, eventually induced of irritation, of which he died." oved brother, during the whole nful affliction, seemed wholly is that his "sickness was unto ence, on the day before his de- said to Dr. S. "Are you ap-
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prehensive?" and when the doctor firmly replied, "Yes, assuredly, you are in great danger," he answered, "Oh, no; I shall not die this time."

He had often during his life spoken of the pleasure of dying suddenly, and the change was evidently, in a great degree, unexpected. "Such were his agonizing sufferings," says the doctor, who kindly attended him to the last, "that he could utter but little, and that little most interruptedly. All I could hear him say was, 'Oh, thankful that it is a finished work, a finished salvation,

'A guilty, weak, and helpless worm,
On thy kind arms I fall,' &c.

In fact, he was so absorbed in suffering that he was unable to listen to others, or engage himself in religious exercises. The last twenty-four hours were comparatively easy, and the extinguishing of life like a dying taper. I never witnessed a person suffering more torture from spasms (not even in tetanus) all directly and evidently in a specially ordained and religious service (Rom. xi. 33); but by executing it in an unnatural way. One would hope that such a well-marked instance will be a caution to all future baptizers."

On the 23rd of September our friend became a corpse; and on the following Monday his remains were interred in the grave yard attached to the chapel, with those of his beloved relatives, who were "not lost, but gone before." Mr. Hiron, and Mr. Taylor, of Shipston, engaged in the service. Mr. T. preached the funeral sermon, from Zech. i. 5, "Your fathers, where are they? and the prophets, do they live for ever?"

Mr. Coles, as a man, was greatly respected by all denominations throughout the whole of his life: his conduct was irreproachable. He was a distinguished blessing to the village where he so long resided. As a Christian, exemplary—as a minister, popular. His sermons were always good—his manner of delivery variable—his prayers eminent for spirituality and diversity. As a friend, wise and judicious—adhesive to old attachments—in conversation, sensible and interesting. He was methodical in all his arrangements, hence the accurate account he kept of the number of sermons he preached, the last being entered, amounting to 6,453. May his mantle fall on a successor, who shall follow him so far as he followed Christ.

Shefford, March 17.

ESSAYS FOR THE TIMES.

No. I.—PUSEYISM AND THE THIRTY-NINE ARTICLES.

"A word spoken in season how good it is." There is a time to be silent, and a time to speak out; to do anything effectually we must do it seasonably. This the authors of the celebrated Oxford Tracts perceived; and believing that the existing circumstances of the Church of England called for efforts of a peculiar kind, they denominated those publications which were to be the vehicle of their sentiments, and their principal mode, at least for the present, of acting on the public mind, *Tracts for the Times*.

The appearance of these tracts, and the results which have followed, constitute an epoch in the ecclesiastical history of these realms, and present, as far as the English Church is concerned, together with its cognate branches in our colonies, a remarkable feature in "the signs of the times." It cannot therefore be improper, and it seems especially seasonable, to direct attention to this subject; and for this reason the present paper, which may perhaps be followed by others, may not be inappropriately termed an Essay for the Times.

That there have been men in the Church of England, ever since the Reformation, and men of name and influence, who have had a strong leaning towards Roman Catholic peculiarities, is a fact which is well known; but, after the sharp struggle occasioned by the royal efforts to restore Popish ascendancy, which terminated in the dethronement of James II., and the consequent accession of William of Holland, these men constituted no formidable party, and their opinions were seldom advanced with much publicity, or received with much attention. The Church of England then stood forward as eminently Protestant, and her zealous friends were not backward in proclaiming her "the bulwark of the Protestant religion." Under the great revival of religion which followed the labours of Whitfield and Wesley, and which extended considerably in the Church of England and among its ministers, the semi-papistical notions of the Protestant clergy appeared with still less prominence, and those who held them became very quiescent,

except when a country parson tried hand at persecution, or a clerical magistrate had to deal with a preaching Methodist, or a visitation sermon presented a seductive opportunity of offering censure to episcopal authority, and animating all contumacious sectaries.

Though most, or all, of the opinions now avowed by the Tractarians have we believe, been always held to a greater or less extent by Churchmen, yet, excepting the very general appellation "High Church," they have never received a specific designation. No however, they have acquired

"A local habitation and a name."

Their seat is the university of Oxford and from Dr. Pusey, a canon of the Church, and a Hebrew professor, they have received their name. That a system of opinions should be called "Puseyism" seems accidental. Pusey was certainly not the originator of the modern movement in their favor, the morbid restlessness and flippant naticism of the late Mr. Froude give him a better claim to this honour. The doctor was not even at the conventicle the archbishop's chaplain when, in 1833, the party was consolidated, and a plan of operations sketched out. Nor is the learned professor the most distinguished leader of the march towards Rome, its acknowledged head; this post is, universal consent, given to Mr. Newman, fellow of Oriel.

The circumstances which brought this new party into action were the liberal measures adopted or contemplated after the passing of the Reform Bill, together with the increase of dissent and the alarming disposition manifested by many of the clergy and laity to consent to important alterations in the Prayer Book. The Church of England had become too Protestant, and the clergy too careless about Catholic doctrines and practices, and there was danger that these tendencies would increase. From the date of the conclave above referred to, at which most of the Tract writers were present, the anti-Protestant labors of the new party commenced in earnest. The Tracts for the times were

issued; all their sermons and writings were imbued with "church principles;" means were found to gain the suffrages of reviews and the advocacy of newspapers; and thus, without much noise, and especially among the clergy, Puseyism spread with an almost unexampled rapidity through the land. Nor has its triumph stayed here; it has crossed the Atlantic, it has traversed the Pacific, it is working its way on both continents, and gaining ground wherever the English Church has extended its ramifications. New theological terms are now adopted, an obsolete and Popish phraseology is revived, saints' days are punctually and reverently observed, the decorations of churches are in many cases altered to make them suit more to the "ancient religion," and large candles appear on the altar, foreign engravings of the virgin and the saints are in higher estimation, crucifixes and images have become in greater request, ascetic practices are recommended with new earnestness, and the assumptions of priestly authority have risen many degrees in the scale.

But, what is Puseyism?—to what does this new movement in the church tend? what are the changes which it aims to accomplish? Puseyism is neither Popery nor Protestantism. It has a Popish accent, with a Protestant dress. "The voice is Jacob's voice, but the hands are the hands of Esau." It is professedly a "via media" between the Romish and the Reformed churches, which is however in much greater proximity with the former, so that Mr. Newman has no small difficulty in preventing its pilgrims from "straggling in the direction of Rome." It has much sympathy with the Pope, is grieved that the Homilies should call him Antichrist, and speaks very respectfully of the decrees of the Council of Trent. It does indeed protest against some Romish errors in practice, but it is only against such gross abuses as Dr. Wiseman and Dr. Baynes would equally condemn. Puseyism does not profess to adopt the religion of the New Testament exclusively, but that religion as interpreted, and developed, and brought out in its full beauty, by councils, and fathers, and apostolical traditions. It recognizes the episcopally ordained clergy as a chartered corporation, claiming, in virtue of official descent from the apostles, a monopoly of spiritual gifts, and the sole guidance of the

consciences of the laity. It proclaims the efficacy of sacraments as the channels of grace, imparting regeneration and justification when administered by official hands, whatever be the mental or moral qualifications of the authorized administrator. It is a mode of religion which glories in the observance of forms, and in the pomp of ceremonies; which views holiness as consisting not only in the love of God and man, but as especially exemplified in fasts, and penances, and veneration rendered to holy times and places, to sacred relics, and departed saints. It is, in fine, a system which would place the reason and the conscience, the nation and the government, the spiritual guidance of all adults, and the education of all children, under the authority and power of priestly rule.

The change, then, which Puseyism aims to accomplish in the church as established by law, is to assimilate it to the primitive church, meaning by this, not the church of the apostolic age, but such as it was in the times of Cyprian, and Basil, and Augustine, such as it was especially after "the cross was mounted on the imperial diadem." The present condition of the Anglican Church is deeply deplored by Mr. Newman in Tract No. 90. She is now "in bondage," she has to "work in chains," she can only "go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed."—p. 4.

But, notwithstanding the present deplorable anti-catholic state of the Church, the leader of the Puseyites is still cheered with the hope of better times approaching. "In truth there is at this moment a great progress of the religious mind of our church to something deeper and truer than satisfied the last century. . . . The age is moving towards something, and most unhappily the one religious communion among us which has of late years been practically in possession of this something, is the Church of Rome. She alone, amidst all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic" (Mr. Newman's Letter to Dr. Jelf, pp. 27, 28).

But here arises an important difficulty. The founders of the English Church as by law established were Protestants;

there are, moreover, certain articles of religion, in number thirty-nine, drawn up on decidedly Protestant principles, condemning in the plainest terms many things to which Puseyism has a strong leaning, and affirming much which it denies. And to these articles all the clergy must subscribe "ex animo;" and the express object for which they were drawn up is "for avoiding diversities of opinions, and for the establishing of consent touching true religion." And according to the royal declaration, "no man hereafter shall either print or preach, to draw the article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense."

How, then, is this difficulty to be obviated? How can men holding Catholic opinions subscribe to anti-catholic articles? How can they retain their benefices, or continue in their office, under the obligation of such a subscription? It is the object of Tract No. 90 to point out this "excellent way," and to give a seasonable anodyne to every conscience pained with scruples of this kind; and by an ingenious method, worthy of a Jesuit, the writer shows how those who are "straggling in the direction of Rome," may retain both their Catholic principles and their Protestant livings till better times arrive. Now this is accomplished in the following way. First, by denying any obligation to take these articles according to the meaning of those who compiled them, providing it is possible to affix another sense to their grammatical construction. Secondly, by maintaining that the articles were not intended to condemn the tenets embodied in the decrees of the Council of Trent, but that they were aimed principally against those gross abuses which prevailed in the papal community before the publication of those decrees. Thirdly, by showing by quotations, not always fairly made, that some bishops and others in the English Church have, since the Reformation, held similar opinions with the Puseyites.

On these principles it is, that, by a dexterous sophistry, and no small portion of what appears to be designed ambiguity of phrase, and studied mistiness of expression, the writer attempts to prove, for instance, that we may subscribe to article the 6th, "on the suffi-

ciency of the holy scriptures for salvation," and yet hold that the scripture "is not, on Anglican principles, the rule of faith." In the same way we may subscribe to article 11, that "we are accounted righteous before God only by the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine," &c., and yet believe that "we are justified by Christ alone," "by faith alone," "by baptism alone," and by "newness of heart alone."—p. 13. In a similar manner the author deals with the articles against purgatory, the veneration of relics and images, the sacrifice of the mass, the compulsory celibacy of the clergy, and the jurisdiction of the Pope. All these things those who subscribe to the thirty-nine articles may yet believe; not, indeed, in that gross way in which they have often been held in the Church of Rome, but as they are taught by the Tridentine Council, and by the moderate advocates of Popery.

It is not a little remarkable that the same course had been pursued by Francisus a Sancta Clara, otherwise Christopher Davenport, a determined and active Papist, who was chaplain to the Catholic wife of Charles I. In the parallel columns of extracts from this advocate of Popery, when writing on the thirty-nine articles, and from Mr. Newman's tract, number 90, on the same subject, given in a pamphlet by Mr. Wilson, of St. John's College, Oxford the coincidence is so striking, that no one can read the two without suspecting that the modern Puseyite must have had in his eye, as the model of his proceeding, the work of the papal chaplain "Franciscus a Sancta Clara, a known papist (who published his book A.D. 1634), contrived to make our thirty-nine articles speak his own sentiments, reconciling them with great dexterity and most amazing subtilty, to the Council of Trent." See the extract from Bishop Waterland, quoted in *Strictures on No. 90 of the Tracts for the Times*, by a Member of the University of Oxford, p. 19. The bishop adds, very pointedly "Now put the question, whether upon his thus professing his faith in Protestant terms, popishly interpreted, he could justly claim every privilege of a Church of England man, and whether we were bound to receive him as a fellow Protestant? A very little share of common

presume, will be sufficient to the question in the negative." Publication of Tract 90 has produced what might have been expected, a noble sensation throughout the University of Oxford. It has been a most unusual commotion among very persons who could witness the progress of the tract-principles, became alarmed at the with which what had in substance been stated before was now avowed. Firm and dauntless, buckled on their armour and to meet the shock. Men of energy and decision, such as Procter, think the thing has gone too far, and are ready with a paragon; Protestants, even of the high school, feel that it is now peak out, and the war of pamphlets become brisk. First, four tracts publish a letter in the protest; then the hebdomadal the heads of houses, with the rector as their president, issue a paper after the manner of Sir H. Pollock at the same time that mode "of interpretation is rather than explaining the sense of thirty-nine articles, and reconciliation to them with the adoptions which they were designed to retract." Mr. Newman then responds, and acknowledges himself author, without any indication of a single point, and publishes a reply to the protest of the "Documents," "Strictures," "The Crisis is come," &c., rapid succession; and, even writing of this paper was completed. Dr. Wiseman has addressed a letter to Mr. Newman, and one to the Bishop of Oxford.

subject may, perhaps, be referred. For the present it may not be wise to notice some few points which are commotion places in an intelligent.

It is evident that there is a party in the Church of England, and among its learned teachers, who are avowedly hostile to the tenets of the Church as expressed by the Council of Trent and who, with as little difficulty, as with much less,—could subvert these decrees as they do to the other articles. Mr. Newman places and those who think with him,

as Catholics, in opposition to the Re-forming Protestants. "The Protestant Confession was drawn up with the purpose of including Catholics; and Catholics now will not be excluded. What was an economy in the Reformers, is a protection to us. What would have been a perplexity to us then, is a perplexity to Protestants now." No. 90, p. 83. The principal objections to the Church of Rome, are not to its tenets as expounded by its highest authorities, nor to the practices which the Tridentine decrees enjoin, but to what all modern advocates of Popery will unite in condemning. It is in the Romish Church alone, that "the something deeper and truer than satisfied the last century is to be found."

Under the Puseyite teaching, so great a tendency toward the Church of Rome has been produced, that Mr. Newman assigns this as his reason for the publication of Tract 90. "I was led especially to exert myself with reference to this difficulty, from having it earnestly set before me by parties I revere, to do all I could to keep members of our church from straggling in the direction of Rome." Letter to Dr. Jelf, p. 29. And, speaking of the peculiarities to be found only in the Church of Rome, and which are necessary to the Church of England, he says, p. 28, "If we do give them up, then we must give up the men who cherish them. We must consent either to give up the men, or to admit their principles."

2. How unreasonable and out of place is that severity of vituperation, to say nothing of the violent abuse, with which dissenters have been unsparingly assailed, for withdrawing from a church with the constitution and forms of which they cannot agree. Are there not differences in the church, and with the church, which are neither few nor small? Are there not church dissenters, or dissenting churchmen—some objecting to portions of its formularies, others to some of its creeds—and others, again, so opposed to the plain meaning of its articles and homilies, as to be obliged to have recourse to ingenious sophistry in order to evade their force? Is it not, we would seriously and candidly ask, even of our opponents,—is it not more fair and honourable openly to dissent from a church with which we do not agree, and to relinquish all the emoluments and advan-

tages of the patronized sect, than still dissenting from it in heart and opinion, to remain within its pale? Dissent is at least honest.

3. Does not the present state of the Church of England afford a decisive proof of the utter inefficiency of articles, and subscriptions, and the use of the same formularies, to secure either unity of heart, or uniformity of opinion? The Puseyites, as Mr. Bulteel, in his address "to all who love truth and consistency" shows, are not the only delinquents in choosing to affix their own sense to the articles. A large proportion of the clergy, it is well known, are Arminians, and yet they do not hesitate to subscribe their belief in articles which are quite as Calvinistic as they are Protestant. The evangelical clergy, in general, object to the doctrine of baptismal regeneration, and yet thank God for regenerating every infant which they baptize. The fact is, that almost every shade of sentiment, from Antinomianism to Pelagianism, from Athanasian orthodoxy to Unitarianism, from the wild enthusiasm of the Irvingites to the rationalism of Germany, has been, and probably still is, held in the church which demands subscription from all, and imposes on all the same forms. Is this, then, the uniformity which has been the subject of so much panegyric, to accomplish which sacrifices so costly have been made, and for the want of which dissenters are so often held up to scorn and reprobation? Would it be uncandid to say, "Physician, heal thyself?"

4. After such an exhibition of Church of England Popery, will the senseless clamour of bigotry continue its endeavours to alarm the fears of the timid, and excite the spirit of the intolerant, by crying out that "Dissenters are associated with Papists"? If Dissenters happen to be seeking the removal of the same grievances as are felt by Roman Catholics, does this community of suffering identify them more than a community of emolument with men who are papists in almost everything but the

name? Are men who for an object can twist articles into a sense they were never intended to convey, who are seeking to catholicize the Protestant Church by which they are supported, more honourable associates than those who honestly and openly avow their popery, though by so doing they lose caste and forfeit the advantages of the privileged class? Is it a greater discredit to be associated with Mr. Spencer than with Mr. Newman—with Dr. Wiseman than with Dr. Pusey—with men who suffer for their honesty than men who "evade" the sense of articles to which they have subscribed, in order to retain their connexion with a wealthy establishment?

5. Does not the way in which Puseyism deals with the thirty-nine articles strikingly exemplify some of the evils attendant on a church patronized and endowed by the state? Were it not for the monopoly which one sect has of all the advantages literary and pecuniary of the two universities—a share in the five or six millions of ecclesiastical revenue—a possibility of gaining some of the "splendid prizes" of rectories, deaneries, prebendaries, and bishoprics—and the brahminical superiority assumed by the privileged class, men would naturally take their standing among those with whose religious sentiments they agreed, without having recourse to dishonourable methods of reconciling their consciences with their interests. And is it not a serious injury to public morality that it should be generally understood that in order to avail themselves of the advantages of the establishment, men must have recourse to the jesuitical expedient of signing articles, which in their plain and intended sense they do not believe, with certain mental reservations, or, what is little better, mental explanations? Should this principle go forth from Oxford, and generally influence the nation, in its daily intercourse, in its commercial dealings, and its diplomatic transactions, how immense would be the immoralities and mischiefs resulting from it!

REVIEWS.

torical Sketch of the Protestant Church in France, from its origin to the present time. With parallel notices of the Church of Scotland during the same period. By Rev. JOHN G. LORIMER. Edinburgh: W. & A. G. Leitch. 1841.

Suppression of the Reformation in France: as exhibited in De Ruthière's official Elucidations, and various other documents. Compiled, translated, and ed., by D. D. SCOTT. London: Nesbit.

have long wished to see a concise and well-digested history of the reformed church in France. Detached as it has been given, though little comparative attention to its character as a church of Christ; the outward secular bearings of the history have been chiefly regarded. The desideratum in question Mr. Lorimer has aimed, with some success, to supply. We do indeed, exactly agree with all his views, nor fully approve of his plan, to which we shall presently advert; but which are, nevertheless, indebted to a narrative fraught with facts of interest to the friends of religion. Agree with the author, that an addendum for such a publication is not wanted in the present prospects of France, both at home and abroad, and realized, not to say even favouring, with which the apostate church is regarded by some professed Protestants.

The doctrines of the Reformation were introduced into France at an early period. Even in 1520 the sister of Francis I. bitter persecutor, was a decided Protestant; and a few years afterwards scriptures were translated into the French language by Olivetan, the uncle of Calvin. In 1559, a General Assembly of the Protestant church was held in Nîmes, in the very face of a hostile court. The count of Quicq is, that "the word of God was duly, truly, and powerfully preached in churches and fields, in ships and houses, in vaults and cellars, in all places where the gospel ministry could find admission and convenience, and singular success." The Antichristian policy of the popish party was, however, roused, and it is probable not more than a hundred, and these chiefly by

being burnt to death, suffered martyrdom, before the Protestant church had attained any very distinct organization.

One striking feature in the history of the French Protestant church is, that persecution did not improve her character, while it exceedingly reduced her numbers; so that her enemies, and those of Christianity itself, were mysteriously permitted to prosper in their worst designs. Ecclesiastical history, in general, will show that the fires of persecution have both purified the church and extended it; but there are exceptions, of which this is one; and a close observer will doubtless perceive, and instructive is the fact, that the religion of the Protestants was too secular, and their spirit frequently too militant. The author enters into a long episodic dissertation to vindicate the churches of France and Scotland from the charge of rebellion, and in doing this defends the warlike achievements of those who took up arms to resist the encroachments, and repel the hostility of their persecutors. We cannot go the length of this vindication; and only on the principle that it is truth, and not poetry, that

"One murder makes a villain, millions a hero,"

could we concede that resistance in the mass is to be justified, while submission in the individual is honoured. In many, if not in all the cases recorded in ecclesiastical history, we should rather have seen the saints of God covered with the glory of martyrdom for the cause of Christ, than distinguished by that of heroism, having their banners stained with the blood of mortal contest, and, at times, of fierce retaliation.

Mr. L. introduces some very just observations, to show that knowledge, dissociated from true religion, is utterly unable to prevent or neutralize the spirit of persecution; and he exemplifies it particularly in the events of the reign of Louis XIV. That reign is celebrated as the Augustan age of French literature; it is at the same time infamous as the period of the revocation of the edict of Nantes, the dire effects of which were felt in the sufferings of the people and the depopulation of the country. At the

time when the Protestants were most persecuted, the most illustrious men existed, the largest acquisitions in learning were made, the Jesuits most flourished, and civilization and literature appear to have acquired their greatest general influence. But, how often have we to mourn over the miserable combination of intellectual elevation with moral debasement; the worst passions in union with the greatest genius; and the ferocity of arbitrary power aggravated by the bigotry of a parading piety. But let us remember that it is unsanctified knowledge of which we speak. "Knowledge is power"—to do good or evil. Let it be associated with religion, and all is well.

"From the views which have been presented we may see how utterly insufficient mere secular knowledge is, whatever its form, to prevent intolerance and persecution. It cannot make the possessor truly happy in his own mind. It cannot eradicate his native hatred to the gospel, nor check and destroy its manifestations in others. If so large a part of the literary and learned classes of France, far from being on the side of the suffering, were on the side of the persecutor,—at least, did nothing to restrain persecution,—is it to be expected that the secular knowledge of other countries and ages will be more effective? If France failed in its Augustan period, when is any other land to succeed? The truth is, as we have already hinted, the hatred of the gospel, and the persecution of its adherents, are founded in the very nature of the unrenewed man—a favourable combination of circumstances may restrain, but cannot eradicate them. It is only the love of God in the heart,—in other words, true religion,—which can dispossess the soul of a persecuting spirit; and it is only that deep love to man which the faith of the gospel inspires, which can lead us suitably to respect the rights and privileges of others, and while we hate the error or superstition which enthral the soul, cherish the tenderest compassion for the soul which is enthralled. So far, then, from deep views of religion,—as many philosophers have imagined—leading to uncharitableness and persecution, if these views are the views of true religion, they will be found to conduct to the very opposite result. To all its honours Christianity adds that of being the first successfully to inculcate true toleration to those who differ from us in religious sentiment, whether more or less seriously. Philosophy, reason, extensive experience, would fain appropriate the honour to themselves; but the history of the suffering French Protestants repudiates the claim, and makes over the title to the living gospel. A lesson, which of all others seems most within the reach of human wisdom, can be taught and learned effectually only by the revelation of heaven. The best instructions for time, it will be found, must ever be learned in the school which is to prepare for eternity."—pp. 316, 317.

We have no space even to indicate the contents of this volume. Every one must know that such events, full of thrilling interest, as the edict of Nantes, the revocation of the edict, the massacre of St. Bartholomew, the efforts of Cromwell in behalf of the Piedmontese, the commotions of Berne and Navarre, with others, must be included. They are not merely important in themselves, but in their connexion with the subsequent history of France and of Europe. The student of history in general, and of ecclesiastical history in particular, should habituate himself to view events in their associations and tendencies; he will find that one age has an influence upon another, and the character of one generation gives an impulse and exercises a moulding effect upon the next; he will see that, as even Gibbon remarks, the transactions which took place in the age of Constantine, still exert a power upon the nations of the world; and for a similar reason, may we say, that the treatment of the Protestants of France in the age of Louis XIV. sowed the seeds of that revolution which convulsed the country and surprised the world.

At the commencement of this article we referred to a difference of opinion with regard to the author's plan. The allusion was to the incorporation of the parallel history of Scotland with that of the French Protestant Church; and to the manner in which other and somewhat extraneous matter is introduced, both in the way of parallelism and discussion. For ourselves we like to *read on* in the perusal of history, and feel these comparisons and diversions from some one main story to be rather tantalizing. The better way is, to give the histories of countries, whether civil or ecclesiastical, separately, and leave the mind to make its own comparisons, or do so in a distinct and more philosophic form. So, at least, we think. Still, any opinion we may have on this point does not prevent our appreciating this work as it is, and which we can cordially recommend to our readers as containing a great deal of very useful information, deduced from various authentic sources, and exhibited clearly and impressively, though without the adornments of finished composition.

With regard to the second work mentioned at the head of this article, we need only say, that it contains very

ample and well-authenticated details of the proceedings connected with the suppression of the Reformation in France; and to all who feel interested in the subject,—and surely all Christians ought to do so,—we can cordially recommend the perusal of Mr. Scott's volume.

Baptism not Purification; in reply to President Beecher. By ALEXANDER CARSON, A.M. London: 8vo. pp. 74. Price 1s. 6d.

The Right Administration of Christian Baptism. An Address delivered at Lion Street Chapel, Walworth, Feb. 28, 1841; containing a Reply to a Sermon on Baptism by the Rev. George Clayton, published in the "Evangelical Register," for Feb. 1841. By the Rev. SAMUEL GREEN. London: 8vo. pp. 16. Price 3d.

The Mode and Subjects of Christian Baptism, comprehending a special Reply to Dr. Wardlaw's Dissertation. Aberdeen: 16mo. pp. 104. Price 9d.

Infant Baptism and Tradition. A Tract for the Times. London: 8vo. pp. 67. Price 2s. 6d.

Baptism considered in relation to the Christianity of a Future Age. By J. D. CASEWELL. London: 8vo. pp. 24.

Our pædobaptist brethren furnish us with abundance of employment. They do not often submit their productions voluntarily to our critical tribunal, but they call forth respondents who appeal to us to pronounce sentence on their works. It would be impracticable, however, in our pages, to expose the fallacy of one fourth part of the publications against our sentiments, and it is scarcely possible to give even a brief account of the replies which are elicited. Our respected brethren whose works are enumerated above will therefore, we trust, forgive the brevity with which we must dismiss their performances.

Our readers will perhaps remember a review in our number for August last of a pamphlet written by Mr. Beecher, President of Illinois College, and greatly extolled in the dissenting pædobaptist journals of our own country, in which he maintains that the word *baptize* is synonymous with the word *purify*. We endeavoured to terminate the existence of this theory, in a humane and gentle manner; and we have not seen subsequently any new eulogy upon its merits. But Mr. Carson has seized it with both his hands, divested it of every particle of covering, torn it limb from limb, dissect-

ed it with the minutest accuracy, and then, without the slightest token of tenderness or pity, committed the fragments to the flames. If its admirers who extolled it so loudly in its prosperous days now look on in silence, pronouncing no funeral panegyric, and leaving its relentless destroyer unpunished, it will give the public a poor opinion of the value of their friendship. But if they call the assailant to account, as we trust they may, we wish them joy of their enterprise. We cannot follow Mr. Carson through his triumphant course. He shows, to use his own language, that "Mr. Beecher proceeds on an axiom that is false, fanatical, and subversive of all revealed truth, namely, that meaning is to be assigned to words in any document, not from the authority of the use of the language, ascertained by acknowledged examples; but from views of probability as to the thing related, independently of the testimony of the word." He subsequently adverts to "Facts which disprove Mr. Beecher's theory;" and he concludes with a valuable dissertation on the distinction between *λουω* and *νίπτω*, both of which are, in the common version of the New Testament, uniformly rendered *wash*. He shows, by the adduction of many passages in which they occur in Greek authors, that in the former the washing is by the pressure and motion of the water without manual operation, as in our word *bath*, though this bathing may also be accompanied with washing by the hand, which yet is not signified by it; and in the latter, that the action of the hand in the washing is almost always necessary. He contends that the application of *λουω* to baptism proves that the rite was a bathing of the whole body; and as immersion is the usual way of bathing, baptism must have been an immersion, because when it is called a bathing, the reference would be to the common way of bathing, not to a merely possible way. He claims therefore the evidence of all those passages in the New Testament which by this word refer to the ordinance of baptism.*

* Tittmann entertained the same views of the distinction between these two words as Mr. Carson; at least as far as *λουω* is concerned he agrees with him precisely: his language is (Syn. Nov. Test.) "Differunt ut nostra, *baden* et *waschen*. Ergo *νίπτω* *βαπτίζω* de quaque parte corporis dicitur, non tantum de pedibus, manibusve; *λουω* *βαπτίζω* de toto corpore. Act. ix. 37. col. Homer. II. ii. v. 582."

Mr. Green's pamphlet owes its existence to a sermon on baptism preached by Mr. George Clayton, a few months ago, from the words "What saith the scripture?" A text more suitable to the character of the discourse would have been, "The cities are walled and very great; and moreover we saw the children of Anak there." After some very commonplace criticisms, intended to show that immersion is anti-scriptural, inappropriate, and unnecessary, the preacher proceeds to his *ne plus ultra*, by teaching that it is unseemly, dangerous, and in many cases impracticable. We find no originality till we get to this impressive climax. The criticisms have been again and again refuted; the reference to Dr. Ryland's mud-boots is borrowed from Mr. Thorn of Winchester; but the illustrations of the *gigantic* argument are in part Mr. Clayton's own. He alleges "cases of great bodily bulk and extraordinary stature, such as have occurred in the case of Bright and O'Brien and others;" but for this he is indebted to Mr. Thorn, who mentions Lambert also, whom Mr. Clayton has dropped for some reason or other which we cannot divine; but the original part is as follows: "There was a valuable man under my own ministry, who grew so exceedingly corpulent, that though he had been brought to believe that baptism by immersion was the right mode of administering the rite, he died unbaptized, because it was found impracticable that he should yield to this mode of receiving the yoke and burden of Christ. He was afraid that he was of too unwieldy dimensions to be thus baptized, and that it would be very hazardous to trust himself in any hands for that purpose." This fact we record for the consideration of all our Baptist and almost Baptist readers, hoping that as it occurs in a sermon on "What saith the scripture?" they will form a just estimate of its bearings on that question, and allow it its due weight; adding, however, for the consolation of any who may be equally corpulent with Mr. Clayton's friend, and equally timid, that Mr. Green, whose muscular powers are respectable, offers to immerse any one of them who shall give evidence that he is a believer and feels it his duty to be baptized. We recommend the pamphlet to all who have read, or who may hereafter read the sermon, Mr. Green having shown himself as competent to

dispose of Mr. Clayton's weightiest arguments as he is ready to immerse the heaviest of his people.

The third pamphlet on the list has been elicited by the activity and zeal of our pædobaptist friends in the north. "The attention of the public in Aberdeen having recently been called, in a very special manner, to the subject of Infant Baptism, it was resolved that a statement of the views of the Baptists in this place should be given from the press, as they did not approve of such subjects being discussed in controversial debates, before promiscuous audiences." This tract gives a concise but comprehensive view of the whole controversy, and, though anonymous, is evidently the production of a calm, shrewd, and intelligent man, competently acquainted with the arguments of the principal living writers on both sides of the question.

"Infant Baptism and Tradition" traces its derivation to the perusal of remarks on the Baptist Translation question by the editor of the Christian Observer. That gentleman having treated the evidence derived from tradition as completely in favour of infant baptism, the author, who calls himself a layman, has set himself to the investigation of the passages bearing on the subject which occur in the writings of uninspired Christians of the three first centuries. He adduces also the testimony of several eminently learned theologians who have admitted that, as Jeremy Taylor expresses it, "there is no pretence of tradition that the church in all ages did baptize all the infants of Christian parents. It is more certain that they did not do it always, than that they did it in the first age." Our unknown friend proceeds to refute some arguments in favour of pædobaptism, adverts to some evils which it has brought in its train, and concludes with a spirited exhortation to his readers to "see and ask for the old paths."

Mr. Casewell's pamphlet is not directly controversial, though it contains a well-written defence of our views. Believing that the Christianity of the last age of the church will be, in its spirit and institutions, the Christianity of the first age, he assigns reasons for cherishing the conviction, that the very particular in which we differ from others is de-

received the ordinance of immersion, on a profession of
 .” 2. “Because it accords
 al nature of the Christian | reverence and love towards an ordinance
 which so impressively sets forth the most
 affecting and glorious events connected
 with the mediation of Christ.”

BRIEF NOTICES.

*Physical Geography and Natu-
 of the Holy Land.* By JOHN
 or of the “*Pictorial Bible*.” It
 is one hundred and seventy-one
 the most eminent artists. Lon-
 ght and Co. Imperial 8vo. pp.

Bible History of the Holy Land.
 1770, Editor of the “*Pictorial*
strated with three hundred and
cuts, by the most eminent artists.
 Knight and Co. Imperial 8vo.

as constitute the work which,
 of “*The Pictorial History of*
 s introduced to the attention of
 1839, with a general account of
 1, in successive numbers, some
 s embellishments. Having now
 a completion, we have the plea-
 it it has justified our anticipa-
 randness of the compiler’s judg-
 extensive acquaintance with ori-
 nd customs, have led him to pro-
 not professedly yet really, an ex-
 : on the external evidences of
 ; and a work by familiarity with
 : of the sacred writings

sectarianism is discoverable than is implied in a
 legitimate preference of the religious community
 with which he was connected. The memoir
 does indeed furnish some specimens of “the in-
 genious shifts to which good men are often
 driven, in order to defend a church of which
 they are sincere and loving ministers,” and of
 the peculiar difficulties with which a devoted
 man of this class has to contend, both from the
 opposition of ungodly parishioners, and from
 the occasional necessity, in carrying out his
 plans of usefulness, to make strenuous exertions
 to conciliate his “mitred chief.” But the se-
 venteen sermons which the volume contains are
 such as would be read with equal pleasure by
 experimental Christians of every denomination,
 and it contains many interesting letters and
 anecdotes. Mr. Housman died in the eightieth
 year of his age, after having enjoyed the friend-
 ship of many of the most useful evangelists of
 the last century, and maintained through life a
 character in entire harmony with his profession
 as a minister of Christ.

*Anti-Popery; or Popery Unreasonable, Un-
 scriptural, and Novel.* By JOHN ROGERS.
A new edition, altered and amended. Lon-
 don: 12mo. pp. 325.

THIS is a new edition of the work which for-

prejudices of those who are attached to the English language as by custom established, but they are still called upon to endure the aggressions of "perhap," "nowafter," "hereaway," "hereoffway," and similar productions of this gentleman's not "priestulive" but *authorulive* propensities. There is a new chapter added on "the primaty or suprematy of the pope," in which substantial arguments against the claims of the Bishop of Rome are adduced by this ingenious and eccentric writer.

Letters to Young Ladies. By Mrs. L. H. SIGOURNEY. A new edition: with two *Additional Letters never before published.* London: Small 8vo. pp. 280.

It is of incalculable importance in relation to the interests of the coming age, that our daughters and the future wives of our sons should have just views of the value of time, religion, knowledge, industry, domestic employments, health, dress, accomplishments, books, conversation, benevolence, and self-control. On these and kindred topics this volume contains judicious counsels, adapted to young ladies of the middle and higher ranks of society, illustrated by pertinent anecdotes and short quotations.

The Widow directed to the Widow's God. By JOHN ANGELL JAMES. London: 18mo. pp. 260. Price 3s.

It is remarkable that amidst the profusion of publications on almost every subject which modern authorship has produced, there should be none specifically intended for the consolation and guidance of a widow. Mr. James, observing this fact, has undertaken to provide one: it was a task for which he was well qualified, and we are glad that it has fallen into his hands. The first part of his volume consists of Appropriate Suggestions to widows; the second, of Scripture Examples of widows; the third, of Letters to widows, and Letters from widows. The plan and the execution are equally excellent.

Pastoral Remains of the late Mr. GEORGE COMB, Minister of the Baptist Church, Soho Chapel, Oxford Street; consisting of his Epistolary Writings to the Church, and to Christian friends; presenting a comprehensive view of his sentiments on the Sacred Truths of the Triune Jehovah, doctrinally, experimentally and practically; with the substance of four of his latest Sermons, including the last two he preached. To which is prefixed, a Memoir of his Public Life and Ministry, compiled from the only authentic sources existing, including copious details of the circumstances attending his last illness, peaceful death, &c. With a Preface, by Mr. JAMES CASTLEDEN. London: 12mo. pp. 116. Price 2s. 6d. cloth.

OF this work it is not necessary to say more than that the title-page is an exact epitome of its contents. Mr. Comb was born in Edinburgh in 1782—became pastor of a church then meeting in Lisle Street, Soho, now in Oxford Street—and departed this life Feb. 20, 1841.

The Fruits of the Spirit; by THOMAS APPLE-GATE, Kingsbridge. London: 8vo. pp. 73. NINE respectable sermons on Galatians v. 22, 23.

Mammon; or Covetousness the Sin of the Christian Church. By the Rev. JOHN HARRIS, D.D. *Thirty-first thousand.* London: Ward and Co. 8vo. pp. 60.

AN edition of this popular treatise corresponding in size, style, and cheapness, with "Ward's Library of Standard Divinity."

RECENT PUBLICATIONS

Approved.

Ancient History. History of the Egyptians, from Rollin and other Authentic Sources, both Ancient and Modern. With two maps. London: (Tract Society) imp. 8vo. pp. 112. Price 2s.

The Philosophy of Common Things. London: (Tract Society) 32mo. pp. 104.

The Young Man's Monitor, or a modest Offer toward the pious and virtuous composure of Life from Youth to Riper Years. By SAMUEL CROSSMAN, B.D., A.D. 1664. London: (Tract Society) 32mo. pp. 148.

A Mother's Journal, during the last Illness of her Daughter, Sarah Chisman. With a Preface by JAMES TAYLOR. Fifth edition. London: (Tract Society) 32mo. pp. 172.

A Letter to an Enquirer. By JAMES UPTON. Third edition. London: Price One Penny.

A Letter to a Person recently baptized. By JAMES UPTON. Price One Penny.

Ward's Library of Standard Divinity. Christ and forth; the Tenderness of Christ's Heart to Sinners; and Encouragements to Faith. By THOMAS CROSSMAN, D.D. London: 8vo. pp. 113. Price 2s. 6d.

Steps to Sacred Geography: or a Short Account of all the Places mentioned in the New Testament. For the use of schools and young persons. By JAMES HENDERSON. Glasgow: pp. 46. Price 6d.

Agrippa: or the Nominal Christian invited to Consideration and Decision. By JOHN JEFFERSON, Abney Chapel, Stoke Newington. London: 12mo. pp. 145. Price 1s. 6d.

Truth and Love. A Sermon preached before the University of Oxford, on Sunday, Feb. 21, 1841. By the Rev. J. E. RIDDLE, M.A., of St. Edmund Hall. London: 8vo. pp. 23. Price 6d.

The Scenery and Antiquities of Ireland Illustrated. Uniform with American Scenery, Switzerland, Scotland, Beauties of the Bosphorus, &c. &c. From drawings made expressly for this work by W. H. Bartlett. Engraved by the following eminent artists:—R. Wallis, J. Cousen, Willmore, Brandard, Adlard, Richardson, Bentley, &c. The Literary department by N. F. WILLIS, Esq. Parts II. & III. Price 2s.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From drawings by W. H. Bartlett. Engraved in the first style of the art, by R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c. The Literary department by N. F. WILLIS, Esq. Parts XI. & XII. Price 2s.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, M.A. Parts II. & III. London: Price 3s.

The Works of Josephus. Translated by W. WHISTON, A.M. Parts X. & XI. London: Price 2s.

owing extract from the missionary published at Montreal, under the we believe, of Dr. Davies, is too ; to be withheld from our readers. o a Roman Catholic priest, who has l his former hopes, and embraced re apostolic and more holy. ame is Normandeau, and he was the parish of St. Leon, which is ance above Three Rivers. He ap e of a thinking turn of mind, and ion would frequently present itself, urch power to make laws in addi se that the Founder of our religion should she only administer the This question, which strikes at the is of Popery, would often obtrude en he thought of those commands urch, which place the omission of monial duty connected with the .., among 'Mortal Sins,' i. e. in classification as murder, adultery, doubts upon this subject were much by the arbitrary and unjust pro- of the Bishop, relative to some a Mr. Normandeau's own parish. ime he was about to be changed Leon to another church; but feel- tified about the subjects already o, he left for a short journey to the States. When there, he became d with the condition of some of the l Churches; and found, to his sur- at they were both intelligent and He returned in three or four months a, and contrasting the superstition, , and vice of the people with what not avoid seeing in the States, he his mind to go back again, and by is he is a good classical scholar) in

state, and endeavoured to cheer and encour- age him as well as he could; and united with the priest of L'Acadie in trying to bring back Mr. Normandeau to the practice of his clerical duties. Mr. N. spent a great part of the summer at L'Acadie in the priest's house as a friend, and during his stay there, read the whole of the priest's library. It so happened (shall I say?) that there was a New Testament among the books, which he always put aside; but, when the rest were read, this was taken up. Some passages which spoke of the vital principles of Christianity, struck him forcibly; and, as he read on, his perplexity increased. Everything struck him as being so different from Catholicism; and yet, thought he, 'I am in the only true and holy church.' His anxiety continued to increase; and being in doubt, and almost in despair, he, for the first time, knelt down, and sincerely and earnestly besought God to enlighten his mind. This, of course, only increased the distance between him and the self-styled Apostolic Church. Just about this time, some one sent or brought to the priest's house an extract printed by the 'French Canadian Missionary Society,' which mentioned the labours of some of the Missionaries in giving the bible to the Canadians. Here Mr. N. saw, for the first time, the name of the Grande Ligne Mission, and that of Madame Feller, &c. In the month of October, he resolved to go away altogether to the States, where he could reveal his real sentiments unmolested, and to call at the Grande Ligne Mission on his way to see Mr. Roussay and converse with him on the subject of religion. To be brief, for I must condense, he went there; and, although Mr. Roussay was absent, yet

the vicinity of the mission house (a late convert) were baptized. Mr. N. preached on the Sunday, Monday, and Tuesday evenings following to large audiences, almost exclusively French Canadians, whom the novelty of the case drew together.

"You may imagine, for I cannot describe, the holy gratitude and joy of our devoted friends upon this occasion. Truly, *What hath God wrought!* Oh! that we were privileged to say, that 'a great multitude of the priests were obedient to the faith.' But they themselves are ignorant and dark. From what Mr. Normandeau says, they are the veriest slaves to their superiors, and need to be informed upon the simplest and most elementary principles of truth and morals. For this reason would it not be well to send reports of our proceedings, and statements of our principles, to all the Roman Catholic priests in the district, or even the province, occasionally? I think so most decidedly.

"Mr. Normandeau is about twenty-eight years of age, and of a quiet, contemplative disposition. What pleased me very much, was his exceeding modesty. There are some persons now at the Grande Ligne who formerly lived at St. Leon when Mr. N. was priest there; and who, although Catholics, bear testimony to his excellent character and disposition. This is, of course, very satisfactory."

The date of the letter from whence this account is taken, is Jan. 3rd, 1841.

AUSTRALIA.

HOBART TOWN.

On the 20th of September, 1840, the Rev. William Richard Wade, formerly engaged in missionary work in New Zealand, was publicly recognized as pastor of the Baptist church in Hobart Town, Van Diemen's Land. "The service was conducted in the Court of Requests' room, by the Rev. Henry Dowling and the Rev. James Nisbet, the former delivering an impressive charge on the occasion. The Lord has been pleased to favour his little scattered remnant, by cementing together a few stones as the commencement of a spiritual temple to be erected for his glory in the metropolis of Tasmania.

"On the following day the first stone was laid of a Baptist chapel, for the use of the congregation attending Mr. Wade's ministry. The beginning is small, numbers few, and means scanty; yet, relying on him who is the fulness of Zion, faith looks forward to a blessing, and it is confidently hoped that the churches of Christ will foster a new-born sister, and not suffer her to perish for want of supplies."

We are informed that Mr. Wade, was previously employed by the Ct Missionary Society, retains the respect of his former connexions.

PRUSSIA.

BAPTIST CHURCHES.

A greater degree of religious freedom has been enjoyed by the nonconformist Prussia since the accession of the present sovereign. There is no legal recognition of dissenting worship; but the king, who is informed is beloved by his subjects, seems to be favourable to a liberal course in the exercise of his unlimited authority. He has not only set at liberty all who were fined for political offences, and restored their eligibility to office, but has also extended the same favour to the Lutheran pastors and others who were imprisoned for conscience' sake. The services in the Lutheran churches are now regularly performed; and in cases in which the inferior authorities have acted oppressively, application has been made to the sovereign, and relief has been granted.

The small Baptist church in Berlin, consisting of twelve members, meets for worship in a private house. Their room does not accommodate more than fifty persons, but it is often crowded with attentive hearers. At Bitterfeld also, a few miles from Berlin, ten persons have been baptized, and formed into a church. Local opposition has rendered it necessary that a petition should be presented to the sovereign in their behalf, which it is hoped will be successful.

NEW CHAPELS.

EDINBURGH.

On Thursday, March 25, the foundation stone of a new dissenting chapel was laid in Duncan Street, Newington, near Edinburgh, intended for the ministry of the Rev. J. Clark, late of Guilsborough. The building is to be a plain Grecian structure, with porticoes and three galleries, containing room for 700 sittings; the sole erection of which cost not exceeding £2,000, is the munificent act of one generous individual upon the spot.

DENBURY, DEVON.

On Friday, April 9th, a small neat chapel connected with the Baptist church at Newton Abbott, was opened in the village; when sermons were preached to attentive audiences in the chapel by the Rev. Wm. Cross, Skinner (Indep.), and Rogers, and, in consequence of the many who came

in admission in the afternoon and sermons were delivered on the out-brethren Perrott and Cragg, whilst rethren in the neighbourhood took conducting the devotional services day. "May the moral desert become a garden of the Lord!"

ORDINATIONS.

BLOCKLEY.

Rev. Wm. Stalker, late of Aberdeen, accepted a unanimous invitation from Baptist church, Blockley, Worcester, to become their pastor, and entered his labours on the 28th of March.

HEREFORD.

Tuesday, the 13th of April, Mr. C. n., of Bristol College, was ordained of the Baptist church, Hereford. The story address was delivered, and the questions proposed, by the Rev. G. is, of Weymouth. The Rev. E. le, classical tutor of Bristol College, gave charge to the minister. The Rev. iams, of Ryeford, offered the ordination, with laying on of hands. In evening, the Rev. J.E. Giles, of Leeds, addressed to the people. The devotional service was conducted by the Messrs. Claypole of Ross, Aldridge, and Owen of Monmouth. Services were highly interesting, and a happy and lasting union between the pastor and the church.

MAIDSTONE.

Rev. H. H. Dobney, late of Brompsing, accepted the pastoral charge of Baptist church meeting in King Street, Maidstone, and was publicly set apart to the office of that station, on Wednesday, April

RECENT DEATHS.

MR. WILLIAM WELLS.

Wells departed this life at St. Alban's, at the age of eighty-eight years, on the 4th of November, 1840, after having for fifty years a deacon of the Baptist church in that place, and for more than twenty years one of its members.

His early part of the life of this noble man, surviving friends have but few means of acquaintance. He was born the month of December, 1752, at Hyde, in the neighbourhood of St. Albans, and at a very early age was taken

under the care of his grandmother, and used to attend with her at the Presbyterian chapel in that town. He was afterwards apprenticed at Offley, in a family who attended on the sabbath at the Baptist chapel at Hitchin. Here the mind of the deceased was first brought under serious and practical impressions of the truth "as it is in Jesus." The ministry of the Rev. Samuel James, at that time pastor of the Baptist church at Hitchin, was, it is believed, made effectual to his real conversion; and by that excellent minister he was baptized and admitted to membership, when about seventeen years of age. Often did he speak with satisfaction of this his early surrender to God; while survivors may well rejoice admiringly, in the all-sufficiency of that grace which upheld him through an honourable Christian profession of seventy-one years' duration.

The precise period at which he became a resident at St. Alban's is not known; probably it was early in the year 1776, at the close of which year it appears, from the minutes of the church at this place, that he became a member by honourable dismission from the church at Hitchin. In his character as a church-member he appears always to have been distinguished by ardour and activity; and we find, by a resolution of the church, Dec. 31, 1790, he was appointed one of its deacons, which office he sustained until his removal from this world. During the long period of his connexion with this place, it may be easily conceived that he passed through scenes exceedingly diversified, and witnessed changes great and wonderful. Very few persons now reside at St. Alban's who were residents when he became an inhabitant, and most of his early religious associates have long since passed away. In the church it was his lot to see and share at different seasons adversity and prosperity, sorrow and joy, trials and deliverances; but through all he was enabled (allowing for the imperfections incident to humanity) to have his conversation as became the gospel of Christ. He was in the habit of occasionally recording his thoughts and feelings on religious subjects, and has left behind a considerable number of documents descriptive of the exercises of his mind, and of the providential dealings of God with himself, his family, and the church. Interesting as they naturally are to his immediate connexions, they are generally of a character so brief, and personal, and similar, as to present but little which would be interesting to the public. They are, however, pleasingly indicative of his deeply devotional spirit, his habitual recognition of the providence of God, his delight and confidence in prayer, and his lively interest in the welfare of Zion.

The last entry which he made is as fol-

lows, and contains probably the last sentences which he penned. It is headed, "Saturday afternoon," but without a date:—"Blessed be thy holy and all-gracious name, most blessed Lord God, for all thy love and kindness continually manifested towards me. Oh, pray enrich me with thy gracious spirit, that I may love, serve, and honour thee acceptably, and enjoy thy divine and gracious presence in time and for ever. Amen."

The introduction of our friend to the glory after which he thus aspired, was to take place at an earlier period than he was aware when he wrote the above. In connexion with this he was not called to endure considerable physical suffering, nor to encounter any of that mental distress which his fears had often foreboded. He was naturally a man of nervous and timid temperament, and frequently distressed himself and others by morbid fears about the closing scene. His experience, however, like that of many others, at once illustrated the needlessness of such fears, and the tenderness of him who "knoweth our frame, and remembereth that we are dust." No fierce disease assailed him to agonize the body, nor did any painful conflicts agitate his mind. For a considerable time all who saw him perceived the premonitory indications of approaching dissolution in his increasing feebleness, his loss of memory, and universal decay. By degrees he was confined to the house, then to the chamber, and finally, for about three days, to his bed. During this time his weakness was distressing, and his mind often wandering: nevertheless, he always replied intelligently to any inquiries as to his state of mind, and again and again expressed himself as being "calm," "comfortable," "not afraid to die," "enabled to trust in God," and in similar terms. On the night before his death, when the writer left him, he said to him, "You are comfortable, sir; God is faithful." He replied, in his peculiarly emphatic manner, "Yes! God does not deceive his servants." Towards the following morning the approaching change became apparent. Between six and seven o'clock on the morning of Saturday, November 28, his beloved daughter and the writer were at his bed side, when he intimated that he felt the "time of his departure was at hand." He was restless as to the body, but serene in mind. Prayer was offered on his behalf, in which he evidently united, and at the close he said firmly "Amen!" putting out his hand and cordially shaking that of him by whom it had been presented. After this he scarcely spoke: his breathing became shorter and fainter, until, about half-past nine o'clock, his spirit departed, without a sigh, or struggle, or movement, to ruffle the tran-

quillity of a scene which might indeed be designated "perfect peace."

The description given of Barnabas, "how a good man," is one which no person who was acquainted with Mr. Wells would hesitate to apply to him; nor would those who knew him best hesitate to go further, and to pronounce him a man eminently good. Some of his religious sentiments were formed upon a standard which obtained in our churches half a century ago, and which was less enlarged and comprehensive than that which modern and more correct views of scripture truth have now generally established. His natural warmth and eagerness of temper betrayed him occasionally into actions and expressions which had less of amiableness than Christianity demands. But nevertheless, if unaffected humiliation before God, if ardent love to Christ, if delight in devotional communion with God, if hatred and fear of sin, are indications of eminent piety, then unquestionably he possessed it. With what childlike humility he would abase himself; with what affection he would speak of "the dear Saviour;" how he delighted in the scriptures; how he loved frequently to "enter into his closet, and pray to his Father in secret;" and how scrupulously and almost superstitiously careful he was, lest he should offend and dishonour God, those who lived with him well know. Natural temperament, and other circumstances, tended to make him more the creature of frames and feelings than is desirable. But, still, religion was his joy. He "found God's word, and he did eat it, and it was to him the joy and rejoicing of his heart." He loved the sabbath, the sanctuary, the ministry of the word, the meeting for social prayer. In secret he perused with untiring pleasure, the book of God, and delighted in drawing near "even to his seat," and to have fellowship with heaven. He found that wisdom's ways, though not thornless, were "ways of pleasantness, and paths of peace."

MRS. ROSE.

The subject of this narrative was the seventh daughter of the late Mr. James Paine, of Brook End House, in the parish of Gamlingay. She was beautiful in her person, engaging in her manners, amiable in her disposition, and unimpeachable in her moral character. But, until within a short period of her death, although occasionally the subject of serious impressions, she appears to have been unacquainted with true religion.

In the month of March, 1840, she was married to Mr. Rose, of Bedford. At that time she was under twenty years of age, in the bloom of youth, in the possession of health, and amidst the fairest prospects of

and happy life. But, alas! how few marriage rites been followed by solemnities! On the 29th of Dec. Mrs. Rose gave birth to a son. At resting period she was more than favoured; and sanguine hopes were fed by her anxious relatives of her restoration to health. These hopes lulged almost to the last moment of stence. But she was a flower too for earth, and she was soon to wither.

Following remarkable account of the scenes preceding her decease, which came on the 16th of January, is extracted from an interesting narrative written by her sisters, who was with her during the whole of the time from her death, and who watched her with all the assiduity and tender affection could suggest.

The mind of our beloved Emma appeared to be much impressed with the signification of God's kindness to her birth of her dear child; but she did not expect any particular discomposure of respecting her future state until the previous to her death. In the evening of that day she particularly urged conversation. In speaking of the pleasures of earthly enjoyments, 'Ah,' she said, 'I have found that nothing in the world is calculated to give satisfaction.' To this was replied, 'If that is the case, I am seeking felicity from that where alone the perfection of it is to be found.' She said, 'I wish to do so, but I never shall;' and immediately asked, 'Is Richard Ives alive?' (a poor but dear member of the church at Gamlinow often I have wished I was like him). 'Why?' it was asked; 'because I know he is near to heaven! The same who will welcome him there will be willing to receive you.' 'Yes,' she said, 'I know he is willing to save all men to him by faith; but, oh, I have a feeling which I ought to have, and which a sinner.' She then referred to the instance of Richard's once asking her if she loved Christ. 'How often,' she said, 'I have been shocked at myself in the question in the light manner I see it the circumstance has been the cause of producing many serious impressions on my mind.' She also referred to the evening services,—services at the Baptist Meeting-house, Gamlinow, and designed especially for the benefit of the young,—as having produced powerful convictions; but expressed regret that she had trifled with them until too late to obtain mercy. Conversation on this kind occupied the time until she went to rest, when her mind appeared to

be much distressed. She entreated those who were present to pray with her, for, she said, she dared not close her eyes in sleep until she could feel assured she had an interest in Christ. She passed almost a sleepless night. In the morning she appeared a little relieved, but still had very distressing fears. Her avidity for religious conversation was remarkable. The moment her friends entered the room she would introduce it, and with the most intense interest listen to the merciful declarations of scripture to repenting sinners. 'But, oh!' she would say, 'I fear I have neglected religion too long, and that now I have not those exalted views of Christ, and that sense of my own unworthiness which I ought to have.' It was remarked, that if we were true Christians, we should daily feel more of our own unworthiness, and see more beauty and perfection in Christ; and that it was not desirable we should be satisfied with our feelings in this respect, for we were never so safe as when feeling our own deficiencies; as that would lead us to put all our trust in the Saviour. 'But, oh,' she said, 'if after all I have not one right feeling; if all this concern for my soul should end in nothing. I fear sometimes that my heart has never been touched by the Spirit of God. If God has begun the good work, I know he will carry it on, but I am afraid it is not begun.'

"On the Wednesday morning, on being asked how she was, she said, 'Oh, I am much better; I can pray this morning, although not as I could wish.' Her mind was evidently relieved in some degree, but not entirely. If at any time she appeared at all interested in her worldly concerns (which was not very usual), she would suddenly exclaim, 'Oh! but I must not forget my soul. I am afraid when I get into the world again I shall forget that. How much do I stand in need of the prayers of all my friends; and how many praying friends I am blessed with!'

"She expressed great delight in reading and hearing the scriptures, and was very anxious to have them explained to her. In reference to the love of the Saviour she frequently exclaimed, 'How great is the mystery of godliness!' When it was mentioned to her that any one would call to see her, she would say, 'I do not want to see any but those who love Christ, and can instruct me in the way to heaven.' She frequently said to me, 'What shall I do when you are gone? I shall have one less to talk to about Jesus: but, oh! if I could feel that I was really washed in his precious blood, I should want nothing else to make me happy. His love would make up for every deprivation.' To one of her sisters who visited her she spoke of the importance

of marrying a good man. 'What,' said she, 'should I do now if I had not a praying husband? You cannot conceive of the comfort this affords me.'

"Thus she continued until the day before her death, when her mind was evidently yet more relieved. In the evening she was reading the experience of some pious individual; and, as if unconscious of all around her, she closed her eyes, and appeared to be in fervent prayer. She was heard distinctly to say, 'O Lord, I beseech thee, give me a new heart, and cleanse me in thine own precious blood.' Soon after, some one present said, 'I hope you do love the Lord Jesus Christ now.' 'Yes,' she replied, 'I hope I do.' To her servant, who was sitting with her, and who is a pious person, she said, 'Susan, how were you brought to love the Lord?' After Susan had informed her, she continued, 'Then you would not part with Christ for all the riches of this world.' On her servant replying 'No,' she said, 'I thought not.'

"On the Saturday she did not complain of being worse in her health, but continually spoke of the love of Christ. To a relative who visited her for the first time since her confinement, with the intention of remaining with her, she immediately mentioned the exercises of her mind during the past week, and, as the friend observed, appeared quite 'a new creature.' She ate a very hearty dinner, and got up as usual afterwards, but appeared rather weaker than on the previous evening (as she was then so much better as for the first time to walk to her bed-room alone), but nothing serious was apprehended respecting her. She observed once, in speaking of her weakness, that she thought the Almighty had brought her so low that she might reflect. In the afternoon a friend asked her if she had profited by Mr. Jukes' ministry. She replied, 'Not so much as I could wish, but when I get well I shall hear him with new ears.' A little before her death the bell tolled. 'Ah,' she said, 'another soul is called into eternity;' little supposing that in one short hour that same bell would announce her departure. Just as she was about to take her tea she complained of feeling rather faint, and said she should like to go to bed. She was immediately removed to her bed-room; but before she could be undressed, she laid back upon the sofa, and, without a single sigh, expired, to awake, I trust, in the presence of that Saviour she so desired to love."

MR. S. COWTON.

The late Mr. Samuel Cowton, deacon of the Baptist church, Burlington, was born at Hunmanby, Feb. 24, 1765-6. Prior to his going to reside at Burlington, he was ac-

customed to attend the Church of England during which period, it appears, he was frequently the subject of deep and serious convictions. After he went to reside at Burlington, which was in the summer of 1789, he was led in the providence of God to attend the ministry of Mr. Gawkraden, the Baptist minister of B. at that time. The year following Mr. C. was baptised and added to the church, in which relation he continued till his death, a period of upwards of fifty years. It is deserving of notice, that Mr. C. was a dissenter and Baptist from principle, and not from sentiment, as, alas! is too common in the present day; and, being such at the outset, he continued such to the end. Few Church men or Pædobaptists, who knew the deceased, would encounter him upon the subject of establishments, or of baptism; at any time they had the temerity to do so they soon found the impotency of contending with carnal against spiritual weapons—the only weapons which on these occasions our friend wielded, and which he knew how to wield so well.

At the outset of his Christian career, and for some time after, Mr. C. was in sentiment a hyper-Calvinist. Antinomian views prevailed in the church at the time of his union with it, and he was led to adopt them without due consideration. The happy change in his views which he afterwards experienced was, it is believed occasioned by the following circumstances. He observed that wherever these high sentiments prevailed in a church there was but little peace or love. He observed, moreover, that those who were the strongest advocates for these high doctrines were generally men of very lax morals—men who would not hesitate to overrule their neighbours in the way of trade—men who would not hesitate to get intoxicated at times—men who would stoop to any thing low and mean; whilst they were seldom satisfied with the preacher, and never with the preaching, unless it was square exactly by the rules of their orthodoxy. These considerations led Mr. C. to examine the scriptures for himself, in doing which he found that the doctrines of these men, however they might serve as a cloak for licentiousness, would not stand the test of God's word; hence, he abandoned many of the sentiments which he formerly held; especially that it was wrong to preach the gospel to sinners, and that it was not the duty of sinners, hearing the gospel, to repent of their sins, and believe in Christ Jesus. Both these sentiments he found in God's word—both he believed; nor was he satisfied with the preacher who did not urge these topics upon all who came within the reach of his public influence.

wton was a deacon of the church of twenty years. During that period he was a great help to his minister, and to the church. His minister's comfort, his minister's joy, lay near his heart. Like every faithful minister of the gospel, he did to contend with many difficulties, many secret and avowed enemies. Mr. C., however, he always found in whom he could confide, who his sorrows and sympathized with his woes. Speak evil of the past night, Mr. C. would not do so; contrary, it was his custom, when any one speak lightly of the Lord, to ask, "Well, you say so and the sermon; did you before hear the sermon pray that God direct the preacher, and bless his poor soul?" And when any comfort the pastor, that he did this, or that, Mr. C. would generally say, "Have you good grounds for what you say? if you have, why do you not go for yourself, and prefer your commission, instead of doing so to me, or to me?" Happy, happy would it be in our churches, if all whisperers, seditious, and discontented murmurers met with so much faithfulness. Mr. C., although aged and very infirm, was a faithful member to the last. Having a great deal of leisure time, he employed it in reading the sacred scriptures, and in communicating to others the fruits of his labour. For the latter purpose, he had a class, which he met in his own house, and to which he unfolded, with meekness and simplicity, the wondrous things which are in God's law. The deputation to the General Conference at Burlington on behalf of the British and Foreign Bible Society, he generally supped with the old members, and at the same time pleased himself with his primitive simplicity and unadorned attainments in divine knowledge.

At the end of our dear friend, as might be expected from such a life, was calm and serene. With the serenity of the summer sky, when setting below the horizon, he left his leave of this transitory and mortal world. His last words were, "I am at peace, be with you." His mind was fixed upon God, and, according to his promise, he kept him in "perfect peace." He died Feb. 9, 1841, aged 75. His remains were improved by the Rev. Mr. M. as pastor, also (as a part of his funeral service) in Hull, and as he was long and well known to the church in Salhouse by the Rev. D. M. N. Thomson, of

MRS. VEALS.

Died at Uffculm, Devon, March 23, Mrs. Elizabeth Veals, wife of the beloved deacon of the Baptist church in the above place. She was a consistent member of that communion ever since its formation, which is thirty-one years, and previous to that, a member of the Baptist church, Prescott. She died in peace, aged seventy-eight years.

REV. MILES ODDY.

This venerable man, who was pastor of the first Baptist church at Haworth in Yorkshire above forty years, died on the 26th of March, having recently entered his eighty-sixth year. Since he resigned his pastorate, about seven years ago, he resided at Bingley, where he ended his days in peace.

REV. JOSEPH SEYMOUR.

Died, April 3, 1841, aged seventy years, the Rev. Joseph Seymour, pastor of the Baptist church, Bradford, Wilts. He had laboured in his Master's vineyard, with acceptance and considerable success, for more than forty-five years; and may be said, with great propriety, to have been a holy man of God. The high respect in which he was held in the town and neighbourhood, was rendered evident by the very large assemblage of ministers and friends who attended his funeral.

MRS. H. POPE.

Died, on Saturday, April 10, 1841, in the forty-seventh year of her age, Henrietta Catherina, the beloved wife of Henry Pope, jun., of Rycroft House, Cheetham Hill, Manchester. She had the happiness of being brought to the knowledge of the truth as it is in Jesus in early life, and twenty years since was baptized, on profession of her faith, by the Rev. John Birt, and joined the church under his pastoral care, York Street, Manchester; but, on account of some uneasiness in the church, she withdrew therefrom, and united herself with the church of Christ in Moseley Street, then under the pastoral care of the late excellent Dr. McAll, to whose ministry she was greatly attached, and with whom there existed a great congeniality of spirit. For several years she had been subjected to much bodily affliction, and for the last twelve months confined mostly to her house, but was most mercifully supported, and enabled to endure with Christian fortitude and patience what her heavenly Father, in his infinite wisdom, saw meet to exercise her with. Though surrounded with every comfort this world can afford, such was her submission

and resignation to the divine will, that she was perfectly willing to live or to die as her Lord and Saviour saw meet. Few Christians enjoy a more settled peace of mind than she for several years was favoured with, and she died in the full assurance of her interest in the blessings of redemption. A few hours before her death she sent for her family and friends, and took a most affectionate and affecting leave with each one, saying to her aged and sorrowing parents, "Good bye. We shall soon meet again. I have not the shadow of a doubt of my final safety. Farewell." From this time she spoke but little, but retained her confidence to the end, and sunk into the arms of death without a groan or a sigh.

MRS. ROLESTON.

Died, April 10, at Exeter, Susanna, the beloved wife of Mr. Joseph Roleston, deacon of the Baptist church in that city, and mother of the Rev. F. H. Roleston, of St. Hill, Kentisbeer, aged sixty-four years. She died in the faith of Jesus Christ, and her end was peace.

MISCELLANEA.

STEPNEY COLLEGE.

The reception of the Queen's warrant to Stepney College to issue certificates to the candidates for degrees in the University of London, a copy of which was inserted in our number for February, has occasioned the Committee of the College to pass the following resolutions, which were adopted unanimously.

"That this Committee, while desirous of taking advantage of all the facilities of obtaining knowledge now afforded to the students, would record their deep conviction that these facilities should be used with a constant regard to the great end of the institution—the communication of theological truth, and the training up of Christian men for the work of the ministry. And,

"That they deem it desirable to avail themselves of the warrant they have received so far as they can consistently with this principle."

The following regulations were also adopted in relation to degrees.

It was resolved—

"1. That the tutors be requested to report what students now in the house ought to be permitted to take steps for graduation in the University of London.

"2. That the examination sub-committee, and the tutors, be requested to add in future to their usual reports the names of such students as they think ought to be permitted to matriculate.

"3. That all such students, when received, be received on the understanding

that they are expected, if circumstances allow, to matriculate at latest by the ending of the second year of their educational course.

"4. That they be expected to undergo an examination for their B.A. degree close of their third year.

"5. That no student be allowed to take a M.A. degree while in the house, unless it can be clearly shown that it may be without injury to his theological studies.

"6. That all students who take a B.A. degree be expected, during their third year, to undergo the theological examination of the London University, in order to obtain certificates of proficiency.

"7. That the students be by all means encouraged to give their spare time to theological studies than to prepare for honours.

"8. That all the students of the institution be expected to attend the matriculation lectures of the additional tutor, but their attendance at subsequent lectures left to the choice of the students themselves; those of course excepted who are under a resolution, number 2.

BAPTIST BUILDING FUND.

In the fifth rule of the Baptist Building Fund, and the eighth clause, the following is expressly stated:—"that an engagement be entered into on the part of accepted candidates that they be not collected for in London words." This rule is presented in report, and in the list of questions to the presentees of each case it is distinctly asked, "Will you engage not to collect your case hereafter in London?" and the grant is made, this question is distinctly answered in the affirmative by the pastor and deacons of the church.

The committee have been sorry that, notwithstanding this engagement, several cases relieved by the Fund have been presented for further relief by means of ruled cards, collecting books, and personal application of members and friends. It has, consequently, become the duty of the committee to state, that they must hold every such application as a violation of the engagement into which the candidate entered with the Society; and that, after they will feel bound to publish cases for the information of the subscribers. And, further, cases for which such applications are made before the grants are made, will, by clause the seventh of rule third, be considered as forfeiting all claim to assistance."

SURREY MISSION.

The forty-fourth anniversary of the Society was held at the Rev. J. Burnet

berwell, on Wednesday, April 7.

James Hill, of Clapham, commenced morning service by reading the and prayer; the Rev. J. Harris, of the College, preached an excellent and appropriate sermon, from Luke xii. 50; Rev. E. Steane, of Camberwell, concluded with prayer.

An annual meeting was held in the vestry of the T. Piper. Esq. in the chair. Addresses were delivered by the Rev. Messrs. J. T. Jackson, S. A. Dubourg, W. J. M. Soule, J. Burnet, J. E. J. Mirams, and W. B. Gurney.

It was reported that during the past year the connexion with the Loudon Christian Society, a number of open meetings had been held in the lower part of the county, which were well attended, and which had issued in the establishment of a new station in a village deemed inaccessible.

The Society employs five missionaries, and its pastors of churches in itinerating.

The agents preach in 30 villages, to 2,000 persons, 145 of whom are in fellowship. There are 9 sabbath schools connected with the mission, with 1200 scholars and 35 teachers. In the course of the year 2,500 tracts have been put into circulation.

Many villages are yet destitute of the preaching of the gospel, and new efforts might at once be occupied could suitable funds be obtained; but, for the future, in succession, the treasurer is in the hands of the

ministers and churches of Christ are solicited to unite in prompt and successful efforts, proportionate to the wants of the enlightened villagers of Surrey, so that in the most remote hamlet there will be occasion to say, "No man careth for his soul."

Contributions will be thankfully received by the treasurer, Mr. Hickson, Wandsworth; the secretaries, Rev. J. E. Richards, of Wandsworth; Rev. J. M. Soule, Battersea; Rev. Connebee, Dorking; or any member of the committee.

FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS, INSTITUTED AT BATH, 1816.

A meeting of the committee of this society, previous to the annual meeting, will be held in the vestry of Somerset Street, in Bath, on Wednesday, the 5th of next month. All claims upon the funds of the society must be in the hands of the secretary before 12 o'clock on that day.

PRESENTS TO MINISTERS.

A meeting of members of the Baptist church, Portmahon, Sheffield, was held on Tuesday evening, April 6, for the purpose of presenting the Rev. David Rees with a parting memorial of their esteem, on his resignation of the pastoral office over them. It consisted of a beautiful copy of Dr. Bloomfield's Greek Testament, with notes, &c., &c., in two volumes, 8vo. It was presented by Mr. Robert North, accompanied with a suitable address, expressing their grateful estimation of his zealous, untiring, and most effective services, on behalf of the infant cause with which they are connected.

On Friday, April 9, the members of the Baptist church and congregation in Wellington, Shropshire, assembled together for the purpose of presenting their pastor with a tribute of affectionate regard. About 200 persons partook of tea in the chapel. After this a public meeting was held, in the course of which one of the deacons, after delivering an appropriate address, presented the Works of the Rev. A. Fuller in one vol., the Life of Dr. Steadman, and Bagster's Comprehensive Bible, together with a handsome silver cup. The following inscription was placed in each of the books—"Testimonial of esteem from the church and congregation assembling at the Baptist Chapel, Wellington, Salop, to their beloved minister, the Rev. W. Keay; presented near the close of the twenty-first year of his ministerial labour among them, April 9, 1841."

SWANSEA.

On Lord's day, April 4, 1841, the Rev. T. Evans, lately a minister amongst the Methodists, was baptized at York Place Chapel, Swansea, by the Rev. C. Thompson, minister of the place. Previous to the administration of the ordinance he gave a very interesting account of the means whereby he was led to embrace the sentiments of the Baptists.

EYE.

At the Baptist Chapel, Eye, Suffolk, a series of special meetings for prayer and exhortation was held, from Monday, April 12, to Friday, the 16th. The object of the services was to promote, through the blessing of God, the revival of religion in the church and neighbourhood.

These were the first services of the kind ever held in the place, and there is reason to think they were not in vain. A feeling of lively interest was awakened, the attendance increased to the end of the meetings, and the minds of many were much im-

pressed by the addresses that were delivered, and by a letter from the Rev. C. H. Roe, describing the recent revivals in the north of England.

In conducting the services, the Rev. E. Davis, minister of the chapel, was kindly assisted by the brethren Lewis of Diss, and Sparkes of Botesdale. It is hoped the results will be permanently gratifying.

A PEACEFUL PROJECT.

The New York Baptist Advocate says, "M. Alexander Vattamere is engaged in an enterprise that promises extensive utility. It is to persuade states and nations to interchange presents of literary and scientific kinds, in order, not only to promote mutual intellectual improvement, but to cherish and strengthen the bonds of amity between them. His success in Europe has been great, and he is now, with a fair share of prosperity, prosecuting the same objects in this country. The President, and all the members of Congress, have given written testimonials in favour of his project, and of the character of the man, and some of our states have begun to act upon his plan. Louisiana appropriated 6,000 dollars to pay for books, maps, specimens of natural productions, &c.; and the senate of our state passed an act to appropriate 12,000 dollars for like purposes. The act, passing on the last day of the session, could not be carried through the Assembly, and the matter was deferred till the next session.

MARRIAGES.

At St. Andrew's Street Chapel, bridge, by Rev. R. Roff, March 4, 1841, SILK to Mrs. REYNOLDS, both of bridge.

At the Baptist Chapel, Diss, No. March 11, 1841, by the Rev. J. P. I. Mr. L. JACKMAN, to MARY ANN, daughter of Mr. J. MIDDLETON, V Green, near Diss.

By license, in the Baptist Chapel, Street, Rochdale, by the Rev. W. F. chell, March 25, Mr. C. LITTLEWOOD Miss ANNA F. LITTLEWOOD, daughter of Mr. James Littlewood, one of the deacons of the church.

At St. Andrew's Street Chapel, bridge, by Rev. R. Roff, April 2, Mr. YOUNGMAN of Maldou, Essex, to Miss H. SLADE, of Cambridge.

At the Particular Baptist Chapel, den, by the Rev. W. Syckelmoore, A 1841, Mr. LEWIS MILLS of Smard Miss MARY ANN LUPTON, daughter of Lupton of Chelsea.

At Bethesda Chapel, Uley, Gloucestershire, by the Rev. John Eyres, April 1841, Mr. JAMES HILL of London, to ANN HILL, of Uley.

CORRESPONDENCE.

ON THE BAPTIST UNION.

To the Editor of the Baptist Magazine.

SIR,—I think all your readers must feel grateful to the secretaries and committee of the Baptist Union for their last valuable report, which contains a mass of matter which must be deeply interesting to the whole denomination, as it affords us the means of knowing more of the state and progress of our section of the Christian church than we could have obtained by any other means. It is a publication which should be in the hands of every Baptist in the United Kingdom; and if there are any who have not read it, they have neglected an important privilege.

But my design in noticing it at this time, is to express my lamentation that a commit-

tee which has done so much, and efficiently to serve the denomination, more liberally sustained by the pecuniary assistance of the churches.

It appears from the treasurer's account that the committee expend but little more than one hundred pounds a year, and that small sum is not furnished, as far in advance for the society £10 14. This surely ought not to be, while there are more than 600 churches in the Union.

It appears to me, Sir, that this evil only be known to be remedied; trust that this debt will soon be discharged, and that a much larger capital will be at the disposal of the committee, to enable them to carry out their important objects to a yet greater extent.

are there are 20 Associations in
a; if these subscribed annually
it would amount to . . . £100

Churches, not in Association,
I but 10s. each, it would be . . . 100

copies of the Report be sold at
they would be if their value was . . . 50

sum might be raised by private
on, to make up another . . . 50

300

would enable the committee to ob-
to extend information which would
like the life blood of the human
fusing animation and vigour through
the denomination. Hoping that this
will engage the attention of the re-
latives of our churches at their ap-
propriate associations.

I am, Sir, yours, &c.,

T. TILLY.

1, April 12, 1841.

THE CONVERSION OF THE JEWS.

To the Editor of the Baptist Magazine.

SIR,—You doubtless know that
much talk about the speedy return
of Jews into Judea; and that this is
highly expected by some, though it is
not your correspondent. Will you allow
me, to call the attention of the
Magazine, to the importance of taking
into consideration the restoration—
of Israel?

Is it that no attempt, worthy of the
ever been made by any of the
bodies towards the securing this
return? How is it that only mem-
bers of Established and Romish churches
are the most unlikely to succeed—
asserted themselves among this inter-
esting people? How is it that the Baptist
Mission has done nothing in this de-
partment of labour? Does the old objec-
tion hold with us, "The time is not come,
that the Lord's house should be
built?" How is it that, while we establish
missions among the gentiles, we have left
the sheep of the house of Israel to
their sins? And do not the Jews
as a part of the "all nations" to
whom the gospel was to be preached? Are
we not guilty in our conduct towards
them? Cannot something be
done? Cannot something be attempted,
in the interests of these realms, such a
bold and energetic body as they are now.

Have we forgotten, that "through
the Gentiles' mercy, they (the Jews)
shall obtain mercy"?—Rom. xi. 31.
Have we not exercised mercy towards
their bowels have not yearned over

Trusting that some of your more able
correspondents will take up this interesting
subject, and praying that the issue may be
a united effort to restore the children of Is-
rael to God and his Christ,

I am, my dear Sir,

Respectfully yours,

ROBERT GRACE.

Battle, Sussex, Mar. 1, 1841.

ON THE CONSTRUCTION OF CHAPELS.

To the Editor of the Baptist Magazine.

SIR,—I have been much pleased with the
articles which have lately appeared in your
Magazine on high pulpits. Whatever af-
fects the comfort of speaker or hearer in a
place of worship is of importance, and a
high pulpit greatly affects both. But I
think, Sir, that we yet want something more
explicit on the point. What is "high," or
"low"? and where are the "foci" at one of
which the pulpit should be placed? Were
some of your correspondents who have ex-
perience in such matters to furnish a paper
or two on the construction of places of wor-
ship, with a view to economy, comfort, and
beauty, giving proportions, pointing out ad-
vantages and defects, &c., it would be very
useful, particularly to persons in the coun-
try, who, when about to enlarge or build,
have generally no better guide than their
own fancy. Except in large towns a skilful
architect cannot be employed, and common
builders know nothing about such things;
hence it often happens that a house which
is but ill adapted to the purpose for which
it was designed, costs as much, if not more,
than might have secured both comfort and
beauty. The directions furnished should be
plain, and as free from technicalities as
possible, and if they were extended so as to
embrace school-rooms it would be well.

The subject is one of importance, and if
you think these remarks worthy of a place
in your columns, your inserting them will
oblige,

Sir, yours,

II.

ON CHURCH MEMBERSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—I shall esteem it a favour if
you will insert in your valuable Magazine
the following thoughts. I trust I write
without any improper sectarian feeling. That
I do belong to the Baptist denomination,
and that it is my aim to promote and in-
crease that body of believers, I unhesitat-
ingly admit; and if the few words I may
write shall lead to the accomplishment of
that object, I shall consider it one of the
best hours of my life. I trust my aim is
the glory of that Saviour "whose I am, and
whom I desire to serve."

Being fully persuaded that the New Testament sanctions the baptism of believers only, I view with extreme sorrow and regret the number of our Baptist brethren who are united to Independent churches; who, through such connexion, by their membership and money, assist in various ways to uphold a practice quite at variance with what they profess to believe to be the mind of the Saviour with reference to baptism.

I should much like to see this subject receive the attention which it deserves, especially from the followers of Christ of our denomination; and may the time come when our fellow-believers may, on a due consideration of this subject, be brought to see that their conduct in this particular is, if not sinful, certainly unwise, and to come out from amongst all other communions, and to stand up manfully for the truth. I believe the time will come on earth when we shall see eye to eye, and that then all will know that, if they believe, nothing should hinder them from being baptized; but that, till then, it is the duty of all who believe they have the truth with regard to believers' baptism, candidly, but firmly, to maintain their principles by supporting their own denomination.

A DEACON OF A BAPTIST CHURCH.
Oxford, April 19, 1841.

EDITORIAL POSTSCRIPT.

OUR readers are probably aware that recent occurrences have rendered it necessary that the proprietors of the Magazine should select another publisher. It affords us pleasure to say that they have made a satisfactory arrangement with the respectable firm of Houlston and Stoneinan, and that from their premises, 65, Paternoster Row, our next number will be issued. Mr. Stoneinan, the acting partner, is a Baptist, a member of the church meeting in John Street under the pastoral care of the Rev. J. H. Evans; and his high reputation as a tradesman is a guarantee that our friends in the country will find him punctual and obliging. To his care they will henceforward have the kindness to address their communications.

A resident near the Mile End Road, who gives his name, believing that a large chapel for our denomination is very much needed at the eastern end of London, offers to subscribe £50 towards one, and to take an active part in preparatory exertions. He suggests the line of road between Whitechapel and the canal-bridge, Bow, as its site, and thinks that it should be sufficiently large to hold 2,000 persons. If any of our readers are inclined to co-operate with our correspondent in this project we shall be very happy to be the medium of communication.

It appears that the high church party are again making efforts to get up petitions in favour of what they call Church Extension. According to the public papers, Sir R. H. Inglis presented to the House of Commons last week above forty petitions on this subject in one evening.

We have seen the first number of "The Nonconformist," a weekly paper, which was announced in our pages, as in contemplation, some months ago. It consists of sixteen pages of a size which is now called octavo, but which is larger than folio generally were in former times. Its external aspect is highly respectable. The original articles are written powerfully, and the selections have been made and put together with care. The principles of the "Address to the Readers," with which it opens, have our full concurrence.

APPROACHING ASSOCIATIONS.

May 11 and 12.

BUCKS. Long Crendon. Preachers, brethren Tomlin and Burton.

May 18 and 19.

ESSEX. Burnham.

May 25 and 26.

EAST KENT. Eythorne. Preachers, brethren Scott and Daniell.

May 26.

BEDFORDSHIRE UNION. Bedford. Preachers, Dr. Cox.

May 26 and 27.

MONMOUTHSHIRE. Newport.

May 27.

HERTS AND SOUTH BEDS. Dunstable. Preacher, brother Hull; addresses in the evening.

May 31, June 1 and 2.

YORKSHIRE (West). Sheffield 1st church. Preachers, brethren Giles, Dawson, and Macpherson.

June 1 and 2.

OXFORDSHIRE. Shipston on Stour. Preachers, brother Godwin and others.

SOUTHERN. Salisbury. Preachers, brethren Morris and Millard.

WEST KENT AND SUSSEX. Beaulieu Green. Preachers, brethren Saffery and Roberts.

CARDIGANSHIRE. Cardigan.

June 2 and 3.

BRISTOL. Wells. Preachers, brethren Middleton, Crisp, and Russell.

LANCASHIRE. Liverpool. Preachers, brethren Burchell and Acworth.

WESTERN. Chard. Preachers, brethren Baynes, Chapman, and Wayland.

June 8 and 9.

PEMBROKESHIRE. Fishguard.

June 15 and 16.

CARMARTHENSHIRE. Llandilo.

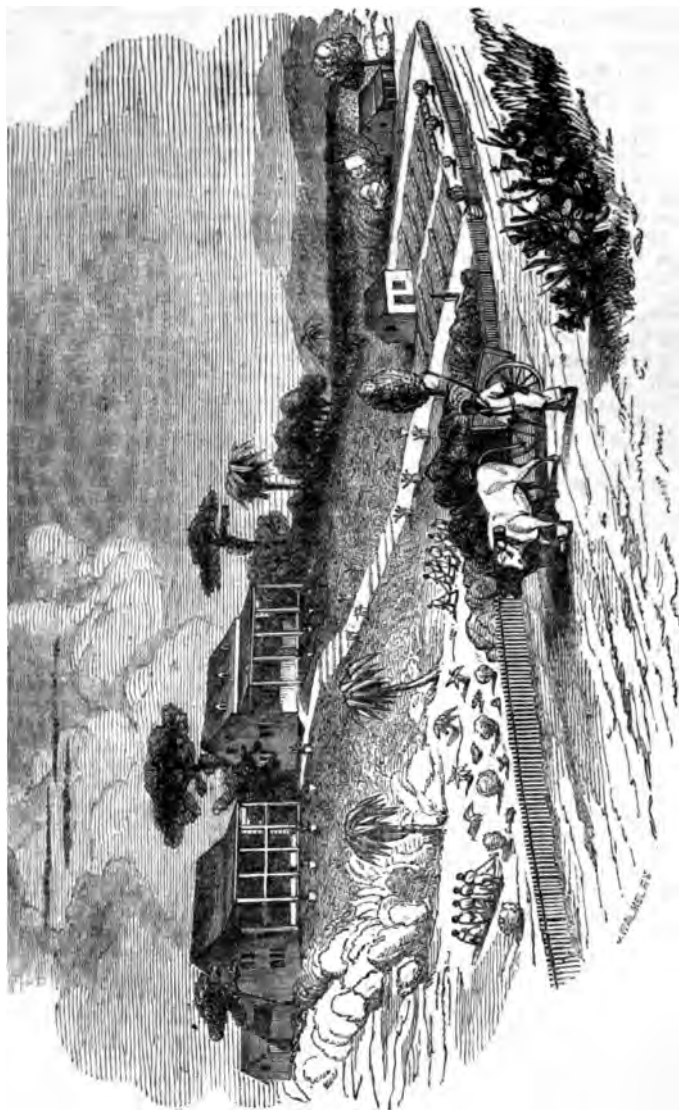
June 17.

GLAMORGANSHIRE. Llanccannon.

July 13 and 14.

WORCESTERSHIRE. Upton. Preachers, brother Hockin and others.

THE
MISSIONARY HERALD.



AMERICAN EPISCOPAL MISSION, CAPE PALMAS, WESTERN AFRICA.—See p. 249.

WESTERN AFRICA.

THE letters from our brethren engaged in this mission, referred to in our last Number, have since arrived. Hitherto their course has been prosperous, and we trust it will hereafter appear that they have landed on the shores of that long desolated continent as harbingers of mercy to myriads of its oppressed and degraded inhabitants. The letters first written were dated Dec. 7, off Setra Krou, on the Grain Coast: Lat. $4^{\circ} 51' N.$, Long. $8^{\circ} 36' W.$

Mr. Clarke thus writes:—

After a voyage of fifty days, we reached this part of the coast of Africa, and are again raising our anchor to proceed onward, to call at various places, until we reach Cape Coast Castle, where our stay will be, probably, six or seven days; after which we hope to proceed, without further detention, to Fernando Po, and may reach Clarence Harbour by Christmas, or the end of the year.

The great goodness of our heavenly Father has been manifest to our souls from day to day; and in those smaller things which pertain to the body, myself and beloved companion, Dr. Prince, have been favoured with more than parental care. Our God hath done all things well, and we wonder and adore, while we thank him with grateful hearts for his fatherly protection and perpetual mercy.

On the voyage to this coast, we have had, in general, pleasant weather, and for the first four weeks, we had favourable winds, and made good progress. Since then calms, and squalls, and thunder, and rain have been frequent: still, our shortest distance onward has never been less than twenty-four miles, and, generally, we have exceeded fifty miles per day. Our sea supplies have been very good, and I have not felt the want, for my part, of any thing the being on land could supply. Our health has been continued to us, by the goodness of God, and the health of the ship's company is also good.

The coast of Africa is said to be, at this season, very healthy; and a Captain Richardson, of the schooner *Margaret*, whose vessel we have visited, has been six months on the coast, and, except four months ago at Sierra Leone, has found it very healthy.

Our captain has been exceedingly attentive and kind to us; and has afforded us every facility he could to enable us to do good to himself and to his ship's company. We have twice a day conducted worship in the cabin, and besides this, have had worship on the deck once each Sabbath, and have been allowed free access daily to the seamen, to go into the fore-castle, to read to them, pray for them, and instruct them in the things which belong to their everlasting peace. Kind, faithful advice has been received gratefully by our respected captain. Our fellow-passenger has been very pleasant; and, with Captain Irving, has regularly attended our morning and evening worship.

The sailors have been very orderly and quiet; seldom have our ears been pained by hearing an oath escape from the lips of any of them, and in the hearing of the captain nothing of the sort is allowed. If an oath escapes from any one, he commands them to do their work without swearing. They have, in general, attended our meetings well; though, alas! we do not yet see any fruit of repentance appearing in the conduct of any of them. Still, the attention they manifest, their especial sedateness, in some cases, after the preaching of the word, and their gratitude, gives me reason to hope that the Spirit has, indeed, begun to make powerful his own word to their salvation.

Our employment has been, reading the word of God in public and in private—to individuals and to companies—causing some of the accounts to read to us, teaching the eight black persons on board; one of them, a boy, I have been teaching to read. We have also employed much time in prayer in private and alone. Conversation on divine things, meditation, &c., have also employed several of our hours on shipboard. I have read such books as I thought would be of use to us in reference to Africa, its customs, and superstitions; applied a little to Arabic, and some of the African languages. Have been reading the Koran, and making myself better acquainted with the life of Mahomet, and the religion of that impostor. I have, likewise, been careful to note down in my journal all credible accounts relative to the state, manners, and customs of various parts of Africa, obtained from the captains with whom we sail, and the Kroumen, Cape Coast man, and Congo, on board. My attention has also been particularly directed to the languages and dialects of Africa. By a careful application to all societies and places in London where I thought books in the African tongue could be obtained, I succeeded far beyond my expectations, and have now arranged the numerals of various African tribes, to the number of sixty-six, including their variations and a few common words in dialects and languages to the number of about fifty, to which I am now adding from native Africans. I thought of sending home a copy of these, and shall hope to enlarge and arrange still more, and shall wait a future opportunity, in the hope of being enabled to correct and increase by the delay.

We came to anchor here at an early hour

day. The natives came on board to trade, and conversed with many of them. Most of them speak a little English; some of them it well. They are fine-looking men; and slavery, but that worst of slavery, the cry of sin and Satan, exists among them. Of them said, they wanted some persons to among them, to teach them, and would be to receive them, and to be taught by them. They all had their country marks, even the little boys, and many had ivory and brass about their wrists and arms. Some had chains about their necks and waists. Several gregres, tied to various parts. One his gregre tied round his head; another gregre, in form of a tiger's tooth, at his wrist;

and another had a large one tied round his neck, made up of large seeds, strung together upon native straw.

I am well persuaded, from all I learn of the people along this coast, that missionaries would be perfectly safe. This is close by Liberia, if not considered a part of it; and were you to send a missionary to Cape Palmas or to Liberia, he would soon find a people ready to receive him as a teacher sent of God.

We are now about to sail, and Captain Richardson has come on board for our letters. So I hastily conclude; and remain

Your ever affectionate brother,
in the best of bonds,
JOHN CLARKE.

Mr. Prince adds, on the same day:—

Other Clarke says I ought to write to you, though I allege I have nothing novel or worthy to before you. However, if it is my duty, I do it, if it be only to assure you that I am to him, and have a pleasure in addressing whom I know to be my friend.

I have only to say, dear Sir, that the satisfaction with which I embarked upon this enterprise, under divine influence, progressively increased. I have no exception against any of the arrangement, and experience, through mighty grace, a preparation of heart and mind for that work to which he has called me. Exchange great things, and looking to him who is all in all, I am going forward cheerfully, and can say to a comfortable degree, out of any of that vexatious care which is the ring of unbelief.

I dare say Mr. Clarke has spoken laudably of our kind and liberal-minded commander; I nevertheless, add my testimony. I have never before been upon the seas and so agreeably circumstanced as during this passage. The conduct of our commander and of our fellow-passenger has been regulated by urbanity, disinterested accommodation; and, on the part of our captain, it delights me to add, that we ever met with more cheerful compliance, nor more ready deference to, the suggestions of zealous minded Christians. I cannot better illustrate this than by relating his behaviour on the past day, the Sabbath. We left this coast the evening previous, but did not approach it near enough for his purpose, of

taking Kroumen, as hired labourers, and rice from the shore for their support, till about breakfast-time yesterday morning, when the anchor was once more plunged into the briny deep. We were immediately surrounded by a grotesque multitude, in their shell-like canoes, and boarded by them. Then began the din and ceaseless clamour of tongues, and preparation was being made for a sickening desecration of the Sabbath, but the grace of God prepared his ear for a well instructed remonstrance, and, after one or two struggles, that grace prevailed, put the devil to flight, and issued in a clearance of our deck from the noisy multitude, chagrined indeed that their offers of barter, &c., were deferred for the morrow's consideration.

Again, after our forenoon worship, hearing brother Clarke and me express a desire to repair to the shore, for the purpose of blowing the first blast of the Gospel trumpet upon that part of Africa's strand, then stretching its beauteous line under our lee, Captain Irving offered to lower his gig, and accompany us to the little village of Settra Krou, embosomed before us in a lovely foliage of nature's wild luxuriance. Presently we were distancing the Golden Spring, and as we rose over the parting waves, admired the stateliness of the barque, which had buffeted the waters, and carried us safely to her present anchorage. Yet we did not carry our design into execution, because we were afterwards persuaded, by those who know the coast very well, not to attempt a landing in a boat, and without a native pilot.

In Mr. Clarke's subsequent letter, dated off Cape Apollonia, on the Gold Coast, on the 18th of December, after referring to his previous communications, he proceeds:—

Since that time, (Dec. 6th) we have sailed along the Grain, Ivory, and Gold Coasts, frequently lying too, or dropping anchor, for the purpose of procuring Kroumen, rice, fresh provision, can-wood, ivory, gold-dust, &c. The Kroumen are taken as wood-cutters to Fernando Po. The rice is procured for their support,

and the coasting trade is carried on by Captain White for the benefit of the West African Company. We have thus had favourable opportunities for seeing the natives for upwards of 500 miles along the coast; and have sailed at a distance of from a mile and a half to three miles from the land all the way from Krou Rocks to

this place; so that the appearance of the country near the sea has been seen by us daily.

The land is, in general, low, and, except in the vicinity of the river St. Andrew, and at the termination of the Ivory Coast, and Todaz, beyond the fort and factory of Axim, no distant high land any where appears. The high land of Drowin, and the cliffs between Sotrahoo and Frisco, are the only heights worthy of notice near the sea. From Simou to Krou Settra, and again at Cape Palmas, and at many other places, the coast rises to about 100 feet, but in no part that we have yet passed, even that called the High Land of Drowin, does the height exceed 200 feet. The cliffs which appear on the Ivory Coast have a red and white appearance, as if composed of clay and red and white sandstone, and are the only ones seen on the line of coast we have passed. The sea is delightfully smooth, and the sea and land breezes are refreshing. Storms are almost unknown, except when the wild tornado rages for half an hour in resistless fury. The heat is not very oppressive, seldom rising above 87° of Fahrenheit, and never exceeding—that I have yet observed— $92\frac{1}{2}^{\circ}$. It seldom falls below 78° or 80° .

Along the line of coast a beautiful sandy beach meets the eye; and behind it, thick brushwood interspersed with palm and other trees, towering above the more common wood and bushes, terminate the inland prospect.

Along the Grain Coast the beach is in some parts rocky, and behind these rocks frequently are seen the huts of the natives. A line of foam extends along the shore, and, when the coast is rock-bound, the spray rises to the height of many feet in snowy whiteness.

The huts of the natives are circular, except those intended for the Devil House, at the entrance of the village, the Palaver Shed, and the houses of some of the Headmen, which are oblong. The hut which we examined at Cape Palmas had two doors, but no windows. Its diameter was about twenty-four feet. A large fire occupied a spot near the centre, and a fish and guinea-pig were being smoked above it. On one side of the hut hung from fifteen to twenty wash-hand basins, in three rows; the only attempt at ornament the hut presented in its inner department. Outside, a basin of the same sort, which had lost its under part, was turned upside down on a hut, to add to the beauty of its cone-shaped top. Within were several occupants, who had adorned their persons with rings and gregres. On the legs of one we counted thirty-two brass rings, and her neck, her hands, and wrists were not destitute of the strange oddities which constitute ornaments in this dark land.

There are here, within half a mile of each other, three native villages, and in the largest there are about 300 houses, which, taken at an average of five to each hut, gives a population of 1500 souls. These, alas! and all the other towns around, are nearly as dark as they were six years ago, before emigrants or missionaries

visited their shores. There are nine missionary labourers at, and within twelve miles of, Cape Palmas.

On our way towards a second village, we came to the "In-ju," or Devil House, as the natives here term it. It was a rude shed, with the footpath to the village passing through it. Inside were the offerings presented, consisting of broken pots, an old wooden shield, ~~stake~~ dressed up with feathers, bones of animals, and other senseless fooleries. A swarm of ~~bees~~ hung from the roof to the shelf on which the offerings of the people, and the nests of the purple winged hornet, covered with these dangerous stinging insects, hung over our heads. A native girl warned us of our dangerous proximity to these creatures by significant ~~looks~~ and gestures.

Before we reached the next village we were met by a funeral procession. In the section of an old canoe lay the body of a female, with her dead infant, to which she had given birth on the previous day. The corpses were borne on the heads of two men. The bodies were covered except the head and the feet of the mother, the latter were ornamented at the toes with strings of red beads. The first part of the procession consisted of several females, with large bowls of rice and palm oil, who went on at a half running pace, with their offerings for the dead. The bodies were borne after these, accompanied by a number of men, with guns, and drums, and other rude instruments, capable of making wild and discordant sounds. A crowd of some hundreds followed after, of male and female old and young, making a dismal howling noise. Before the men reached the village we had left, and when about opposite the Devil House, they suddenly turned round, and, leaving the female with the offerings, ran back like maniacs to the house out of which the dead had been brought; there they remained but a short time. Great lamentation was made, and howlings, and guns were fired off; and, without charging any with the death of the deceased, they went off again in a similar manner towards the place of deposit for the dead. My mind was much relieved when I saw this; for much I feared witchcraft would be charged upon some unhappy being, and that the poisonous sarswood would be administered in the form of red water, to take away another victim to superstition from the earth.

Arriving at the beach, under the residence of Governor Russwurm, the multitude halted, as the dead bodies were conveyed to an island, few hundred yards from the shore, by the men who carried them, and one or two others. The great body of the people returned to the village but those who had carried offerings, with the wife of the headman, remained until the bodies were thrown into the thicket, when they repaired, in orderly and solemn procession, to the house of wailing. No hole was dug in the sand to receive the bodies of the dead, nor was the underwood cleared away to allow the piece

lie close to the surface. It was merely upon the bodies, and left sufficiently to allow vultures, and crabs, to prey upon the putrefying flesh. One of the canoes with its bottom up, I have gone over to examine this morning had I not perceived that the natives were excessively afraid of giving the natives by noticing too closely their customs and superstitions.

The south wind blows over this receptacle of unburied dead, the governor has, the third day after a corpse has been deposited, to shut up his windows on the house adjacent to the island, to avoid the possible tainted effluvia borne across the narrow strait which separates his island from the islet of putrefaction and of disease. Strange, indeed, it appeared by reasoning, or a recompense, that it was not brought to follow at least the custom of their tribe, and bury their dead in their sight.

At Cape Palmas there is a Baptist minister, with a congregation of twenty-four members. There is also a Presbyterian minister, who labours chiefly among the natives; and another, about ten miles distant, at a place called Fish Town. There are two Episcopalians, one at Cape Palmas, three miles distant; another at Cape Palmas, nine miles from the Cape; and a third who was absent at the time of our visit; several Methodists, who labour in connection with the Baptist. A printing press is in operation, and several schools are in progress; and it is said that progress has been made in the teaching of the natives into the Creole, or native

language. At Cape Palmas was only about a heavy shower of rain prevented time from leaving the house of our friends, so that but a small party going on there was seen by us; and the company of the other dear brethren

around, the inquiries on their part were numerous, and those who wished to put of a description which could not be fully answered in so limited a time. The information obtained was, however, considerable; but I leave it for the present, to speak more particularly of the destitute natives along the coast which we have passed.

The state of those natives who for some hundreds of years have been visited by Europeans, is dark as Egyptian night. Their bodies are as naked as those of the New Zealand savage, as they paddle to the vessel in their light canoes. They climb the ship's side usually in this state of nudity; and before advancing to trade, tie a small piece of cloth about their loins. Nearly all have rings of some sort, as ornaments, and most have a fetish, in the form of a small horn, a tiger's tooth, something sewed up in a small piece of cloth, or a bag fastened to the hair behind the ear, or at the back of the head. To this they profess to trust for security from sickness, from drowning, from sharks, from accidents, and from death. Yet, negro-like, you can say what you please against their folly without offending them; and the old men, I believe, know very well that the tales respecting the Grand Devil are all fiction. Covetousness, I am sorry to say, appears to be a ruling passion in nearly all. While I have been obtaining from them a few words in their language, they have generally stopped short to ask for a present of rum, of tobacco, of cloth, a handkerchief, a razor, a pair of scissors, a little thread, a piece of soap, or anything they supposed their importunity might obtain. And the ingenuity, the flattery, and the perseverance exercised has frequently filled me with sorrow and surprise.

Dec. 19, 1840.—We reached in safety Cape Coast Castle to-day. We have seen the Governor, and are now in the house of our Christian friends, Mr. and Mrs. Mycock, of the Wesleyan Society.

I must draw this letter to a hasty conclusion, as the Governor *McLean*, Captain Morelle, is expected to sail for England immediately.

is indebted to an American work for the engraving of the Missionary at Cape Palmas, mentioned by Mr. Clarke in the preceding letter.

CONTINENT OF INDIA.

CALCUTTA.

Following condensed summary of the events which have marked the history of the Indian Mission, during the year 1840, was received after that portion of the annual Report of the Society was drawn up. Advantage has been taken to add a few facts, with which we were not previously acquainted; and we are now presenting our readers with the entire document. It is supplied

by our indefatigable brother, Mr. Thomas, and bears date, Calcutta, Feb. 13th. Addressing Mr. Dyer, he says:—

My last was dated Jan. 16. I then hoped, and fully intended, to write by the government express, but found it utterly impossible to do so. Ten days after that letter was despatched, we were delighted to welcome to the shores of India our friends, Mr. and Mrs. Small. They entered the mission-house on the Sabbath-day, between two and three o'clock in the afternoon, and within half an hour after the letter was received, announcing their arrival in the river. They arrived in good health, and will, I trust, be long spared to India and the Mission. They have come in a very opportune time, and will immediately enter on a very important sphere of labour, in connexion with our esteemed brother Ellis, in Entally.

This is a department in which aid was urgently required, and one for which our new brother seems admirably fitted. He, with his estimable partner, is at present residing with me, but early next week will take up his abode with brother Ellis. It had been agreed that our friends should reside by themselves, near to the Entally Institution, but the health of Mrs. Ellis having again failed her in a very serious degree, and no alternative being left her but to return immediately to England for a season, a new arrangement became necessary. Mrs. Ellis and her children will accompany our dear brother Leslie, who has at length yielded to the wishes and advice of his friends, and, with his family, is now in Calcutta. They have not yet engaged their passage, but will probably sail in the *Walmer Castle*, on or about the 1st of March.

You will thus see how mercifully the Lord has timed the arrival of our friends. Much, very much, of mercy has he blended with all his judgments. Had Mrs. Ellis's health failed her a few months ago, as it now has, brother Ellis would probably have had to leave his post unoccupied: or, if he could have arranged for Mrs. E. to return without him, we should have had only wrecks of families. Yates a widower, myself a widower, Ellis would then have been in much the same state, Wenger single, Mrs. Penney and Mrs. Pearce widows. As it is, on Mrs. Ellis's leaving, out of our whole number, there will be but two couples, viz., Mr. and Mrs. Evans, and Mr. and Mrs. Small. I need not say how distressing such a state of things is, particularly in a country like this, and when each one has to discharge duties abundantly sufficient to fill the hands and hearts of two or three.

I have to acknowledge the receipt of your letter of Nov. 27; but, before noticing its contents, I must dispose of some other matters, and supply you with a brief notice of the state of the Mission for your next Report, as we have found it impracticable to get up a report. It is in hand, but when it will be ready for the press I cannot say. The Tabular Statement is in

type, and copies have been sent to most of the stations in order to have inaccuracies rectified and blanks filled up.

CALCUTTA.

Distribution of missionary strength.

Dr. Yates has, during the year, been constantly and actively engaged in the translation aided in a very efficient manner, in Bengali, by our esteemed brother Wenger. Dr. Yates has also regularly preached once a week in English, and paid considerable attention to the native church since the death of our late brother, W. H. Pearce. He is now on his way to Benares and Allahabad, whither he has gone partly for the benefit of his health, but principally with a view to determine some practical questions in reference to the style in which the Hindu translations of the New Testament should be made. We expect him back about the middle or latter end of March.

I am, as you know, at the press, superintending its operations. I am happy to say it has been constantly in operation. A very large proportion of the works now in hand, or which have, during the past year, issued from the establishment, are intimately connected with the salvation of men, being the publications of the Calcutta Christian Tract and Book Society, of the Scriptures in various languages, as Sanskrit, Bengali, Hindustani, and Persian, printed on our own account.

Brother Ellis is most usefully occupied in superintending the Native Institution, and the Native Christian Institution, at Entally,—a department of labour of incalculable importance. In the Christian Institution there are about sixty youths, of whom several are training for the ministry. The Native Institution, or boys' school, contains between 200 and 300. Lately a Hindustani class, for Mussulmen, has been formed, which bids fair to be of the greatest utility. It arose from the repeated and earnest entreaties, and, I may add, expostulations, of Mohammedan youths, who avowed their desire to be taught what Christianity is. The class is instructed by a converted Maulavi of great promise, and the Testament in English and Hindustani is daily read.

Brother Wenger is engaged in the important work of translation, for which he is admirably fitted, and also in superintending our village stations to the south, which, from their number and importance, require great and constant attention.

Brother Evans has charge of the Benevolent Institution, and has also undertaken the pastorate of the Lal Bazar church. His duties are exceedingly onerous, and he is indefatigable in their discharge; but I much fear he will sin under their weight. Mrs. E. is labouring with great assiduity in the female department. The

an unspeakable acquisition to Calcutta. May a gracious God, and mercifully grant them titution to go through the arduous devolve upon them!

I will forthwith join brother and take a part in his labours. As the superintendence of our school, which, I regret to state, ably reduced in number, there is at present in the school. It more help from England, I am able to take any effectual in school.

CHURCHES.

Breaker Road.

is been enlarged, and made nodious than it formerly was; as been called to drink deeply licition. Brother Tucker was ver them, when he was taken from active labour, and, ulled to leave the country, and ivo land. Since he left, the supplied by one or another, number, or of our brethren of ionary Society, or of the Kirk additions, by baptism, during n eleven; the present number enty-eight.

Lal Bazar.

is again brought into circum- itive character, owing to the Bayne rendering it necessary husband (their late pastor) Europe. It is now once more d with a pastor, on whose outly hoped, the blessing of ino persons were added to the m during the past year; and e candidates for the like pri-

Church, South Kalinga.

h of our late brother Pearce, sted that our native brother, come their pastor. To this sted, but thought it desirable under the supervision of Dr. regation keeps up, and, on the pear to be going on well. ve been added to the church ere are now eleven candidates. bers forty members, and the on the Sabbath is seventy.

Church in Entally.

ing additions have been made out I am unable just now to

King to the heathen.

anemittingly attended to by

our good brother, C. C. Aratoon, aided by the native brethren Sujatali, and Ganganarani Sil, and by Mr. De Monte and Mr. W. Thomas, when in Calcutta. The attention of the people has been very encouraging, and though no instances of conversion have occurred, we have abundant evidence that much Scriptural knowledge is hereby diffused, and impressions favourable to the Gospel produced on numbers who attend.

OUT-STATIONS.

Haurak.

Here brother Morgan has laboured with great constancy; nor has he been without pleasing indications of the blessing of God attending his labours. He has baptized three converts, one of them an interesting young Brahmin, whose deportment affords our brother the highest satisfaction. The church consists of eighteen members.

The Village stations to the south

are all under the general superintendence of brother Wenger, aided by assistant missionaries and native preachers.

Narsingdarchok

and surrounding villages, where Mr. W. Thomas and three native preachers labour. The church consists of sixty-nine members, of whom ten were added by baptism during the year.

Lukhyantipur

and sub-stations, where Mr. De Monte labours, aided by four native brethren. Six persons were a short time ago added, by baptism, to the church, which now contains sixty-nine members.

Khari.

Two native preachers are employed here. Three have been baptized, and the church at present consists of forty-two members. The state of things at this, and some of the other stations, is by no means such as we could desire: but, considering the distance from Calcutta, and the utter impossibility of visits being paid to them, excepting at long intervals, we have much cause for thankfulness that things are not in a much worse state. Our greatest trouble in the village stations arises from the exceedingly reprehensible conduct of the missionaries connected with the Episcopal Missions. We shall, probably, find it necessary to make some things public, which will prove any thing but pleasing to those connected with the Establishment who desire the spread of genuine Christianity.

MUFASAL STATIONS.

Cutra.

Here Mr. Carey resides. At present there is one native preacher, who labours under brother

Carey's direction. No addition has been made to the church during the year; and I am not aware of its present number.

Beerboom.

Brother Williamson and two native preachers have been diligently occupied in the Lord's work at this place. Their success in conversion has been small, but the church appears in a very healthy state. It consists of forty-five members, of whom one has been added by baptism during the year.

Monghyr.

Severe trials have been experienced here, blended with not a few mercies. Brother G. Parsons was early laid partially aside from active labours. This was followed by severe indisposition, and ultimately by death, which took place in Calcutta. This painful event had scarcely transpired, when the delightful announcement was made that his brother John had arrived, in company with Mr. and Mrs. Evans. He shortly after proceeded, accompanied by his wife and the estimable widow of his late brother, to Monghyr, to take up and prosecute those labours in which the deceased had taken so much delight. Mr. Leslie, in the mean time, had experienced a severe attack of the complaint from which he had often suffered during the last four or five years, and being assured by his medical attendants that a radical cure could not be hoped for without a return to Europe for a season, he, at length, consented to leave his station, and return to his native land. This he felt he could do without injury to his work, as, in addition to Mr. John Parsons, whose arrival has just been mentioned, the station had been further strengthened by the presence of Mr. Lawrence, who, a short time previously, had come to reside and labour in Monghyr. The church, which consists of forty-eight members, received an accession of six by baptism during the past year. Two native preachers are employed at this station.

Patna,

Where Mr. Beddy, aided by one native preacher, labours; no addition has been made to the church during the year. Its present number of members is thirteen.

Benares.

Mr. Smith, aided by one native preacher, has continued his valuable labours. The church, as also that at *Chunar*, likewise under Mr. Smith's care, has been exercised with various trials. The word, however, has not been without effect in bringing souls to Christ. Two persons have been added by baptism to the church in Benares, and one to that in Chunar, during the year. The former church consists of ten members, and the latter of eight, it having lost six by dismission during the year.

Allahabad.

Mr. Mackintosh, and one native have continued throughout the year known the way of life; nor have I without tokens for good;—five persons during the past year, been added by the small church, which at present consists of seventeen members.

Agra.

This station was strengthened in part of the year by the arrival of Mr. Phillips, whose residence there, it is long prove beneficial to many. The portion of Mr. Phillips's time has, been devoted to the acquisition of the of the people among whom, and for hopes hereafter to be more fully evangelical labours. In English pre has rendered considerable assistance Williams, the pastor of the church who, in addition to his efforts for the people of his charge, has laboured devotedness in missionary efforts amative community, both in Agra and in distant places. To the church care, which now numbers fifty-one, were added by baptism during the year

Delhi.

Mr. Thompson, aided by one native has continued his important labours a year; and been cheered by pleasing that the efforts of former years were vain. One hopeful convert was reconverted, and another is expected soon to similar profession. Mr. Thompson most decided and delightful change in duct of numbers who once despised the Gospel, but who now listen to it with manifest respect. May the divine soon turn that respect into admiration so that the haughty Mohammedan apostatious Hindu may be led to true obedience, the Saviour, made known unto The little church at this place consists of sixteen members.

Jessore.

In this extensive district the work the Lord has made pleasing progress. During the past year Mr. Parry, who is aided in his important labours by five native preachers, has been the means of increasing the happiness of baptizing, and receiving into the church under his care, thirty-one converts. The church at present contains ninety members.

Barisul.

Mr. Barreiro and two native preachers engaged in making known the way of life. In addition has been made to the church. The date of the last report, but in their labors brethren have met with much of a very encouraging character, and it is hoped an

has commenced among some of the brethren have been engaged upon the Gospel.

Dakha.

Robinson and Leonard, who are East Indian and two native preachers, continued their important labours of an exciting, and much of a socratic. Generally, their message was received with great attention, and desire to possess the word of God manifested by people of all ranks. Many thousand Scriptures were sent and disposed of among the eager demand for books has rather intensity than otherwise. It has been said that very many copies of the different portions of the word of God sent into distant parts of the country by this means the word of God, of mercy, has been spread abroad to very many who never heard, they hear, the missionary's voice. Regarding the eagerness of the people, and the readiness to hear the message generally shown, our brethren have been cheered with any decided increase of work of conversion among them would, however, labour in hope. There has been baptizel and added to the church now consists of nineteen mem-

Dinajpur and Salsamahl.

Smylie and two native preachers, accounts, on the whole, have been going on; and there appeared indications of a people which seemed to justify the hope of considerable accessions being made to the churches in those places. We are that these expectations will not be disappointed, but for the present our brethren are called to endure a fiery trial. On the 15th of January, the village of Salsamahl, where a considerable number of Christians and their relatives reside, was the scene of a band of assassins, who wounded several people, murdered the native missionary, and sought the life of the missionary, who had just escaped their pursuit. The party appears to have been to Salsamahl and the native preacher. It is believed to have been engaged in a plot to have been apprehended, and the investigation; what the result must develop. The assassins are believed to belong to a party formerly engaged in the same work, and in other iniquitous practices a stop was put through the execution of the missionary. This event, though distressing at present, we would fain be encouraged for the furtherance of the intended to destroy. In Dinajpur, three have been baptizel; the number of members in

this church is eleven, and in that at Salsamahl twenty-two. There are seven candidates for baptism.

Chittagong.

This is the last station to be mentioned, that of Akyab, on the Aracan coast, having been given up to the American Baptist Mission, two of whose missionaries are now labouring in that vicinity. At Chittagong, Messrs. Johannes and Fink have continued their evangelical labours, which, however, have not been confined to that place, but extended to other places more or less distant. They have succeeded at length in completing a commodious place of worship, which appears to be well attended. One person was recently baptized, and others appear under a concern of mind. At this place, as well as at Dakha and several other stations, an astonishing desire to possess the word of God has manifested itself among the people, so much so as to render it difficult to supply the numerous applicants.

Biblical Translations.

In the important work of translating, printing, and circulating the word of God, considerable progress has been made, a brief statement of which will now be given.

In the Nineteenth Report of the Calcutta Auxiliary Baptist Missionary Society, the following works were mentioned as in the press, or the printing of which had been resolved upon:—

The New Testament in Sanskrit; the Gospels and Acts in Hindustani—two editions, one in the Arabic, the other in the Persian character; the New Testament, with extra copies of the Gospels and Acts, in the same language, small 12mo size; the Gospel of Matthew, in Hindui Kaithi character; the Psalms, the Proverbs, the Gospels and Acts, the book of Genesis, Exodus, to chapter xx., and the entire Bible, in Bengali: with the exception of the Gospel of Matthew in Hindui Kaithi character, which has been suspended for the present, the whole of the works mentioned have been either completed or are still in progress.

The following works have been completed:—

In Sanskrit.

The Testament complete . . .	1000	
Gospels and Acts	500	
Gospel of Matthew, reprinted	2500	
	—	4000

In Hindustani.

Gospel of John (Arabic) . . .	4000	
Acts of the Apostles	4000	
Gospels and Acts together . . .	500	
Matthew (Persian)	4000	
Mark, ditto	4000	
Luke, ditto	4000	
New Testament, ditto, small 12mo	3000	
Gospels and Acts	1000	
	—	24,500

In Persian.

Matthew	3000
Mark	3000
Luke	3000
John	3000
Acts	3000
Gospels and Acts together	1000
	<hr/> 16,000

In Bengali.

Genesis, to chap. xx. of Exod.	2500
Psalms	5000
Proverbs	5000
Matthew	10000
Mark	5000
Luke	13000
	<hr/> 40,500

Making a total of 85,000 books.

The printing of which has been completed during the period before named; which, added to those of former years, give a total of 174,400 volumes of the Sacred word printed on behalf of the Baptist Mission, the American and Foreign Bible Society, and the Bible Translation Society.

WORKS IN PROGRESS.

In Hindustani.

Gospel of John (Persian)	4000
Luke and Acts together	3000
Four Gospels and Acts	1000
	<hr/> 8000

In Persian.

New Testament complete	1000
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In Bengali.

John	15000
Acts	3000
Luke and Acts together	3000
New Testament, 12mo.	5000
Gospel and Acts	2500
Bible, Part I.—Gen. to Deut.	1000
Ditto, II.—Job to Esther	1000
Parts I and II together	500
Part III.—Job to Sol. Song	1000
Part IV.—Isaiah to Malachi	1000
Parts III and IV together	500
Old Testament complete	1000
Bible complete, 8vo	2500
Ditto, 4to	500
	<hr/> 37,500

Making a total of 46,500

It has also been proposed to print an edition of the Prophecies of Isaiah and Daniel, in a form to match the books of Genesis, the Psalms, and Proverbs, already issued; the edition to consist of not less than 5000. A new edition of the New Testament in Hindustani is urgent-

ly required; and it is proposed to put to press shortly, should the means to justify the measure,—the edition to at least 2500 copies. If these items to the foregoing, the works in hand, on, will give an aggregate of 53,000 v

Depository.

Besides large portions of the edition above, as having left the press, been received into the Depository volumes of the sacred Scriptures, in languages, but principally Hindi and Bengali, the Serampore press. And from Am have been received 112 Bibles and Testaments in the English language, and Testaments.

Distribution.

Exclusive of 1000 copies of handed over to the Committee of the Bible Society, in repayment of a extent previously obtained, the of Scriptures sent forth from the from the 1st of January, 1840, to January of the present year, has been which, added to those of the three years, gives a total of 108,732 volun ing larger or smaller portions of the as Testaments, Psalters, the books and the Proverbs, or single Gospel from the stores of the Baptist Mis the past four years. This number a and calls for devout gratitude to the grace, who has, in his merciful pre abled his servants to accomplish. But, alas! what are these among to be supplied? The communicat missionary brethren at the sever where the distributions have been c the most liberal scale, are of the m ing character; and, so far from in the wants of the people have been s urgently for still larger grants. T tion hitherto effected has only exc in the native community for the p the word of God, which appears cease from month to month, and f year, and to satisfy which will req most devotion of the Christian chur time to come.

Funds.

It is with unfeigned pleasure the brethren acknowledge the receipt appropriation of the American and ble Society, amounting to Comp 10,250 : 9 : 4; less one-fifth, paid neral Baptist missionaries, for Scriptures in Orissa. This grant v tioned in the last Report, but the not realized until February, 18 friends in England, through the sionary Society, 578*l.* 7*s.* 1*d.* ha ceived; and 5000 rupees, as a k fruits, from the Bible Translation S

a printing the New Testament in From friends to the cause in this sum of rupees 1266 : 13, in con- and rupees 225 : 3, by the sale of ing a total of receipts of rupees 3 : 2; which, however, has fallen the expenditure actually incurred; rence to which, as well as to those rks now passing through the press, ices can only say, their trust is in humble dependence on him, they a their work, and have thus far pro- and they would still look to him to p friends and helpers either in this England, or in America, who will

come forward to their assistance with that pecu- niary support required for such undertakings. They commit their cause unto the God of the Bible, whose glory they desire to seek as the ono great object in this and every other depart- ment of labour in which he is pleased to employ their unworthy agency. For the aid already received, and the success thus far granted, they would render unto him adoring thanks, while they feel, and would express, their gratitude to all who have in any way aided their opera- tions.

Very truly yours,

J. THOMAS.

J A M A I C A.

KINGSTON.

re of Feb. 9, Mr. Tinson gives the following review of the state of the under his care :—

ew of the past year, we have to sing well as judgment. Our course has led scene of light and shade. We trials, and we have had our seasons enjoyment. If the way we have not been altogether through a pa- er has it been wholly in a wilder- afflictions abounded, alleviations abounded also. And the cause of opered; the only object for which ought to live.

ation there is every thing to en- heart of a Christian pastor. The congregation continue to increase, ble are delightfully prosperous. Mr. t valuable helper.

highly interesting missionary pray- ere, the evening before last. Many distance of three or four miles, and the chapel, manifesting the deepest ing the whole of the service.

been a larger addition of members h than during the previous year cen received, on a careful examina- actor and Christian experience; ptism of others who are seeking rship, has been delayed, that they : way of salvation more perfectly. has given me much concern, lest d be found to have exceeded Scrip- uent, and thus produce discourag-

of self-inspection and spiritual s individual referred to, is the wife le young man, a carpenter. They ren regular attendants for a long y were both slaves on the same no husband has learned to read, r see him on the Sabbath without k and Bible. He was baptized in st, and his wife wished to be bap- am; five times had she come for not a single objection was made character, or general behaviour,

but her knowledge appeared deficient. Poor thing! she went away much distressed, and I have been distressed too. I know that after all the care that can be exercised, nominal profess- ors will creep in; but I would rather that happen than be instrumental in breaking a reed, which the Spirit of God may have bruised.

Our increase in this church, during the year, by baptism, has been seventy-six. Five have been restored to the fellowship of the church, and seven received. We have been compelled to exclude five, for unholy conduct; three have withdrawn; and eleven have ceased their con- nexion with the church below, to join, we hope, the assembly of the redeemed in heaven. Total number of members, 549; inquirers, 378.

Our day, infant, and Sabbath-schools contain 245 children. Many of these are able to read the word of God. About fifty in the day- school are writing in copy books; and although another school was opened last month, not more than half a mile from ours, it has not lessened the number of our scholars; but we have had from ten to fifteen new ones, and others are wanting to come, but we have more already than we can find seats for. Oh, that the Lord would convert these dear children, and raise up from among them some who shall carry the Gospel to Africa!

Hanover-street church has been considerably enlarged, by the reception of many who had been previously baptized, but not in connexion with our mission. They had put themselves under the direction of some self-appointed teacher, who, it appears, possessed little of either ability or inclination to fill the office he had assumed. Their union with us was entirely of their own seeking. I should much prefer per- sons entering the church by baptism, after hav- ing been some time with us as probationers; it affords a better opportunity of knowing them. But, on examination, we did not feel at liberty to refuse the right hand of fellowship to these.

May the great and good Shepherd feed them, and cause them to lie down and rest; and may they go in and out, and find pasture! Fifty-one have been added by baptism; ninety-seven received; nine restored from their wanderings, having been first brought back, we trust, to Christ, the Shepherd and Bishop of their souls; twelve have gone the way of all the earth, whence they will not return; concerning several of whom it may be said, that they have gone to the grave in a full age, like as a shock of corn in its season. Three of the number had indeed borne the burden and heat of the day, having sustained a consistent profession for nearly fifty years; forty-five have been dismissed, most of them to form a church at Mount Atlas; eight have been excluded; and five have withdrawn. The total number of members is 774; inquirers, 342.

The school in connexion with Hanover-street church has been changed from a general school of boys and girls, to a school for girls only, with female teachers. Where this can be done, I think it desirable, but it cannot well be effected in the country, having neither agency nor means to meet the case. In Kingston there are many schools, and our boys could find instruction elsewhere; we have, therefore, made the trial, time must show the result; it promises well. Fifty-six children have entered, and more are to be sent. We have two respectable persons as teachers, a mother and daughter. The girls spend the morning in the usual school exercises, and the afternoon in needle-work. The future condition of this country will depend much on the education of our youth, and especially of the females.

At Mount Atlas we formed a church in October last, consisting mostly of members dismissed from Hanover-street church, with a few others, who reside in that neighbourhood, and five have

been added by baptism. The number of members is 51; inquirers, 63.

I am about to give up the oversight of this station to one of our deacons in town, by whom it has been chiefly supplied from the commencement. I hope to have the pleasure of assisting at his ordination over the church at Mount Atlas, before I leave the island. He is an industrious, hard-working man, about forty years of age. His father was rector of Port Royal many years ago, but he continued a slave till lately. During the apprenticeship, our late friend, Mr. Wooldridge, lent him money to purchase his freedom. He is a carpenter by trade, and does well in his business, which he still intends to carry on.

We have commenced services at another station, nine miles from Kingston; and the people are purchasing land for a second, about sixteen miles from town. At this latter place we have members enough, within five or six miles, to form a good sized church at once; this is, according to my idea of the size of churches, I shall not mention these in our Tabular View as they can hardly be said to be fairly established, and it would look like swelling the amount of one's efforts for show.

I hope to be well enough to visit the brethren at the Association, though it is a long journey requiring nearly three days' hard travelling; but I am anxious to see my friends, and to give up my offices, as, also, to get some brother, if I can, to take charge of Hanover-street, and these new stations. We expect to leave in April or early in May. Should a missionary be sent from England, we shall make arrangements for him to stay in Kingston, should he desire to do so, even should one of the lately arrived come in the interim, unless the church should be determined to keep him.

THE following communications relate to the Annual Association of our Missionaries in this island, which was held at Falmouth in February. We add the usual Tabular Statement, as drawn up from the returns presented on that occasion.

From Mr. Abbott, dated St. Ann's Bay, March 2:—

MY DEAR SIR,—In compliance with the request of my brethren, I now send you a brief account of the Annual Meeting of our Association, which was held at Falmouth, on the 17th and several following days of last month.

All the brethren, except brethren Taylor, Whitehorne, and Reid, were present; and a spirit of harmony and love prevailed at all the public, private, and social meetings. Special prayer-meetings were held between six and seven o'clock in the morning of each day, for various objects; embracing the African mission, Theological Institution, churches in England, America,

and Jamaica, schools, widows, and orphans. A public missionary meeting, having special reference to Africa, was held during the Association. A sermon was preached by brother Oughton, on the moral influence of the Scriptures, and a circular letter was read by brother Phillippo, on the best means of promoting personal piety.

A tabular view of the churches and stations was prepared, and ordered to be printed in our "Herald," to secure its speedy transmission to yourself and our numerous friends in England. This, I trust, will reach you in time for your annual report.

Hampshire.		Northumberland.			
	£ s. d.		£ s. d.		£ s. d.
Portsea	30 18 10	Newcastle	16 14 9	Uckfield	11 3 6
Ditto, for Africa	3 3 0	Ditto, for translations	3 13 6	Wiveland	1 0 0
Ditto, for translations	0 10 6	Mr. T. Angus (additional subscription)	1 0 0	Worthing	6 19 8
Beaulieu	22 2 0				195 19 0
Southampton	35 0 0	Oxfordshire.		Previously acknowledged & expenses	160 11 1
Sway and Beaulieu rails	6 0 0	Abingdon	38 13 3		35 1 0
Emsworth	0 12 4	Ditto, for Africa	49 12 6		
		Ditto, for additional Missionaries to Jamaica	10 0 0	Warrickshire.	
Hertfordshire.		Ditto, for translations	11 5 6	Birmingham Auxiliary—	
Bishop's Stortford	8 18 4	Ditto, for Female education	8 0 0	Birmingham	32 17 0
Watford, for Africa	27 4 6	Arlington	5 4 6	Cannon-street	137 3 8
Ditto, collected by Miss Beeby, for Ennally	1 0 0	Bampton	6 1 0	Bond-street	101 17 0
Boxmoor	18 16 7	Bourton-on-the-water	17 9 6	Mount Zion	31 0 11
Ditto, for translations	1 1 0	Burford	6 10 0	New-Hall street	4 4 0
		Chadlington	1 0 0	Coventry	77 11 0
Huntingdonshire.		Chipping Norton	14 9 10	Brettel-lane	6 11 1
County Auxiliary	187 1 3	Cirencester	15 4 5	Bridgnorth	21 19 0
Stilton, collected by Miss Broad	1 10 0	Fairford	5 0 1	Cradley	3 26 0
		Farringdon	7 10 0	Darkhouse	20 17 1
Kent.		Guiting	13 13 1	Dudley	23 13 7
East Kent Auxiliary	10 11 11	Hooknorton	11 19 5	Netherton	3 3 1
Maldstone, Ladies' Association	6 10 2	Lechlade	2 10 0	Providence Chapel	1 4 0
Raingate	44 10 10	Oxford	70 9 7	Summerhill	1 4 0
Woolwich	44 8 6	Ditto, for Africa	17 13 0	Walsall	12 12 0
Margate	17 16 4	Stow	2 0 0	Wednesbury	1 15 0
Ashford	10 2 10	Woodstock	11 10 0	West Bromwich	36 19 0
Folkestone, Mill Bay	7 14 6			Willenhall	8 10 0
Brabourne	2 15 0			For additional missionaries to Jamaica	139 2 0
		Previously acknowledged & expenses	303 19 4	For ditto to India	7 0 0
Lancashire.					763 8 0
Liverpool, on account of 1841	70 0 0	Shropshire.		Previously acknowledged & expenses	617 16 0
Ditto, Sacramental collection, by Rev. C. M. Birrell, for Widows and Orphans' Fund	10 0 0	Oswestry	17 9 7		144 11 0
Bacup, well-terrace	7 15 0	Ditto, for Africa	1 12 0	Yorkshire.	
Ditto, for schools	1 1 0	Somersetshire.		Sheffield	55 13 0
Manchester, by Mr. White	3 1 0	Bath Auxiliary	25 0 0	Bailey, J., Esq.	1 1 0
		Staffordshire.			
Lincolnshire.		Newcastle-under-Line	0 15 0	NORTH WALES.	
Lincoln	48 11 3	Suffolk.		Llanberis, &c.	0 13 7
Waddington	3 3 0	Charshfield	2 19 4	Amlwch	6 3 0
Market Rasen	3 15 5	Framden	1 18 8		
		Otley	8 5 0	SCOTLAND.	
Middlesex.		Sussex.		Aberdeen	3 0 0
Harrow, collected by Mrs. Kilby	1 2 0	Brighton	50 5 4	Dunfermline, by Mrs. Inglis, for debt	3 0 0
Totteridge and Whetstone	6 4 3	Ditto, by Rev. W. Savory, for debt	5 0 0	Edinburgh	11 13 0
Hammer-smith	58 5 1	Battle	3 8 0	Greenock, for debt	5 0 0
		Ditto, by Mr. Sargent	3 0 0	Kirkcaldy	4 10 0
Northamptonshire.		Chichester	4 1 0	Montrose, for Female education	3 0 0
Kettering	13 17 0	Hailsham	10 1 0	Perth, ditto	4 0 0
Ditto, for translations	1 1 0	Hastings	31 1 6	Stirlingshire and vicinity Missionary Soc.	6 16 0
Clippstone, for additional Missionaries to Jamaica	17 0 0	Horsham	7 15 6		
		Lewes	29 0 6	FOREIGN.	
		Midhurst	5 0 0	Falmouth, Jamaica, by Rev. W. Knibb, for Africa	100 0 0
		Newick	17 16 4	Kingston, Jamaica, by Rev. S. Oughton	49 19 11
		Rye	14 0 0		
		Shoreham	1 8 3		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-house, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

MAY, 1841.

Vahworth, March 5th, 1841.

FRIEND.—I am anxious to end of my tour in Ireland last close. I fear it gives you less the country than you anticipated, I may be permitted to observe the of the people, nor the natural air land—nor was my errand ical to bring before me all ave been gathered concerning state,—my journey was urpose.

from Killarney to Cork lay flat, and not a very fruitful some parts of it attempts at all scale are made; and here new-built village exhibited the country might soon be hand of a well-directed in, as you are aware, is a con- its beautiful cove and har- of containing in safety all the ope, render it the place of between the south of Ire- west of England; but here, ceas, exporting is the princi-

The people who raise so necessities or comforts of too poor to receive much in are the benefits of high rents, ncy. People say the potato at blessing to Ireland—and in view it has; but I am very to think, its evils have coun- not more, its good. With a and means of trade so abund- be supposed but that if the people were less easily met, readily be obtained, and the o obtain them would vastly sole population. But I must on the matter before me.

containing, perhaps, 120,000 ere has been a Baptist church 150 years. It was formerly a church to several others in reland; and, as may be seen History of the Baptists, it orrespondence, at different rtant matters, with the Bap- country. Irish religious, as etic and civil tendencies are that the continuance of a h here, even under circum- one might have expected it, may be easily account- long time past the growth of

this little church has been impeded by two circumstances, in addition to the prevalence of Roman Catholicism around them. They have been oppressed by an endowment, left for the minister for the time being; and sentiments usually considered far from orthodox have prevailed. The Society has attempted in former years to create a connexion with them that might have advanced their interests; but one or other of these impediments has interfered with the attempt. Three years ago the friends solicited an interview with myself and my associate then in Ireland. They were anxious that measures should be taken in connexion with the Society to render the church more efficient. To our preliminary 'you must place your pulpit and your endowment also under the direction of the Society,' they readily consented, and a connexion was formed, I think, in perfectly good faith on both sides. Ever since that time we have supplied them with the ministry of the word; and as we had no notion of interfering with their right of electing their own minister, we sent them several supplies, and were prepared to send them more, but that they united in an earnest request that my dear friend Mr. Trestail of Newport, Isle of Wight, would become their pastor. To this, mercifully, he was inclined to accede; and accordingly my visit to Cork was in connexion with his ordination there. We had a good deal of intercourse with the people; and I am not without hope that this step, under God, may greatly revive and contribute to the prosperity of the church. The chapel was greatly out of repair,—a wretched, cellar-like, neglected place: the people readily fell in with a plan of repairing and improving it, to which a small part of the endowment is sacrificed; but, as I am informed, the improvement has surpassed expectations; and, what is of infinitely greater moment, the church is being built up with spiritual stones. May it grow into a holy temple in the Lord!

Brother Trestail's labours are extended to other parts of the city. He preaches and visits, lectures and expounds, in different places where he can gain access. A warm-hearted and active brother has settled since at the Independent chapel in the city; and together, they are studying to do good. It is as yet too early days to report success; but they have encouraging signs of it; and we cannot but bid them good speed in the name of the Lord.

In this city, for a considerable time, Mr. Michael Mullarky has been usefully employed in domiciliary visitation, and preaching at such out-stations as have been obtained. It was gratifying to find that he had not laboured in vain.

From Cork I proceeded by Middleton, Youghall, Cappoquin, Lismore, and Dungarvan, to Waterford. A great part of the ride, as to natural scenery, is beautiful; but it was a Catholic holiday; and though the season for gathering (the hay was, what is called among farmers, "catching," though the day was dry and warm, and the hay ready for carrying home, I did not see a score men at work in the fields for near ninety miles. All were crowding to the towns, and to the chapels in villages. Throngs in holiday clothes were met in every direction, doing honour to "our lady." The holiday was that which is marked in good church almanacs as "Assumption," vulgarly called, "our lady at harvest." The city of Waterford, when we arrived, was literally filled. As I passed with difficulty up one of the streets, and observed a large handsome building, "What place is this?" said I to my guide, a fine lad of fourteen years of age. With a face indicating considerable terror, and his hand laid on my arm to impose silence, he replied in a whisper, "It is a Roman Catholic place of worship." The building and the street were crowded. "Speak out," I said, "my boy," smiling at his mode of telling me. "O sir," said he, "pray be quiet. Do you know," still whispering, "twenty-five thousand of the inhabitants of this city are Catholics. We are obliged to be very careful." Was this the utterance of the suspicion in which there is unhappily too ready an indulgence? I met with many indications of a similar feeling; and I cannot help but remark, that if we would do good among the Catholics of Ireland, this suspicious temper must be checked. I often told our brethren so. It is not generous. The suspected man finds out the feeling with which he is regarded--of course he suspects in turn. Hence the mutual intercourse of Protestants and Catholics, instead of being frank-hearted, kindly, and softening, is distrustful, rigid, and hollow. With such a state of things good can scarcely be expected. Obvious, however, as this is, almost every word uttered against it, in whatever company, is met with the significant shake of the head, or the yet plainer intimation in words, "O sir, you don't know the Catholics." Be it so. I know human nature. I know a little of Christianity, and this knowledge makes me condemn as an insuperable bar to good, this unhappy feeling of jealousy and suspicion. To win a man over to the truth, I must treat him with open-hearted kindness.

Perhaps, did I know the Catholics better, my condemnation would only become more vehement.

In Waterford, brother Harcastle is labouring, quietly indeed, but with encouraging tokens of good. His beautiful little meeting-house was pretty well filled on the 16th August, and the congregation very cheerfully gave me a collection for the Society. At Portlaw and Pilltown, pretty villages on and near the road to Clonmell, Mr. H. preaches in connexion with the brethren from that town with encouraging indications of good.

Of Clonmell I cannot here say much. Were it not that the stations in connexion with the town, have yielded a measure of good which ought not to be deserted, I should almost be disposed to recommend the sale of the little property here, and the abandonment of the place. Brethren, however, urge the vast importance of maintaining the ground we have acquired, and, perhaps, they are right. At all events we must try a little longer.

You will expect an observation or two as to what the present religious circumstances of Ireland, in my judgment, call for. I wish I were better able to form a judgment; but I confess the condition of Ireland presents to the Christian, no less than to the politician, a problem which I cannot hope to solve. Still almost every man tries his hand upon it. I may, perhaps, without censure try mine.

It will be at once conceived that our labours should be conducted in the spirit of faith, and expectation that good will ensue. This spirit is essential to success in evangelical labours anywhere, you say, therefore there is nothing peculiar to Ireland in this suggestion. Truly there is not; but as to the Catholics of Ireland, this expectation almost never seems to take possession of the mind of those who nevertheless wish to see them brought to the knowledge of the truth. As I was standing in the pulpit of a crowded place in Ulster, about to preach, the minister came to me, and said, "Dear sir, if your Society have been instrumental in the conversion of any Roman Catholics, pray tell my people; for they have no idea such a thing is possible." This might be an extreme case, but too much of the feeling everywhere prevails. I remember conversing with an excellent lady in the south of Ireland, in 1837, since deceased. "Oh," she said, "you must not hope to do the Catholics good, they will not listen to you." There is, I will allow, too much to awaken such an idea; but surely there is enough in the results of evangelical labour to prevent its gaining ascendancy. In one station which I visited, and where I found our brethren going on in

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ed as to the success of their labours.
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; but still there was too much of the
s of millenarianism in their instruc-
they too greatly confined themselves
ty, and they pertained to a church,
n excellent protestant bishop of this
not long since, described to one of
friends as “a great nuisance and
ation.” So, at all events, it is re-
be the people of Ireland: no won-

as their chief stations. Time has been that
smaller places have received the greatest
measure of attention, and this was benevo-
lent and truly Christian zeal; but the popu-
lation of such places is found to be less
accessible—they are more entirely Catholic
—they are like a rural population in our
own country. I would not have them ne-
glected; but the very best means of fur-
nishing to them religious instruction, would
seem to me to be to supply it from the
neighbouring towns. Apostles went to
principal cities and preached Christ to the
people. The existence usually in such
places of a good number of Protestants,
among whom a minister is received, affords
an additional reason for taking this course
as to Ireland. Societies may thus, under
God’s blessing, be formed, containing in
them the principle and elements of life,
permanence, and diffusion. Whereas, a
small country station often expires with the
life or removal of the occupant; and to
these cities and large towns brethren should
be sent, if possible, “two and two.”

One word as to the native dialect of the
country. You are told that the use of it
for religious instruction is comparatively
unnecessary. Truly in a large part of Ire-
land it would not be understood: but in
other places, and among thousands and
tens of thousands of the people, little else is
used in the ordinary intercourse of life and
business. Of this almost every market and
fair gave me evidence. The people under-
stand English. I know they do; but what
of that? They love the Irish: and ought

March 1st, H. MULLENS writes:—

I am happy to inform you that I am by daily experience getting fresh proofs of the great desire of my Roman Catholic neighbours to hear the words of eternal life.

I could not in words express to you the friendly reception I receive from the poor people in my night visits. They request of me to read for them. Many of them who practised card-playing, &c. are now learning to read and write. The tracts which you gave me are widely circulated. These, I lend about weekly; and the people take much delight in their perusal. If you could give me a half-dozen of Testaments I would feel thankful. I am, thank God, free at present from opposition, which I had not been accustomed to these many years past. I trust and hope the Lord will enable me, by his grace, to persevere in his work.

Under date Dec. 28, JOHN MONAGHAN writes to the secretary:—

I feel happy to inform you that the divine blessing still continues to accompany the reading of the Holy Scriptures in this part of the country. The Roman Catholics, with whom I converse, are generally disposed to hear the word of God read to them and their families; and I am fully persuaded, that in proportion as this happy change continues, envy, prejudice, and superstition will daily give way to the glorious light of the 'gospel.'

Since my last I have been favoured with about 148 interesting opportunities of stating the gospel from portions of the divine word, read to families in their own cabins; from many of whom I received most grateful thanks for the glad tidings brought to their ears. I have been also favoured in the distribution of two Bibles, two Testaments, and about fifty-eight tracts, since my last, most of which have been given to Roman Catholics; and, so far as I can learn, have been read with considerable interest. This, I am persuaded, affords cause for rejoicing that divine knowledge is spreading in this once benighted part of our country; and may, in God's appointed time, bring forth fruit to the praise and glory of his holy name.

PATRICK GUNNING writes:—

Feb. 16, I visited an old acquaintance of mine about eight miles' distance from this. After we had conversed for some time on religious subjects, he said, if I had no objection, that he would call in some of his Roman Catholic neighbours, as he knew there were some of them who were anxious to hear the word of God read in their native language. I told him that nothing would please me better. He went out and brought

in about seventeen in number. I read the second chapter of the epistle to the Ephesians; but when I came to the thirteenth verse, "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ," one of them broke silence, and said, "God be merciful to me a sinner!" with tears in his eyes, he added, "What shall we do if the world be lost, except those that believe the gospel? Until of late there was no such word as the gospel among us." I directed his attention again to the words in the text. "I often heard," says he, "that God is a merciful God, and no respecter of persons. Consistently with his mercy and goodness, will he condemn those for not knowing and believing what they never heard?" I must confess that I was struck with terror at his argument. I told him that God, the great disposer, was the sovereign judge alone; he casts the proud to earth, the humble to enthronement. I read various other portions of the word of life. I stopped there that night, and we had many interesting conversations, until about eleven o'clock. Great attention was paid; and they expressed an anxious desire to hear me again as soon as possible. Before they departed I introduced a few words of prayer,—they all knelt down, save five, and they were uncovered. One of them said, after I arose from my knees, "Sir, I wish I could learn that prayer." I then informed him that I never committed it to memory out of a book, nor from the mouth of man. I then told him that the Holy Spirit was the best of all teachers. I also showed him that God has promised his Holy Spirit to them that ask it. He was seemingly much surprised; and expressed great thankfulness for what he heard. I directed his attention to the fourth chapter of the epistle to the Philippians, and spoke for a considerable time to him from the sixth verse. They were all seemingly very thankful that I was directed to come that way.

Under date Dec. 19th, THOMAS COOKS writes:—

I hope I have been profitably engaged throughout this month, in reading the scriptures, and in distributing religious tracts among my poor neighbours; and, I trust, not without success. This simple plan of instruction is every day becoming more acceptable to the people; for many of them, who have not clothing to enable them to attend at public places of worship, are greatly benefited through these means. They are often forced to exclaim, "God bless you for bringing us such messages of mercy, without which we would have to remain ignorant of Christ, and his love to perishing sinners." On one of these occasions, when I was reading the word of God

Mr. G. P. Lyon	1 1 0		
Mr. Wm. Hope	1 1 0		
The Misses Hope	1 1 0		
John Johnson and Son	2 0 0		
Mr. T. Maynard	1 0 0		
Miss Ferry	0 5 0		
Mr. T. Blackburn	0 10 0		
Mr. Palethorpe	0 5 0		
The Misses Harvey	0 10 0		
Mr. Lang	0 10 0		
Mr. Peter Hope (3 years)	4 4 0		
Lime St. penny-a-week Soc. by Mr. Howard	3 10 0	71 7 1	
Chester.—Mr. W. Harling	1 0 0		
Coventry.—Mr. R. Booth	1 1 0		
M. and R. Franklin, 3 years	2 2 0		
Misses Franklin's school	0 5 0		
Mr. J. Cash	0 10 0		
Mr. A. Atkins, 2 years	1 0 0		
Mr. Jas. Newton	0 10 0		
Mr. J. N.	0 10 0		
Small sums	0 9 0	6 7 0	
Haddenham, Bucks.—By Rev. P. Tyler	2 2 2		
Subs. by Female Friends	0 12 7	2 14 9	
Keppel Street Auxiliary, by S. Marshall, Esq. Mr. Heriot	0 10 0		
Mr. Marshall	0 10 0		
Juvenile Auxiliary	0 12 0		
Subscriptions under 10s.	1 10 0		
Ladies' Society	3 7 2	6 18 8	
New Park St. Aux. by Rev. J. Angus. New Park St. B. Irish School. Mrs. Arnold	0 5 0		
Mr. D. Olney	0 10 0		
Mrs. Payne	0 10 0		
Mrs. Rippon	0 10 0		
Mrs. Winsor	0 10 0		
Mrs. Low	0 10 0		
Miss Gaze	0 10 0		
Mrs. Jones	0 10 0		
Mr. Gould	0 10 0		
Mr. Marlborough	0 10 0		
Mrs. Marlborough	1 2 0		
Boxes, a third	2 12 8	8 12 8	
Ingham, Norfolk, by Mrs. Cooke. Mr. J. Silcock	0 10 0		
Mr. R. B. Silcock	0 10 0		
Mrs. Barker	0 10 0		
Mr. Slipper	0 10 0		
A Friend	0 13 0		
Mrs. S. Cooke and Son W.	1 0 0		
Mrs. R. B. Silcock	0 4 0		
Miss R. Silcock	0 4 0		
Mrs. Cubitt	0 2 0		
Mrs. Howes	0 2 0		
Mrs. S. C. Cooke	0 2 0		
Mrs. R. Cooke	0 2 0		
Mr. Slipper	0 2 0		
Mrs. Oakley	0 2 0		
Two Friends	0 4 0		
Mrs.	0 2 0		
Small sums	0 3 0		
To the Debt of Society	0 5 0	5 1 0	
Pershore, by Mrs. Risdon.— Mr. Edmd. Andrews, 2 years	0 10 0		
Mr. Jas. Andrews	0 10 0		
Mrs. Robt. Andrews	0 5 0		
Mrs. Saml. Andrews	0 2 0		
Mr. Saml. Conn	0 2 0		
Mr. Duffy	0 0 0		
Mrs. Hudson	0 10 0		
Mrs. Henry Hudson	0 10 0		
Mrs. Perkins	0 5 0		
Mr. Pearce	0 5 0		
Mr. Fletcher	0 5 0		
Mrs. Jas. Merrell	0 5 0		
Mrs. Morgan	0 5 0		
Mrs. Risdon	0 10 0		
Sarah Simon	0 2 0		
Ether Saunders	0 2 0		
Mr. Warner	0 2 0		
By Mrs. Hope.—Mrs. Brown	0 5 0		
Mrs. Conn	0 5 0		
Mrs. Hope	0 5 0		
Mrs. Merrell	0 2 0		
Mrs. Roberts	0 5 0		
Mrs. Sherer	0 2 0		
Mrs. Wagstaff	0 2 0		
By C. Jones.—Mrs. Edgington	0 2 0		
Mr. Gittus	0 2 0		
Mr. Hooper	0 2 0		
Chas. Jones	0 2 0		
Mr. Ricketts	0 2 0		
Small sums	0 2 0	7	
Also 20 boys' pinafores, and 20 girls' frocks from Mrs. Risdon, and 3 pinafores, with 3 bags with books, from Miss R. Warner.			
Biggleswade, by John Foster, Esq. Mr. Foster, 2 years	4 4 0		
Ditto (don.)	5 0 0		
Mrs. J. K. Hall (2 years)	2 2 0		
Ditto, (don.)	5 0 0		
Mr. B. Foster, (do.)	1 1 0	17 1	
Windsor:— Rev. R. Lillycrop	0 10 0		
Mrs. Lillycrop	0 5 0	0 5	
Ireland.—Moate, &c. by Rev. W. Hamilton— R. Adamson, Esq.	0 10 0		
J. Barlow, Esq.	0 5 0		
W. C. Clibborn, Esq.	0 5 0		
Mr. W. C. Clibborn, Jun.	0 5 0		
Mrs. English	0 2 0		
E. Larkin, Esq.	0 5 0		
Miss Ann Robinson	0 5 0		
W. Russel, Esq.	0 5 0		
W. Sproule, Esq.	0 10 0		
Mr. E. Walker	0 2 0		
Abbeylex, &c. by Rev. T. Berry:— Mr. Patt Dowling	0 5 0		
Mr. Patt Doney	0 5 0		
Mr. John Dugdale	0 5 0		
Mr. Robt. Frazer	0 10 0		
Mrs. Fletcher	0 2 0		
Rev. Sewil Hamilton	0 3 0		
Mr. John Leigh	0 2 0		
Rev. T. S. Monk	0 5 0		
Rev. Richard Kennedy	0 5 0		
Mr. Abel Mercar	0 2 0		
Mr. Richard Meredith	0 2 0		
Pitcairn, Leut	0 2 0		
Mr. Henry Pearson	0 2 0		
Captain Ramsay	0 3 0		
David Ryan, Esq.	0 5 0		
James Shortt, Sen. Esq.	1 0 0		
Mr. James Shortt, Jun	0 5 0		
Mrs. Smectenham	0 2 0		
Hon. Mr. Wanderforde	5 0 0		
Rev. W. Young	0 3 0		
Friends under 2s. 6d.	0 10 0	10 1	
By Rev. Isaac M'Carthy:— Rahue.—Wm. Bagnall, Esq.	1 0 0		
Mrs. Jane Bagnall, (dec.)	1 0 0		
Ferbane.—Jos. Leaman, Esq.	1 0 0		
Abraham Bagnall, Esq.	0 10 0		
Mrs. Grace Bagnall	0 10 0		

Bagnall	0 2 6
ma Bagnall.....	0 2 6
Bagnall.....	0 2 6

by Mr. Sharman:—	
John, Esq.....	1 0 0
Mrs.....	1 0 0
l. Esq.....	1 1 0
Sam. Esq.....	1 1 0
Esq.....	1 0 0
K. Esq.....	3 0 0
y.....	1 0 0
or.....	1 0 0
hepherd.....	0 10 0
l.....	1 0 0

by Mr. Bates:—	
ell.....	0 5 0
sq.....	1 0 0
ford, Esq.....	1 0 0
Wingfield.....	2 0 0
.....	0 5 0

20 9 6

male Auxiliary, by Mrs. Ivimey—

s.....	2 0 0
h.....	0 10 0
er.....	0 10 6
rough.....	1 1 0
.....	0 7 6
.....	0 4 0
eller.....	0 6 0
.....	0 5 0
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ght.....	0 10 6
.....	1 1 0
.....	0 10 0
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8 1 6

Nicholson, Plymouth:—

2 years.....	2 0 0
ns. 2 years.....	2 0 0
.....	0 10 0
.....	0 10 6
ch (one fourth). ..	5 17 10
10s.....	0 18 3

11 16 7

ess Expenses..

0 4 2

11 12 5

rsely-street—by Rev. John

3 2 6

the Secretary:—

Crowther, Mr. .	1 0 0
Mr. Payne.....	0 2 6
Mr. W.....	0 10 0
v. D.....	0 10 6
W.....	1 0 0
Josh.....	1 0 0
John.....	1 6 0
.....	0 10 0

s. 6d. collected by Mr. Bates in London-
owned in the last Chronicle is as

eeby	1 0 0
Vaters.....	1 0 0
upree.....	1 0 0
Goldsmith.....	1 0 0
estow.....	1 0 0
alch.....	0 10 0
artwright.....	2 2 0
oveller.....	1 0 0
roughon.....	1 0 0
tock.....	2 0 0
hitting.....	0 10 0
elhuish.....	1 1 0
ult.....	1 1 0
anning.....	0 7 6
nd.....	0 10 0
nd.....	0 5 0

Shiffnall—Collection at Rev.	
R. Jones's	4 15 0
Donnington Wood—Rev. W.	
Jones's	3 17 6
Wellington—Rev. M. Keay's	6 0 0
Whitchurch, R. Kennerley,	
Esq.....	10 0 0
Shrewsbury—Rev. W. Kent's	8 0 0
Oswestry—Rev. R. Clarke's	5 15 8
By Collectors	4 4 0
Mr. E. Roberts	1 0 0
Mr. Thomas Jones	0 5 0
Mr. Windsor (don.)	0 10 0

40 5 2

Collected at Harlow, by Miss Lodge... 8 12 5

Taunton—by Mr. T. Horsey:—

Mr. Blake Rice (subs.) ..	0 16 6
Mr. T. S. Eyre.....	0 10 6
A Friend.....	0 10 6
Mr. Thomas Horsey.....	0 10 6
Levesley, Mr.....	0 5 0
Stevenson, Mr.....	1 1 0
Mr. Walter, Oldbury Lodge	0 10 6
Young, Mr. John	1 1 0

4 10 6

Woolwich:—

Mrs. Coombs	0 6 6
Mrs. Champion (3 qrs.) ..	0 4 6
Mr. G. Champion (3 qrs.) ..	0 3 3
Donations.....	0 2 6
Mrs. Freeman (3 qrs.) ..	0 4 6
Friends.....	2 15 0
Mr. Kirby.....	0 10 0
Mrs. Murray (3 qrs.)	0 3 3
Mrs. North (3 qrs.).....	0 3 3
Mr. Kobson.....	0 8 0
Mrs. Sharp (3 qrs.).....	0 4 6
Mr. Tame.....	0 5 5
Mrs. Tame.....	0 5 5
Miss Titford (3 qrs.) ..	0 3 3
Mrs. B. Wates.....	0 4 4
Mrs. Whale.....	0 4 4
Mr. G. Whale.....	0 4 4
Mr. Whiteman (3 qrs.) ..	0 4 6
Mrs. Young.....	0 6 0
Mr. Strang.....	0 5 0

7 7 10

Mare-street, Hackney, by Miss S. Booth:—

Mrs. Williams	0 10 0
Mr. Dean.....	0 10 0
Mrs. Hoby.....	0 7 6
Miss Blight.....	0 5 0
Miss Blight.....	0 5 0
Miss Ireland.....	0 10 0
Miss Norton.....	0 5 0
Mrs. Waters.....	0 10 0
Mrs. Cotton.....	0 8 0
Miss Meen.....	0 4 0
Mr. Dupree.....	0 5 0
Miss Wardall.....	0 4 0
Mrs. Cox.....	0 7 0
Mrs. G. Davis.....	0 3 0
Miss Booth.....	0 3 0
Mrs. Martin.....	0 4 0

5 0 6

Rees, W. Esq. Haverfordwest.. 5 0 0

Kettering, by Mr. J. D. Gotch (in addition
to £10 in October last)..... 3 0 0

Mrs. Nicholls, Collingham, by Rev G. Pope 1 0 0

Juvenile Association, Rev. D Hough's Cong-
regation, Glasgow:—By Mr. W. B.
Hodge ... 2 19 6

Portsea Auxiliary.

Meeting-House Alley (don.)	3 0 0
White's Row	1 15 4

4 15 4

Emsworth, Hants.—Mr. W. S. Baker .. 0 10 0

Harvey-lane, Leicester. Rev. J. P. Marshall: Collection, per C. B. Robinson	10	15	0	Mr. W. Bagby (sub.)	0	10	0
Burford, Oxon, by Mr. S. Jones:				Miss Fox.—A Legacy.—Executors, Messrs. Kerney and Smith	10	0	0
Mrs. Thos. Pinnel	0	10	0	* Mr. Thomas, of Limerick, has been collecting in the north of Ireland and Dublin; but all the particulars have not come to hand. They shall be acknowledged when they do come. The Secretary has received from a friend by Mr. Conna \$25 for the purchase of Bibles and Testaments, and sundry donations to the Society's debt which have come to hand will be acknowledged with others in the Report, to be published about the 20th of May.			
Miss Pinnel	0	10	0				
			1				
Mr. R. Watson, Hammer-smith (sub.)	0	10	0				
Miss Ottridge, Ditto (don.)	20	0	0				
Collected by ditto	5	0	0				
Eagle-street Auxiliary, by Mr. Neale	23	0	0				

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BULL, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LAMBROOK & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAN, Red Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.

THE

APTIST MAGAZINE.

JUNE, 1841.

OBITUARY OF OLINTHUS GREGORY, LL.D., F.R.A.S., &c., &c., &c.

PROFESSOR OF MATHEMATICS IN THE ROYAL MILITARY COLLEGE OF WOOLWICH.

we owe it no less to our readers than to the memory of this illustrious man, to offer in these pages a sketch of the history of his life, we are sensible it would be within narrow limits to do any justice to his greatness or his goodness. What can be attempted is to indicate the prominent points of his public life, to attempt a brief delineation of his character.

Olintus Gregory was born of noble and intelligent parents at Huntingdonshire, on the 1st of January, 1774. He received his education under Mr. Richard Smith, then master of a school in that county, an able mathematician, and one who seemed to have understood the meaning in a degree very rare in his age, and not exceedingly common in these. Under his judicious superintendence, Mr. Gregory remained for twelve years, and during this time his ardent intellectual activity, the foundations of his future eminence. At a very early age, intellectual and literary tastes developed themselves and led to a singular and precocious career.

Before he was fifteen years old, he had acquainted himself with the works of some of our greatest philosophical poets, among whom may be reckoned Bishop Berkeley and Locke, Newton and Milton. Even at this early age, the young student spent whole days in the study of these authors, and in more difficult investigations of natural science; and by such severe

and premature labour he no doubt made an impression upon his physical constitution which his own natural prudence and the fond cares of others in after years could never entirely efface.

Most men who take the trouble to examine the history of their own minds, will find that their most important and lasting intellectual tendencies have been determined by what appears to be accident. So it was with Dr. Gregory. While engaged in mathematical inquiry, and first employing himself publicly in the solution of those mathematical problems which were currently proposed in the periodical literature of that day, a passage from the "Paradise Lost," which was accidentally cited in his hearing, turned his attention to subjects at once more subtle and more comprehensive. His youthful mind, disciplined to close and accurate thinking, plunged at once into all the difficulties and abstrusenesses of metaphysics. With the unchastened fervour of youth, he strained his intellect to comprehend and philosophize upon the infinity of the nature and the eternity of the existence of God. And, though his maturer reason and his deeper knowledge in after life may have led him to smile at these excursions of his juvenile fancy, there is no doubt that these early studies served to rescue him from the tyranny which mathematical and physical science too often exercises over the minds of students, and to qualify him for those still higher and better pursuits which have given him as distinguished a name in the intellectual

and the Christian world, as his more professional labours have conferred upon him in the schools of science.

At nineteen years of age he published his first work, entitled "Lessons Astronomical and Philosophical, for the Amusement and Instruction of British Youth." The manuscript of this work was submitted by the young author to the Earl of Carysfort, whose seat was in the neighbourhood of his residence. From his revision Mr. Gregory derived some useful hints, and this little incident originated a cordial intimacy which continued until his lordship's death.

But one year afterwards, Mr. Gregory composed a treatise on the nature and the applications of the sliding rule, the manuscript of which he offered to a London publisher. As the work of an unknown author, it was laid before the celebrated Dr. Hutton. This circumstance led to a correspondence between them which issued in an intimate and lasting friendship, and had a most important bearing upon Mr. Gregory's future prospects.

About this time Mr. Gregory became acquainted with some very distinguished students of the University of Cambridge (among whom was Mr. Copley, the present Lord Lyndhurst), by whom he was strongly urged to enter the university, with a view to the reception of what are called holy orders. "But," says an anonymous writer, who has recently written a sketch of Dr. Gregory's life in a London paper, "certain scruples which he entertained at that period induced him to abandon all idea of becoming a minister of the established church." The truth hidden under this somewhat mysterious statement is simply told. However others may prostitute their reason and their conscience for the attainment of wealth and rank, Dr. Gregory was through life far too great, far too honourable, and far too good a man, to perjure himself for the sake of either, by swearing to dogmas which were alike disapproved by his conscience and scorned by his reason.

Mr. Gregory took up his residence at Cambridge about the year 1798, and there engaged for a short time in the production of a provincial paper. This however he soon abandoned, and entered into business as a bookseller, connecting with it at the same time the duties of a mathematical teacher. It was at this time that he first made the

acquaintance of the celebrated Robert Hall, of whom he was through life a most endeared and respected friend, and, after the decease of that extraordinary man, his biographer and the editor of his works.

The intercourse of two minds so powerful, and yet so differently constituted, was of great importance to both, especially as one of the early results of their intimacy was an arrangement to read together on alternate mornings; Mr. Gregory instructing his friend in mathematics, while Mr. Hall took up the subject of metaphysics and intellectual philosophy. The arrangement was suggested by Mr. Hall, "and to this proposal," says Dr. Gregory, "I gladly consented; and it has long been my persuasion, that the scheme flowed in a great measure from his desire to call my attention to general literature, and especially to the science of mind. Of what utility all this was to Mr. Hall I cannot precisely say; but I can testify that it was of permanent advantage to his mathematical preceptor, who had not previously formed the habit of tracing apparent results to their foundations; but who, from that period, pursued science with a new interest, kept his eye more steadily upon ultimate principles, and learned to value such researches quite as much for their intellectual discipline as for their practical benefit."

The mingled admiration and affection entertained by Dr. Gregory for his truly illustrious friend, constituted one of the most beautiful features in his character. His conversation was never more animated or more interesting than when the character of that distinguished man was the topic. After the death of Mr. Hall, Dr. Gregory edited his works for the benefit of his family. This service he performed with great assiduity and success. And while delicacy forbids the writer to say more, his lasting affection for the memory of Dr. Gregory will not permit him to conceal, that this task, undertaken amidst accumulated and oppressive engagements, was performed with a disinterestedness which was worthy of the fine sensibility and ample benevolence of his nature. A memoir of Mr. Hall was prefixed to the sixth volume of his works, from the pen of Dr. Gregory, which is certainly one of the happiest of his published productions. It evinces the most thorough

, and on which he would dwell
ght, to a brief sketch of Dr.
s literary and scientific career.
ear 1801, he wrote his admir-
tise on astronomy, which he
d to his friend, Dr. Hutton; and
llowing year commenced his
n with the Stationers' Company,
almanacs, we believe, he sub-
edited. About the same time
took the editorship of an Ency-
of arts and sciences, known by
of the Pantologia. This work
olished in twelve thick and
printed octavo volumes, and
in half the articles it contains
itten by Dr. Gregory himself.
cation commenced in the year
d closed in 1813. In the midst
paration of this voluminous
r. Gregory composed his cele-
reatise on Mechanics, in three
volumes, the first edition of
ppeared in 1806. This work
ed through numerous editions;
ensively used in England and
, and, through a German trans-
as been introduced to the con-
universities.

necessary here to notice one
portant incident in Dr. Gregory's
The enlargement of the Royal
Academy at Woolwich occa-
he creation of a new mathema-
stership, to which, through the
e of Dr. Hutton, Mr. Gregory
ointed. From that period, his

luable works upon the subject that Eng-
lish literature can boast. Its circulation
in Great Britain, India, and America,
has been very extensive; and the letter
on mysteries, and that on the divinity of
the Saviour, have been translated into
the French language, and widely circu-
lated in France. The usefulness of this
admirable book, in the reclamation of
infidels, and the conversion of persons
previously indifferent to the great truths
of the Christian religion, doubtless af-
forded to its author more real happiness
than his high and well-earned fame
could bestow. It was elaborately re-
viewed at its first appearance in many
of the periodical works of the day, but
in none with more fidelity, and power,
and beauty, than in the Eclectic Review,
by his friend Mr. Hall. In 1816, Dr.
Gregory gave to the world his work on
plane and spherical trigonometry; and
in the following year accompanied M.
Biot and Captain Colby to the Shetland
Islands, in order to make some astron-
omical observations, and experiments with
pendulums, for the purpose of determin-
ing the figure of the earth. In the fur-
ther prosecution of these efforts of scien-
tific enterprise, Dr. Gregory united
himself with eleven other gentlemen, in
the foundation of the Royal Astronomi-
cal Society of London, to which he filled
the office of secretary, until severe illness
compelled him to relinquish its duties.

In the summer of 1834, this excellent
man was visited with an affliction, from

deed, the natural humility which constituted so beautiful a feature in the character of Dr. Gregory, seems to have been still further deepened amidst the sacred sorrows of a parent, and it was most affecting to hear the venerable mourner alluding to his deceased son as his "counsellor." It was the privilege of the writer of this brief sketch to visit his beloved and revered friend for a day or two, very shortly after the occurrence of this desolating calamity; and he can never forget, nor ever call to mind without emotion, the deep but dignified sorrow of this inestimable man, nor the beautiful gleams of consolation which shone through the tears of paternal distress, from those bright hopes and truths which he has so invaluable developed to others.

Intense and long-continued intellectual labour at length so far impaired the health of Dr. Gregory, that in June, 1838, he was compelled to resign the professor's chair at Woolwich. Upon this painful occasion, he delivered a farewell lecture at the College, which was immediately published, and which is doubtless regarded by those who enjoyed the privilege of his instructions as an invaluable legacy, while the occasion can surely never be forgotten by those admiring friends of Dr. Gregory (chiefly military officers residing at Woolwich) who obtained access to the lecture-room. Of the lecture itself nothing more need be said, than that it is a most beautiful transcript alike of the intellect and the heart of its author. On occasion of the doctor's resignation, the gentlemen cadets did themselves the honour to make him a most tasteful and valuable present of plate. Since his resignation of office, Dr. Gregory has published a very valuable little work entitled *Hints to Teachers*.

Engagements so laborious, important, and diversified, as those in which Dr. Gregory has been engaged for more than thirty years, have acquired for him an extended celebrity and influence, not only in his own, but also in foreign countries. They have also induced many learned bodies to enrol him among their honorary members. Among these are, the Academy of Dijon, the Literary and Philosophical Society of New York, the Historical Society of New York, the Literary and Philosophical Societies at Cambridge and Bristol, the Institution of Civil Engineers, the Parisian Statisti-

cal Society, and others. About eight years ago he also had the honour of being appointed, by his late Majesty, of a board of fourteen men of science who were constituted visitors of the Royal Observatory at Greenwich. In addition to the works already mentioned, Dr. Gregory has edited new editions of Joyce's *Scientific Dialogues*; of *Locke's Contemplative Philosopher*; and some of Dr. George Gregory's works; and, subsequently, superintended the English edition of Bishop M'Ilvaine's *Elements of Christianity*. He has also published *Mathematics for Practical Men*—the memoirs of his friend, the late Dr. John Mason Good.

Within the last twelve months Dr. Gregory suffered two or three paralytic seizures; the last so severe as to leave no hope of his recovery. During this fatal illness the intellectual faculties of the sufferer were much obscured through the effects of his disease, but to the last his expressive countenance was lighted up with the mild and sunset radiance of serenity and peace. On the 2nd of February last he exchanged the scene of his invaluable labours for that of his eternal reward.

In his religious opinions Dr. Gregory was a Dissenter and a Baptist,* and was for many years in communion with the Baptist church in Maze Pond, Southwark. Though the tenets referred to were immovably fixed in his creed, and adopted after most extensive research and patient thought, yet no man ever held them with more pure and genial catholicity of feeling. To every man who held and practised the great principles of the gospel, to whatever denomination he might belong, Dr. Gregory was ever ready to offer the right hand of fellowship.

To observers who were but partially acquainted with Dr. Gregory, this singular liberality of sentiment, under the influence of which he very often attended the worship of the established church, may perhaps seem to have savoured of laxity. Those, however, who knew him more intimately, must be aware that no man was ever more thoroughly imbued than he with the love of his principles generally, and especially of those which had reference to civil and religious liberty.

* Dr. Gregory was baptized by Mr. Hall, at Cambridge, in 1797 or 1798.—Ed.

difficult to delineate the character of Gregory without appearing to be somewhat extravagant eulogy. In the ranks of science he occupied a place; but, with his distinguished scientific attainments, he united theological knowledge which set his name, in the memory of with those illustrious men who catered to the Christian religion. Gifts of that genius which has benefited his country and enlightened. Dr. Gregory has made, in the most important contributions to the scientific literature of the present. From these we turn with a heart which mitigates our pensive at his irreparable loss, to those which he has sought to establish—commend the grounds of the faith, by which he has rebuked the silent infidelity of the scientific world shown alike in his writings and character, that the severest stu-

dies of philosophy are beautifully consistent with all the graces of the Christian religion.

As a politician, Dr. Gregory was liberal, without asperity; as a theologian, he was sound, without rancour; as a controversialist, he exhibited a union worthy of all imitation, of firmness in the defence of truth, with that enlightened candour which knew how to spare, if not to love, ingenuous error. As a man, and as a friend, he exhibited a rare combination of wisdom, frankness, and affection. By the writer of this brief sketch, and by many others who enjoyed his intimacy, his death is mourned with almost filial sorrow. To such it may indeed afford some sort of consolation to reflect, that but few losses can ever be suffered by them which they will find it so difficult, so impossible, to repair.

C. R. E.

CHURCH EXTENSION.

BY THE REV. WILLIAM BARNES.

subject priests and presbyters ten much and cried aloud; In- ts, too, have awaked, and are in their strength; let not Baptists in the movement, but let their actions to their prin- d their zeal to the wide and door which the Lord has opened

In reviewing our progress last forty years, we may raise Ebenezer, and boldly gird up for future efforts. The following constructed from the last Report of the Baptist Union, will show the extension of our churches has been effected in England since the commencement of the nineteenth century. The column contains the number of in each county when the Re- framed; the *second* the number of churches which have been constituted since A.D. 1800; the *third* the number which have been constituted since A.D. 1830. The column will be of most use in determining how far the existing members have "done what

they could" in the work of church extension.

	Number of Churches A.D. 1840	Number formed since A.D. 1800	A.D. 1830
Beds	34	24	8
Berks	19	8	6
Bucks	43	20	5
Cambridge	40	15	4
Chester	10	8	3
Cornwall	17	13	5
Cumberland	7	4	3
Derby	20	10	3
Devon	54	36	17
Dorset	13	10	8
Durham	13	8	4
Essex	37	19	9
Gloucester	47	24	11
Hants	37	25	8
Hereford	14	12	1
Herts	20	7	2
Hunts	18	15	4
Kent	53	32	15
Lancaster	49	25	10
Leicester	44	19	5
Lincoln	34	15	7
London and Southwark	55	28	13
Middlesex	35	27	10
Monmouth	51	39	15

	Number of Churches.	Number formed since	
	A.D. 1840	A.D. 1800	A.D. 1830
Norfolk	43	22	6
Northampton.....	49	24	6
Northumberland.....	7	5	1
Nottingham	21	10	2
Oxford	16	6	1
Rutland	2	0	0
Salop	21	17	4
Somerset.....	54	28	8
Stafford	24	14	5
Suffolk	54	42	12
Surrey.....	18	7	1
Sussex.....	17	8	4
Warwick.....	28	13	3
Westmoreland.....	3	1	1
Wilts.....	55	29	6
Worcester	24	10	4
York	76	40	11
Totals	1276	719	251

From this table it is apparent, that more than half the Baptist churches in England have originated since A.D. 1800, and more than one-sixth of them since A.D. 1830. If the dates of formation had been complete in the report, it is probable these proportions would appear to be larger. Surely these are results auspiciously indicating the onward movement of our section of the Christian army.

But it must be recollected that the report embraces Baptist churches of every description, from the lowest Arminian to the highest ultra-Calvinistic; while some of them follow the Scotch order, and others are leavened with the dogmas of the Plymouth Brethren. Hence, in some districts, the healthful increase of our community has been impeded, rather than accelerated, by the multiplication of churches. "It is like the swelling of a body with diseased flesh." The thing desired is, for the nation to be studded with Baptist churches, that will cordially rally round our missionary and collegiate institutions, and spread the sentiments promulged in this magazine.

From the defectiveness of the column in the report headed "date of formation," the comparative increase of churches in the several counties as here given is not exact; the returns from some counties being nearly perfect, while from others they are far from being so; still it is very easy to discover in what parts of the land the most satisfactory advance has been made. If the reader will cast his eye over the table he will see that the Baptists retain their

ancient liking for rural scenes. Do they remember Jordan and the wilderness, rather than Jerusalem? Or seek they thus to perpetuate grateful reminiscences of the times when woods, and mountains, and retired hamlets, afforded a welcome retreat to their persecuted forefathers? It is in the small towns and villages of the agricultural counties that our churches still multiply. The teeming population of cities, and large manufacturing towns, does not seem to excite adequately nor proportionately our concern.

The least satisfactory returns are from the north; from London and places contiguous; from counties bordering on Wales; and from one or two of the mid-land counties.

The progress made in the north is, I admit, considerable, when the former weakness of our body there is taken into account. The northern churches themselves have perhaps done well for the region round about them; but that part of the kingdom—teeming with population, the emporium of commerce and wealth—has not sufficiently attracted the enterprise of the whole denomination. In *Yorkshire* 40 new churches have been formed in forty years, and some of them are in a flourishing condition. But what has been the increase of population within the same period in this important county? How have we met the claims of its great towns? In *York* itself, with a population of 34,000 souls, there is no Baptist church. When I stood on the summit of its magnificent minster, and remembered this fact, "my heart within me was grieved." Nor have we any church in *Huddersfield*, *Doncaster*, *Whitby*, *Selby*, *Ripon*, &c., &c. Will not some wealthy northern Baptist take up one or other of these places, and advertise his determination to erect a chapel, and raise a cause, insisting that "it ought to be, it can be, it must be, and it shall be." The Lord prosper the man who shall do this!

Turn to *Durham*, and her towns. In this city no church, nor anything doing worthy of the denomination in several other large places. *Westmoreland* returns three churches, but there is in fact only one, those at *Kendal* being of questionable existence. In this county, again, the chief town is without a Baptist church; indeed, the whole territory is left to the church at *Brough*, where, happily, we have a brother who has no

to sleep at his post. Go forward *Cumberland*, and in the city of *Carlisle* you find a Scotch Baptist church, and a home mission station; *but without chapel*. We have no cause at *Penrith*, *Wharfedale*, *Keswick*, nor *Wigton*. I question whether either of the churches in *Cumberland* has a good chapel of its own to worship in. In *Northumberland* we have another county town without a Baptist church; nor is there one in *Speth*, or *Hexham*, which I believe is the first resting-place of the church in *Hamsterley*, the mother church of these regions. Will the northern church not have respect to the place of their fathers' sepulchres? At *Newcastle* we are Baptists, as all the world knows. But even there our beloved brethren have not a chapel worthy of themselves, nor of the town, which has recently transferred her tradesmen from their shops of brick to beautiful mansions of hewn stone. And, at *North Shields*, our devoted brother *Carrick*—those exertions and successes demand good "house of prayer"—meets his flock in "a large upper room." Directing our view now to the opposite coast, what report does *Lancashire* present? Look at her million-and-half of people, at her immense mercantile exertions, and then look at her Baptist chapels and Baptist churches. In what part of the county do we occupy our right position? *Liverpool* to give place to *Bristol*, and *Manchester* to *Birmingham*? Here let us pause in this rapid sketch, and ask, if divine providence does not point us to the north, saying, "Arise, and take possession! Be fruitful and multiply in the land?"

Let us now hear what the Report says of *London* and its vicinity, where men "flourish like grass of the earth." This wide-spread city, including *Southwark*, presents an addition of thirteen churches in the last ten years. Have not some of these originated in unpropitious separations? And are not others of them giving forth such an utterance of the word of life as we can by no means regard with complacency? Then, how little has really been done, of late years, in *London*—the mighty, modern *Babylon*, whose voice, ascending like the sound of many waters, is heard at the ends of the earth. Oh, how we should long and strive to make her speak distinctly the language of *Calvary*! but it may be queried by some, whether

the metropolitan churches have not increased in size and efficiency, although they have sent out but few colonies. What would be the reply of *Gill*, and *Booth*, and *Stennett*, if they could return to the scenes of their labour? In fact, not one of the churches which symbolize with the standard already mentioned is large. Are our most effective preachers never to have their "*Wickliffe*," and "*Weigh-house*," and "*Craven*" chapels? I will detain the reader here only to direct his attention for a moment to *Surrey*. In this populous county, under the wing of the metropolis, only one small church has been raised since A.D. 1830. Baptists in *London*, one would think, must be pitifully poor, or something worse.

Turning, again, from "the great and wicked city," and passing through the heart of the country, the reader will perceive that *Oxfordshire* (where preachers are surely needed who understand the doctrine of baptism), like *Surrey*, has added in ten years to the number of her churches a solitary unit. And, proceeding to *Rutland*, he will find that no aggressive movement has taken place there since A.D. 1770, a period of seventy years!

On the borders of *Wales* there is much room for animadversion in the counties of *Hereford*, *Salop*, and *Chester*. In the last-named, the deluded *Mormonites* have induced a multitude of people to go and seek "Mount Zion" in the valley of the *Mississippi*. This fact alone shows the deplorable destitution of some parts of *Cheshire*, but many facts in confirmation might be adduced. A gentleman of strict veracity, a pious layman of the established church, who resides in the county, told me some weeks since, that he had been called on not long before to visit a sick person, the wife of a man in reputable circumstances, whom he found expecting the coming of a clergyman who had been sent for to administer the sacrament. My friend asked her if she knew the design of the Lord's supper, when it appeared that she had an unintelligent impression that it was right to take it, and might be of service to her. He then gave her a simple account of the institution, and of the Saviour's sufferings; on hearing which she raised herself on the bed, and exclaimed, "O, Sir! what a kind gentleman Jesus Christ was! I am sure we ought to be very much obliged to—"

him." This instance of religious ignorance is like some others which Mr. Foster cites as common in the days of our great-grandfathers, but there is reason to believe, that in various parts of our country such instances are not uncommon now. I will not extend these observations further, but conclude by

expressing my fervent desire and prayer to God, that as the state of England—our native land—urgently calls for the prompt and best exertions of all who love the Redeemer, our own denomination may take its full share of the work and of the reward.

Thrapston, March 30, 1841.

THE BAPTISM.

BY MRS. L. H. SIGOURNEY.

'Twas near the close of that blest day, when, with melodious swell,
To crowded mart and lonely vale had spoke the sabbath bell,
While on a broad, unruffled stream, with fringed verdure bright,
The westering sunbeam richly shed a tinge of crimson light.

When, lo! a solemn train appeared, by their loved pastor led,
And sweetly rose the holy hymn, as toward that stream they sped;
And he its cleaving, crystal breast, with graceful movement trod,
His stedfast eye upraised, to seek communion with its God.

Then, bending o'er his staff, approached that willow-shaded shore,
A man of many weary years, with furrowed temples hoar;
And faintly breathed his trembling lip—"Behold, I fain would be
Buried in baptism with my Lord, ere death shall summon me."

With brow benign, like Him whose hand did wavering Peter guide,
The pastor bore his tottering frame through that translucent tide,
And plunged him 'neath the shrouding wave, and spake the Triune name,
And joy upon that withered face in wondering radiance came.

And then advanced a lordly form, in manhood's towering pride,
Who from the gilded snares of earth had wisely turned aside,
And, following in His steps who bowed to Jordan's startled wave,
In deep humility of soul, this faithful witness gave.

Who next?—A fair and fragile form, in snowy robe doth move,
That tender beauty in her eye that wakes the vow of love—
Yea, come, thou gentle one, and arm thy soul with strength divine,
This stern world hath a thousand darts to vex a breast like thine.

Beneath its smile a traitor's kiss is oft in darkness bound—
Cling to that Comforter who holds a balm for every wound;
Propitiate that Protector's care who never will forsake,
And thou shalt strike the harp of praise, even when thy heart-strings break.

Then, with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God;
And when, all drooping from the flood, she rose, like lily-stem,
Methought that spotless brow might wear an angel's diadem.

Yet more! Yet more!—How meek they bow to their Redeemer's rite,
Then pass with music on their way, like joyous sons of light;
Yet lingering on those shores I staid, till every sound was hushed,
For hallowed musings o'er my soul like spring-swollen rivers rushed.

'Tis better, said the voice within, to bear a Christian's cross,
Than sell this fleeting life for gold, which death shall prove but dross—
Far better, when yon shrivelled skies are like a banner furled,
To share in Christ's reproach than gain the glory of the world.

REVIEWS.

Nestorians; or The Lost Tribes: containing Evidence of their Identity; an Account of their Manners, Customs, and Ceremonies; together with Sketches of Travel in recent Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy. By ASAHEL GRANT, M.D. London: Murray. 8vo. pp. 338.

DISTANT from the Mediterranean, Euxine, and the Caspian seas, in the midst of almost inaccessible mountains, there is a region whose inhabitants have remained for ages shut out from the rest of mankind. Surrounded by Persians, Turks, Koords, Arabs, Armenians, Jews, and Yezidees, they have very little intercourse with either; and admit none into their country, except on particular business, and then only those who are well known and deemed trustworthy. Through many successive centuries their independence has been preserved. An ancient Arabic document in their custody is said by them to be a treaty which Mahomet concluded with their ancestors. Attacks have been made on them by their warlike neighbours at subsequent times; but their secluded seat is so walled round by adamantine barriers, and so easily defended, that their enemies have never been able to penetrate their recesses. Their mountain ramparts have been repeatedly invaded, and the sword has been wielded against them with such fury that the scene of greatest carnage retains the name of "the lake of blood," but there is no tradition that their country has ever been entered by a foreign foe. "On the borders of their country," said the neighbouring pasha of Môsul, "I am not responsible for your safety; you may put gold upon your head and you will have nothing to fear; but I warn you that I can protect you no farther. These mountain infidels acknowledge neither pashas nor kings, but from time immemorial every man has been his own governor."

By the eastern professors of Christianity these people are called Nestorians; they object to the appellation, as implying that they participate in the rejected heresy of Nestorius, who in the year 431 was excommunicated from

the general church. They deny that their ancestors received from Nestorius either their doctrines or their rites; but say that they revered him for raising his voice against the worship of images and against the use of the phrase "the mother of God," and espoused his cause as that of an injured man whom they regarded as a faithful servant of the Lord Jesus Christ persecuted for righteousness' sake, and that therefore the enemies of Nestorius endeavoured to fasten reproach upon them by calling them after his name. Their professed attachment to Christianity is accompanied with much ignorance, superstition, and spiritual torpor, but it is stedfastly maintained. On Lord's days secular business is suspended, and a general seriousness pervades their intercourse. In their worship the gospels are read in the ancient Syriac language, and translated into the vulgar Syriac by the minister, sometimes with the addition of explanations, or legendary tales. They profess to baptize their children on the eighth day, and in doing so usually, though it is said not uniformly, immerse them. They observe the Lord's supper with solemnity, and without the idolatrous adoration so prevalent in the eastern as well as in the western churches.

At the request of the American Board of Foreign Missions, the author of the volume before us undertook to act as pioneer in preparing the way for exertions to promote the welfare of this interesting people. It was rightly judged that a physician might gain access where other strangers would be repelled; and that the exercise of the healing art would procure protection in scenes which would be dangerous to common travellers, and give a favourable view of the character and purposes of the visitor. The event corresponded with the expectation. In the adjacent districts through which he had to pass, Dr. Grant was treated with respect; and, among the independent Nestorians, as they are called, he received much hospitality and kindness. The incidents of travel which occupy the first hundred pages of this volume will meet with acceptance among readers of all classes.

But the principal object of the author is to make known and justify a conviction which he unexpectedly received, that these secluded oriental Christians are lineal descendants of the tribes which Shalmaneser transported into Assyria seven hundred years before the birth of Christ. "Where they are, and what is their condition," he justly observes, "are questions which have long perplexed the learned and curious. So many untenable theories have been proposed, and so many pretended discoveries made; in a word, the ten tribes have been so often found and lost again, that any new treatise on the subject will almost necessarily be received with distrust; so much has the whole subject come to savour of the visionary." He is however fully persuaded that the long lost tribes have preserved their distinctness from other communities, though combined with a profession of Christianity, among the mountains of Kurdistan.

In proof of this he remarks, first, that the tradition of their Hebrew origin is general, and universally believed by the Nestorians throughout Assyria and Media. They speak of it of their own accord, both in conversation with each other and with strangers. They say that their forefathers, at some early day, they know not when, came to the region now occupied by them from Palestine. The Jews who are among them and around them also acknowledge the fact, though the antipathy between them is mutual and strong. Two learned Jews of Ooroomiah admitted to Dr. Grant, that they knew that the Nestorians were children of Israel; but as the Nestorians had departed from the faith of their fathers, their people were ashamed to own them as brethren. Another rabbi told him that the Nestorians apostatized from the Jewish faith in the days of Christ or his apostles.

Our author proceeds to show that the ten tribes were placed on the very ground now inhabited by the Nestorian Christians; that we have no evidence of their having been removed; that they did not return with the captivity from Babylon; that king Agrippa is represented by Josephus as in one of his speeches referring to it as a well-known fact, that the ten tribes were then beyond the Euphrates in Adiabene; that Jerome, in the fifth century, affirmed that their captivity had never been loosed, but that then the ten

tribes still inhabited "the cities and mountains of the Medes;" and that their having remained so long undiscovered is easily accounted for by the country's being a *terra incognita*, an unknown land.

The Jews of that part of the world and the Nestorians, it is further agreed, both speak the same language. It is a dialect of the Syriac, or Aramean, which appears to have been spoken by the ten tribes before their captivity, as it certainly was in Judea afterwards; and Dr. Grant observes, that only among the Nestorians and nominal Jews of Media and Assyria is the Syriac, at this day, a living language; unless an exception be found among the Syrian Christians dwelling west of the Tigris, who may, perhaps, also have a Hebrew origin. Additional arguments in favour of the hypothesis are derived from the appellations by which these extraordinary people are designated, such as *Beni Israel*, and *Nazareans*; their observance of many parts of the Mosaic ritual; their participation in the physiognomy of the Jewish race; the prevalence among them of the names of the Hebrew patriarchs, kings, and prophets; and their social and domestic customs. The evidence that the ten tribes received the gospel in the apostolic age of the church is then brought under review. Intimations of this in the New Testament are adduced; the references of historians to the publication of the gospel in these regions are quoted; and passages are cited from the writings of Hosea, Isaiah, Jeremiah, and Ezekiel, believed by the author to predict the facts which his volume is intended to establish.

Dr. Grant has certainly made out a strong *prima facie* case, and one that deserves the consideration both of the studious and the enterprising classes of the Christian public. It is easy to perceive that if his hypothesis be correct its bearings on the interpretation of prophecy must be numerous and important. Into these he has entered at considerable length, applying his theory to the elucidation of many passages of the Old and New Testaments, with as much sobriety as could be reasonably expected from one in his peculiar circumstances. Judicious men will however distinguish between his main position, and his applications of it to specific passages of sacred writ: the former may be just,

even though the latter should be untenable. From the account now submitted to them, our readers will perceive that it is an unusually curious and interesting work which we have introduced to their notice; one of the few books which contain matter really new and yet deserving of general attention.

The Temple of the Living God, as erected by the Apostles. London: Hamilton. 12mo. pp. 184.

THE object of the author is "to awaken attention to the analogy repeatedly mentioned in the apostolic writings, between the Christian church and the former temples in which God is represented as having successively dwelt." In pursuit of this object he unfortunately starts with the needless assertion that 'in the apostolic writings we are taught to regard the temple of God as consisting not of single Christians, as such, but of believers in their associated capacity. Individually taken, each Christian man is not termed in scripture a temple, but a living stone, &c.'" Now if the passages (far from numerous) in which the present dispensation is illustrated by the figure of a temple, one at least (1 Cor. vi. 19, 20) certainly does refer to the individual members of the

church of Christ; each Christian's *body* is required to be kept unpolluted, because *it is* a temple of the Holy Ghost.

In the progress of the work many old and prevailing errors are successfully exposed, though there is hardly sufficient distinctness in the author's explanation of what he would substitute as of scriptural authority. We should also wish to see some points on which we believe him to be mainly correct, more fully guarded against misconception and misuse. The language, too, would admit of improvement in some few particulars. One short paragraph we extract both as a favourable specimen, and especially on account of the prevalence in all denominations of the fault which it reproves.

"Of the various parts of divine service, the most valued and attractive at present, it needs hardly be mentioned, is preaching. This exercise now excites such absorbing interest that even *prayer* and *praise* are not unfrequently regarded as subordinate in importance. The formality and often ill-concealed impatience with which these solemn exercises, and the public reading of scripture, are by many engaged in, are chiefly owing, it cannot be doubted, to the eager anticipation of the gratification and excitement which the sermon is expected to afford. Now, when in attending a place of worship, 'to hear a sermon' is the chief object contemplated, it cannot be expected that to the worship itself there will be any thing like due importance attached."

BRIEF NOTICES.

Oxford Divinity compared with that of the Roman and Anglican Churches; with a special view of the doctrine of Justification by Faith, as it was made of primary importance by the Reformers; and as it lies at the foundation of all scriptural views of the Gospel of our Lord Jesus Christ. By the Rt. Rev. CHARLES P. McILVAINE, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. London: 8vo. pp. 553. Price 12s.

ONE of the most mischievous doctrines of the Oxford Tractarians is justification by baptism. Pædobaptists generally attribute to baptism advantages greater than we believe it can confer, but few who call themselves Protestants would say with Dr. Pusey, "We are saved by faith bringing us to baptism, and by baptism God saves us," or, with Mr. Newman, that "Faith, being the appointed representative of baptism, derives its authority and virtue from that which

it represents." Bishop McIlvaine, who appears to be cordially attached to evangelical truth, undertakes to show that the doctrine of the Tractarians on this and kindred subjects is essentially the doctrine of the church of Rome, and that it is not the true doctrine of the church of England. He acknowledges that there can be no approach to a final settlement of Christian truth, short of a direct appeal to the inspired word; but he does not profess to institute in this volume, a comparison of Oxford divinity with the scriptures. The question on which he expends his labour and his learning is not in this case one in which we feel a very lively interest: he quotes writers of great authority in the church of England to show that they taught a different doctrine from that of the Tractarians, while the Tractarians adduce quotations from other, and in some instances from the same writers, in their favour. We

believe the fact to be, that vague phraseology was often designedly employed, and that sometimes the views of the writers not being very precise, or firmly settled, they wavered in their doctrine. We have the happiness however, occasionally, to agree with both parties; with Dr. Pusey when he attributes the usual teaching among Protestants of the sameness of the sacraments of circumcision and baptism to "an over-anxious seeking for some scriptural justification of infant baptism, since they debarred themselves from appealing to the authority of the church;" and with Bishop McIlvaine when he declares that "it is to the class of adult baptism that all the cases specifically mentioned in the scriptures belong."

Messiah the Prince: or the Mediatorial Dominion of Jesus Christ. By W. SYMINGTON, D.D., Minister of the First Reformed Presbyterian Congregation, Glasgow. Second Edition. Edinburgh; J. Johnstone. 1840. Foolscep 8vo. pp. 397.

THERE is very much in this volume of sound, clear, scriptural instruction upon a subject dear to every believer, conveyed in a perspicuous, agreeable style, and enlivened by the occasional introduction of personal application. Dr. S. exhibits the necessity, reality, and spirituality of the mediatorial dominion of our Lord, with his qualifications for, and appointment to, his exalted office, and then proceeds at greater length to dwell upon the universality of his official authority, embracing all beings in heaven, and earth, and hell, especially the church and the nations of the world. Under the last division he advances claims on behalf of the church of Christ, which however is neither the English nor the Scottish establishment, to national sanction and support. The alliance he advocates must be formed between a church free from error and superstition, and a state which cannot be objected to as "immoral and anti-christian." Nor must the union involve an encroachment of the one on the prerogatives of the other. "It must," says the author, "be such as is perfectly consistent with the spiritual independence of the church,—such as leaves her in the free and unfettered enjoyment and exercise of all the privileges and immunities that belong to her, by the grant of her glorious and divine Head." Of all this we need only say that, when the era of perfection in the church and the state shall arrive, we expect our rulers will have learned that their only and highest duty is to clear the way of every obstacle to the progress of the gospel, leaving its maintenance and propagation to its own vitality and vigour. The last chapter discusses the perpetuity of the mediatorial reign. We have been accustomed to think that the passage in 1 Cor. xv. 24—28, so commonly taken as fixing a limit to the dominion of Messiah, not only admits but requires a different interpretation; and have therefore read with pleasure the author's satisfactory attempt to remove objections, and to demonstrate the everlasting duration of the "royalty of the divine Redeemer."

Doctrinal Discourses. By JOHN BUNTAN, Author of "The Pilgrim's Progress," "Holy War," &c. London: 8vo. pp. 563. Price 12s.

As it is probable that many of our readers do not even know the subjects of Bunyan's doctrinal discourses, we will give them the titles of the pieces contained in this volume. They are, Justification by an imputed righteousness—Christ a complete Saviour—Gospel truths opened—Light for them that sit in darkness—Instruction for the ignorant—The doctrine of law and grace—Confession of faith and reason of practice—Saved by grace—Defence of the doctrine of justification—Reprobation asserted—The water of life—The greatness of the soul—The work of Jesus Christ as an advocate—Mr. Bunyan's last sermon—Resurrection and judgment. This is, we believe, the largest number that has yet appeared of Ward's Library of Standard Divinity, and we hope that it will not be less acceptable to the public than its predecessors.

The Centurions; or Scripture Portraits of Roman Officers. London: royal 18mo. pp. 250. Price 5s.

THIS little volume appears to be the production of a very pious, polished, and candid mind, disposed to find as much good as possible in every character, and ready sometimes to imagine what it cannot find. We should think it might be particularly interesting and useful to military men; though we cannot agree with its author in his ardent admiration of the profession, and in his high esteem of Roman tribunes and centurions. All that we had known of the barracks and the battle-field, and all that we had read of the legions of the republic and the empire had left a very different impression upon our minds.

The Poetical Works of JAMES MONTGOMERY. Collected by Himself. In Four Volumes. Vol. I. Wanderer of Switzerland. The West Indies. Miscellaneous Poems. Price Annusments. London: Foolscep 8vo. pp. 310. Price 5s.

IN this case, to transcribe the title-page is to recommend the publication. If anything more be desired, we may add that the author is also the editor, and that he has prefixed to the work a piece of auto-biography, in the shape of a general preface, which his unnumbered admirers will read with much satisfaction.

Poems, Religious and Elegiac. By Mrs. L. E. SIGOTNEY. London: pp. 352. Price 6s.

AN acceptable present to the British public from an American sister. Simplicity, tenderness, and Christian sentiment, pervade the volume. In another part of this number our readers will find one specimen, to which we would have added others, if our pages this month had not been so precious.

The Union Harmonist, a Selection of Sacred Music, consisting of Original and Standard Pieces, Anthems, &c., suitable for use in Sunday Schools, Congregations, and Musical Societies. Arranged by THOMAS CLARE, of Canterbury. London: Price 12s. Half-bound.

THIS companion to the Union Tune Book, published also by the Committee of the Sunday School Union, includes many pieces which have long been favourites, as well as others which

have not yet attained that honour, whence they have been derived are fixed: the names of Banister, Cobbartishill, and Hayes, are among the best. We trust that this work will aid the cultivation of vocal harmony among young friends, and thus aid in the of that miserable scraping on trumets with which in some coun- few persons are permitted to torture ibles.

George B. Parsons, late Baptist ry at Monghyr, Hindosthan. Lon- no. pp. 31. Price 3d.

ormed that this is the production of rother of the promising young man f career it records,—his successor, : distant sphere of labour which he ed to occupy for so short a term. It salutary reflections, we doubt not, in f many readers; but, from specimens spondence which we have seen, we to think that a more extended me- his young missionary would be ac- many, and tend to impart correct e arduous work to which he was de-

said; or the Pursuits of Literature ocophy, considered as subservient to sts of Morality and Religion. Five ions. By the Rev. J. DAVIES, B.D. f Gateshead, &c. &c. London: 16mo. pp. 157.

ts of these dissertations, which were fore a literary and philosophical ind which deserved to be printed, are 's Principle of Induction as the ba- modern philosophy—the spirit of phi- e cultivation of the mind an object importance—national character as y intellectual pursuits, and the mo- ions connected with talent and

a Private Calendar, designed to aid ation of Practical Piety and Closet e; with an Introduction explanatory se. London: Ward and Co. 8vo. lt.

gent young person, by the adoption which this publication is designed to ill in the course of years compile a his own "Life and Times," which e increasingly interesting and valu- approximates to the end of his

Teacher: Characteristics of our inistry. By the Rev. JOHN HARRIS, uthor of "Mammon," &c., &c., &c. ousand. London: Ward and Co. . 444.

ying to find that there is a continued : this skilfully executed description hing who spake as never man spake. e attentive study of all subordi- rs.

London: (Tract Society) pp. 32.

facts respecting vegetation, inter- h references to religious truth.

Sabbath Musings and Every-day Scenes. By the Author of "Souvenirs of a Summer in Germany," "The Lost Farm, &c." London: Seeleys. Royal 18mo. pp. 306.

THIS is a casual collection of sentimental musings and anecdotes, or true narratives, some of which are interesting, particularly an account of the conversion of a Roman Catholic widow. We could wish that all attempts to enlighten the ignorant peasantry of Ireland were made with as much wisdom.

Principles and Practice, or Stories for Young People. Edinburgh: Oliphant and Son. 18mo. pp. 244.

FICTITIOUS tales, written in an easy but negligent style, having for their scene the western isles of Scotland.

RECENT PUBLICATIONS Approved.*

Solitude Sweetened: or, Miscellaneous Meditations on various religious subjects. By the late JAMES MEIKLE, Carnwath. With a memoir of the author. Ninth edition. Edinburgh: Johnstone. Foolscap 8vo. pp. 362.

The Christian Armour: ten Sermons, by the Rev. SAMUEL WALKER, B.A., of Truro, Cornwall. Now first published from the Author's Remains. With a Preface, by the Rev. EDWIN SIDNEY, A.M. London: (Tract Society) 24mo. pp. 120.

A few Counsels to a Member of a Christian Church. By the Rev. C. M. BIRRELL. A new edition. London: royal 32mo. neat, gilt edges. Price 2d.

Brief Recollections of Ebenezer Wardlaw, born at Glasgow, 14th March, 1826, died 23rd February, 1836, aged ten years. Glasgow: Maclehoose & Nelson. 12mo. pp. 53.

Ann; or the Conflict and Triumph of Faith. By THOMAS SPALDING, Superintendent of the sabbath school, Trafalgar Place, Kentish Town. With an Introduction by the Rev. HENRY TOWNLEY. London: 24mo. pp. 106.

Three Lectures to Christian Mothers. By JAMES CAMERON, Minister of the Gospel, Portobello. Edinburgh: James. 24mo. pp. 37.

Familiar Lectures to Children on religious subjects. By R. MAXWELL MACBRAIR, Author of "A Missionary's Travels," "Negro Children," &c. &c. London: 24mo. pp. 106. Price 1s.

Slavery and the Internal Slave Trade in the United States of North America; being Replies to Questions transmitted by the Committee of The British and Foreign Anti-Slavery Society, for the Abolition of Slavery and the Slave Trade throughout the world. Presented to the General Anti-Slavery Convention, held in London, June, 1840. By the Executive Committee of the American Anti-Slavery Society. London: 8vo. pp. 280. Price 4s.

Slavery and the Slave Trade in British India; with Notices of the existence of these evils in the Islands of Ceylon, Malacca, and Penang, drawn from Official Documents. London: 8vo. pp. 72. Price 1s.

The Journal of Civilization. Published under the Superintendence of the Society for the advancement of Civilization. No. 1. London: Imperial 8vo. Price 3d. Weekly.

* It should be distinctly understood, that insertion in this list is not a mere announcement: it expresses general approbation of the works enumerated.

INTELLIGENCE.

ANNUAL MEETINGS.

REFERRING our readers to the official publications of the Baptist Missionary Society, the Baptist Irish Society, and the Baptist Home Missionary Society, for information respecting the recent anniversaries of those institutions, we have the pleasure to lay before them a general view of the condition and proceedings of other societies, as developed at the meetings which have taken place during the last few weeks.

THE BAPTIST UNION.

A large number of the ministers and other representatives of the churches composing the Baptist Union, assembled in Devonshire Square Chapel, on Monday, April 26, 1841, at 3 o'clock. The Rev. James Sprigg, A.M., of Ipswich, having been invited by the committee to preside at the meetings of this session, took the chair.

After prayer by the Rev. James Pilkington.

On the motion of the Rev. Dr. Murch, seconded by the Rev. Dr. Cox, it was resolved unanimously:—

"That approved ministers of Baptist churches, not being members of this Union, be affectionately invited to attend the meetings of the present session as visitors."

Mr. Belcher read the minutes of the proceedings of the committee for the past year.

A letter having been read from the treasurer, tendering his resignation of office on account of the deficiency of the funds, amounting to about £150; it was moved by the Rev. Joseph Davis, seconded by Dr. Price, and resolved unanimously:—

"That the letter of the treasurer be referred to the consideration of a committee, who shall be requested to report thereon at an adjourned meeting of the session; that the said committee consist of the Rev. Messrs. Brock, Godwin, Statham, and Upton; and Messrs. Aked, Burls, Lewin, and Pewtress, with the secretaries; and that Mr. Belcher be convener.

Moved by the Rev. Joseph Tyso, seconded by the Rev. W. H. Black, and resolved unanimously:—

"That the following be the secretaries and committee for the ensuing year:—

Secretaries.

Rev. W. H. MURCH, D.D. Stepney College.
Rev. JOSEPH BELCHER, Greenwich.
Rev. EDWARD STEANE, Camberwell.

Committee.

Rev. JOSEPH ANGUS, A.M., Secretary to the Baptist Missionary Society and to Stepney College.

C. E. BIRT, A.M., Bristol.

W. B. BOWES, Blandford-street.

S. BROWN, Loughton.

W. BROCK, Norwich.

J. BURNS, Paddington.

F. A. COX, D.D., LL.D., Hackney.

J. M. CRAMP, St. Peter's.

J. DAVIS, Secretary to the Baptist Colonial Society.

S. J. DAVIS, Salter's Hall, Secretary to the Baptist Building Fund, and to the Baptist Home Missionary Society.

J. DYER, Fen-court, Secretary to the Baptist Missionary Society.

B. GODWIN, Oxford.

W. GRAY, Northampton.

S. GREEN, Walworth, Secretary to the Baptist Irish Society.

W. GROSER.

J. H. HINTON, A.M., Devonshire-square.

J. HOBY, D.D., Birmingham.

J. G. PIKE, Derby, Secretary to the General Baptist Missionary Society.

C. H. ROE, Camberwell, Secretary to the Baptist Home Missionary Society.

J. M. SOULE, Battersea.

J. STATHAM, Reading.

J. SPRIGG, A.M., Ipswich.

C. STOVEL, Little Prescott-street, Secretary to the Baptist Building Fund.

W. UPTON, St. Alban's.

Messrs. W. T. BEEBY.

C. BURLS.

H. CHRISTOPHERSON.

T. M. GREEN.

J. HADDON.

J. M. HARE.

W. PAXON, Secretary to the Baptist Fund.

J. PENNY.

T. PEWTRESS.

Dr. T. PRICE.

JOSEPH SANDERS.

W. H. WATSON.

Corresponding Committee.

The Secretaries of Associations in England, Wales, and Ireland.

AMERICA.—Rev. BARON STOW, A.M., Boston.

The Rev. E. Steane moved, the Rev. W. Upton seconded, and it was resolved unanimously:—

"That a committee consisting of the Rev. Messrs. Godwin, E. S. Pryce, Hinton, Black, Tyso, Daniel, Cramp, and the secretaries, be appointed to report to an adjourned meeting of the Union, on the measures best adapted to advance the design of ex-

g a denominational library, and Hinton be convener.

Adjourned.

ay Afternoon, April 27, Devon-square Chapel.

lev. H. Dowson prayed.

minute relative to the proceedings of on, as to the extinction of the Bible monopoly, having been read from shed proceedings of 1838, the con- on of the subject was resumed; and notion of Mr. J. M. Hare, seconded Rev. Dr. Cox, it was resolved unan- :-

at this Union, regarding the inter- of the civil authority with the of the holy scriptures, as a violation first principles of religious liberty, y deprecates the continuance of the right conferred upon the Queen's and upon the universities of Oxford umbridge, to the exclusion of all rinters; and that this Union, also g any considerable reduction in the Bibles as of vast importance to the l welfare of the people of England, s its cordial thanks to the Rev. Drs. Campbell and Adam Thomson, for tinguished ability and perseverance hich they have exposed the evils of ofane monopoly, thereby constrain- patentee to reduce the price of his to the extent of one half of his charges."

Rev. B. Godwin, chairman of the tee appointed to consider the letter e late treasurer, brought up and read ort of the said committee, which on tion of the Rev. J. M. Cramp, se- y the Rev. S. Brawn, was unani- r received.

Adjourned.

nesday afternoon, April 28, Devon-square.

Rev. Timothy Moore offered prayer. consideration of the report of the tee on the late treasurer's letter, was d; and on the motion of the Rev. x, seconded by the Rev. S. Green, resolved :-

at it be recommended to the com- of this Union, to issue a circular to of the churches comprised in the , stating its present pecuniary condi- and earnestly requesting that within one days from the date of such cir- a contribution of not less than 5s. e sent from every church to meet the t liabilities of the Union."

Rev J. H. Hinton brought up and the following report from the com- on the establishment of a denomina- library :-

" The committee appointed to report on the measures best adapted to advance the design of establishing a denominational li- brary met, Wednesday morning, April 28, Rev. J. Tyso in the chair.

" The minute constituting the committee, and the passage in the last report, page 39, having been read, and the matter discussed, the following report was agreed on :-

" Were the funds of the Union in a satia- factory state, the committee would not hesi- tate to recommend an immediate expendi- ture in the purchase of books in relation to which the passing moment may be of im- portance. But if such a suggestion might be deemed either impracticable or prema- ture, they may, perhaps, recommend the Union to direct the attention of their com- mittee, during the ensuing year, to the con- struction of a draft deed by which the prop- erty of the library may be ultimately put in trust.

" The committee report their opinion, that, among the measures best adapted to advance the valuable and important design of establishing a Baptist denominational library (the projection of which was an- nounced in the last annual report of the Union), the principal and most direct is the further accumulation of books (of which from one to two hundred are already con- tributed) by voluntary donation for this purpose; a course which they would ear- nestly recommend to all who are friendly to the object in view.

" To this recommendation they would add another, namely, that early steps should be taken to procure an apartment, in which the books already contributed, with others which may follow, should be placed on shelves, and rendered available for use; more especially as the donation of books might be expected, under such circum- stances, to go on much more freely, were it not that a near prospect is held out of this want being supplied by a collateral exertion. As the committee of the Baptist Missionary Society have proposed that one of the ob- jects of their intended Jubilee Fund shall be to erect premises for the use of the mis- sion, and for denominational purposes gen- erally, it may reasonably be hoped that an apartment in such premises may be secured for the object in view. With this prospect it is scarcely desirable, perhaps, to seek for further accommodation at present. In the mean time, when it is considered how many causes may prevent the fulfilment of bene- volent purposes delayed, it is respectfully urged on all persons disposed to aid the formation of a library, promptly to execute their purpose, either by bequest or im- mediate donation.

" At once to facilitate the formation and increase the usefulness of the library, the

committee recommend that the idea be entertained of rendering it available to persons not resident in London, by a permission granted, according to suitable regulations, to send books for perusal to any part of the United Kingdom.

"The committee further recommend, that a list of the books contributed be printed in the forthcoming report of the Union, and continued from year to year."

On the motion of Dr. Price, seconded by the Rev. Dr. Murch, it was resolved unanimously:—

"That the report be received and printed in the proceedings of the present session; and that it be referred to the committee to consider the recommendations therein, with a view to their reporting in full at the next annual session of the Union."

Dr. Price moved, the Rev. H. H. Dobney seconded, and it was resolved:—

"1. That the brethren, now assembled in annual session, desire again to record their deep and solemn conviction of the unscriptural character and pernicious influence of all state establishments of religion.

"That they regard such establishments, under whatever form they may exist, as utterly foreign from the genius of Christianity, incompatible with the principles laid down in the inspired volume for the government of the church, subversive of the rightful authority of our Lord and Saviour, and a fruitful source of religious formality and unbelief, as well as of many social wrongs.

"That this conviction has been greatly deepened by the discussions recently carried on, and more especially by the exemplification which has been afforded of the practical workings and persecuting spirit of the established churches of Great Britain.

"That they therefore earnestly solicit the prayerful attention of the ministers and churches comprised in this Union to the duty of acquainting themselves thoroughly with the nature, history, and legitimate tendencies of the great principle of scriptural voluntarism, in order that they may be duly qualified to discharge the solemn trust committed to their care by taking an active and efficient part in the grand controversy of the present day.

"3. That this Union has been glad to learn that a petition has been presented to the House of Commons by the committee in support of Mr. Easthope's motion for the entire extinction of church-rates, and would take the opportunity of its present session to record its sense of the unjust and tyrannical character of this impost, which treats with scorn the scruples of conscience, and violates some of the plainest dictates of the word of God.

"That the brethren heartily sympathize

with Mr. Baines, of Leicester, in his present incarceration, and feel it their duty zealously and perseveringly to labour for the relief of conscientious sufferers, and the redemption of religion from the insulting taunts to which it is thus exposed."

On the motion of the Rev. E. Steane, seconded by the Rev. Dr. Murch, and supported by the Rev. T. S. Crisp, it was resolved unanimously:—

"1. That the pastors and messengers of the churches assembled at the present session of the Union desire to put upon record the conviction they unitedly feel that the solid and lasting prosperity of the denomination can arise only from its usefulness in extending spiritual religion by the conversion of sinners to God through the gospel of his Son; and that it therefore affords them lively satisfaction, and awakens their unfeigned gratitude, to learn that within the last three years the average clear increase of members to the major part of our churches has under God's blessing been double what it was in previous years; while, at the same time, regarding this augmented ratio as falling far short of what should be earnestly coveted, sought after, and aimed at, the affectionately recommend the extended adoption or continuance of those various special applications of Christian effort, combined with importunate and believing prayer, to which they conceive the present hopeful improvement is to be mainly attributed.

"That this assembly having repeatedly in former years, called the attention of the denomination to the increasing necessity of providing itself with an enlarged supply of efficient ministers, has heard with much gratification, that during the past year three of our colleges have extended their accommodation, two of them increased the number of their tutors, and one has been connected, by royal privilege, with the university of London; that two new academical institutions have been commenced, and that incipient measures are taken for the formation of two more. In these facts it rejoices to recognize a growing appreciation of the advantages to be derived to the churches from a ministry disciplined in sound learning, and takes occasion from them respectfully to offer encouragement to those friends who, amidst many difficulties, are promoting this important object.

"3. That in the judgment of this meeting, the present times call for the emphatic maintenance and exhibition as of evangelical truth in general, so especially of the grand fundamental doctrines of Christianity—justification by grace through faith, and regeneration by the Holy Spirit, in distinction from the soul-destroying and fatal error of the efficacy of the sacraments; and

in connexion with these, it is in their ion of great moment to inculcate scrip- views of the nature and constitution of kingdom of Christ as consisting exclu- y of spiritual persons united in spiri- fellowship, and for exclusively spiritual ousa."

the motion of the Rev. J. Belcher, sed by the Rev. T. Morris, it was red unanimously:

That a committee be appointed to ar- e for the proceedings of the public ing, consisting of the Rev. S. Brawn, the Rev. S. J. Davis, and Mr. C. s, with the chairman and secretaries."

Adjourned.

ursday afternoon, April 29, New Park t.

Rev. Ebenezer Davis offered prayer. e Rev. J. Belcher presented an abt. of the report; and, on the motion of Rev. Joseph Davis, seconded by the W. Groser, it was resolved unani- ly:—

That the report be printed and circu- under the direction of the committee." the motion of Dr. Price, seconded by ev. H. H. Dobney, it was resolved:— That this Union, believing the poor to ntitled, equally with the rich, to the stricted enjoyment of religious freedom, the opportunity of their present ses- to record their protest against those res of the poor-law system by which inmates of workhouses are prevented attending the religious instructions of other ministers except the episcopal lain, than those belonging to that body which they have been classified. They d such prohibition as clearly unneces- for the protection of the poor from un- ited intrusion, and as adapted only to me a means of restraint and annoyance. sed to coercion in all matters of reli- , they claim for the poor the same free- of action which is possessed by the : affluent members of the community.

On the same principle they feel bound otest against those clauses of the Poor Amendment Bill now pending in par- ent, by which it is sought to obtain the tion of the legislature to the compulsory intment of episcopal chaplains to work- es, with salaries payable out of the -rates, as well as to secure to the clergy for the interment of the pauper poor out be same funds; thus creating a large ber of new benefices, and compelling enters to contribute still farther than have done to the support of a system h they are compelled to disapprove. uld such clauses become part of the of the land, this Union cannot but ap- end that the same objections which are

conscientiously taken by many of their number to the payment of church-rates will be felt with equal strength in relation to the poor-rate, and that much difficulty will be experienced in collecting such rate, and that great perplexity and personal suffering will be inflicted on their brethren.

"That a petition, founded on this reso- lution, be prepared by the secretaries, and presented on behalf of this Union, to both houses of parliament."

On the motion of the Rev. Charles Sto- vel, seconded by the Rev. J. H. Hinton, it was resolved:—

"1. That the Baptist Union retains its fre- quently declared solicitude for the universal enjoyment of human rights as defined and ordained by the Creator; and rejoices in the accelerating progress of correct senti- ments on this subject, not only in England, but also in all other nations.

"2. That the members of this Union re- joice in the rapidity with which the linger- ing elements of oppression in Jamaica are disappearing amidst the good behaviour of the emancipated classes, and the wide diffu- sion of evangelical truth; and that they re- gard the progress of the gospel in that island as a clear and experimental proof that un- disturbed liberty is most congenial with the extension of Christianity.

"3. The brethren unfeignedly rejoice to learn that the results of emancipation in the British colonies have already led other na- tions of Europe to prepare for a similar change in their dependencies.

"4. The members of this Union have heard with approbation and thankfulness of the advances of their brethren and coadjutors in the work of emancipation on the continent of America, and trust that the present crisis will lead to important results in that country; and although prevented from uniting with the convention now meet- ing at Baltimore, this Union earnestly im- plores a bountiful bestowment of divine grace so to guide its deliberations and sus- tain its measures, that by their efforts the moral power of the church may be em- ployed in establishing universal liberty.

"5. This Union affectionately commends to the prayers and assistance of all who love the Lord Jesus Christ such operations of benevolence as may lead to the final an- nihilation of slavery and the slave-trade throughout the world.

"6. That these resolutions be advertised, and forwarded to the Rev. Baron Stow, A.M., of Boston, and the Rev. C. P. Grosve- nor, of Worcester, Massachusetts."

Mr. Belcher communicated his entire dis- sent from the views entertained by the ma- jority of the body in reference to the mem- bers of Christian churches in America holding slaves, and his conscientious diffi-

culty in carrying out the said resolutions, and laid down his office; whereupon it was resolved :—

"That the Rev. Dr. Murch, and the Rev. E. Steane, with Messrs. Christopherson, Hare, and Paxon, be a committee to consider the said communication, and report thereupon, and that Dr. Murch be convener."

The Rev. J. H. Hinton moved, Mr. Christopherson seconded, and it was resolved unanimously :—

"That a committee be appointed to consider and report to-morrow what measures may be best taken in order to fill up the vacant office of treasurer; and that it consist of the Rev. Dr. Murch, and Rev. Messrs. Steane, Hinton, Price, and Stovel; and that Mr. Hinton be convener."

Public Meeting, New Park Street, Thursday Evening, April, 29.

After singing a hymn, read by the Rev. B. C. Young, and prayer by the Rev. J. E. Simmons, the following abstract of the report was read by Mr. Belcher.

"During the year, 113 churches have been added to the Union, making the present number 715.

"In 41 local associations there are 1,022 churches.

"Into 977 of these churches during the last year, there were admitted by baptism on profession of faith, 9,536 members; by letters of dismission from other churches, 1,282; by restoration, having been formerly excluded, 905.

"During the same period, there have been diminutions in these churches, by death, 1,575; by dismission to other churches, 1,294; by withdrawalment, 365; and by exclusion, 1,350.

"In 902 churches there has been a clear increase of 7,125 members; and the number of members in 810 of the associated churches is 86,233. From more than 700 churches no recent information has been obtained.

"In the years preceding 1839, the average increase of members in the Baptist churches, deducting deaths and dismissions, was four per annum, it is now eight.

"Partial statements to 14 local associations, show that the churches so reporting occupy 559 village or other stations; 25 associations report 74,585 children in their Sunday-schools; and 10 associations report 4,405 Sabbath-school teachers.

"32 new churches were formed during the year.

"48 new chapels were opened; and 14 others were enlarged or first opened for the use of the denomination.

"102 ministers have been ordained & settled as pastors during the year.

"22 pastors and two missionaries have been removed by death.

"The colleges at Stepney, Bradford, and Pontypool have been enlarged; additional tutors have been engaged at Pontypool and Stepney; and the latter college has become connected with the London University. New colleges have been connected at Haverfordwest and Accrington.

"More than 70 children of the Sabbath-schools connected with the second church at Birmingham, have been baptised and united with the church during the last fifteen months, as the result of special prayer on the part of the teachers.

"The committee have in various ways shown their opposition to slavery throughout the world; have petitioned for the abolition of oaths, and for the extinction of church-rates; have exerted themselves for the liberty of Baptists at Hamburg; and have commenced a denominational library, in the progress of which they have been hindered, as in other very important matters, for want of funds, for which they make an earnest appeal to their friends, that they may liquidate their present debt, and be enabled to accomplish very important objects."

The Rev. Joseph Davis then addressed the meeting on THE STATE OF THE DENOMINATION;

The Rev. John Green, on THE IMPORTANCE OF COLLEGES;

The Rev. J. H. Hinton, on THE STATE OF THE FUNDS;

The Rev. C. J. Middleditch, on THE IMPORTANCE OF SUNDAY-SCHOOLS;

And the Rev. W. Groser, on THE DECREASE OF MINISTERS.

After a verse of the hymn, beginning

"Blest be the tie that binds," had been sung, the chairman concluded the meeting with prayer.

New Park Street, Friday afternoon, April, 30. Mr. Pewtress in the chair.

The following report on the treasurer's resignation was read, and received :—

"The committee appointed to consider and report what measures may be best taken to fill up the vacant office of treasurer. The secretaries, (Murch and Steane.) Dr. Cox, Messrs. Price, Stovel, and Hinton, convener.

"Present, Dr. Cox, (in the chair,) Messrs. Stovel and Hinton.

"The minute constituting the committee having been read, and the subject referred to it having been taken into consideration, the committee recommend

"That the Union do not request any gentleman to accept the office of treasurer,

funds are in so dilapidated a state that they earnestly solicit Mr. Sumner to assume that office as soon as the debt shall have been defrayed. In the meantime, they confide in the management of all pecuniary affairs to Mr. Sumner, and any person who may be thereto by the Committee.

"F. A. Cox, *Chairman*."

Resolved—

That his report be adopted."

Following report on the resignation of Mr. Belcher, was read and

Resolved—That the Union be recommended to accept of Mr. Belcher's resignation, and secure of Mr. Groser, as one of their

"W. H. Murch, *Chairman*."

Resolved—

That as the committee appointed Mr. Secretary Belcher, have recommended the Union to accept the same, in acceding to this recommendation, as their high sense of the value of his services rendered by him during ten years and their cordial desire for his cooperation as a member of their

Resolved—That the resignation of Mr. Secretary Belcher has been accepted by the Union. Rev. W. Groser be requested to accept one of the secretaries of this

Resolved—That any negotiations which may arise in connection with the request be confided entirely to the management of the committee; together with authority to provide for the discharge of the duties of the secretariat, and Mr. Groser's services not be secured.

Resolved—That T. H. Morgan having laid before the Union some statements respecting the proposed Baptist theological college at Montreal, it was

Resolved—That the Union have received the report of Mr. Morgan with much satisfaction, and cordially express their high appreciation of the value of such an institution in the Eastern and Western Counties, and their warm wishes for its successful accomplishment. That the effect of an institution for imparting theological education, to be established by the East Anglian Educational Society, be taken into consideration, it was resolved, That such an institution is of great importance to render important service to the Christian ministry, and churches of Christ; and that it is

Resolved—That Mr. Groser has subsequently declined the

highly deserving of encouragement and support."

Resolved, That the cordial thanks of this meeting be given to the Rev. James Sprigg, A.M., for the kindness and ability with which he has presided over the meetings of this session; and to the pastor and deacons of the churches at Devonshire-square, and New Park Street, for the use of their chapels."

Notices.

The Rev. W. H. Black gave notice that he intended, next session, to bring forward and move a resolution or resolutions on the abolition of Capital Punishment; also, another resolution or resolutions on the promotion of Universal Peace; and

The Rev. S. Green gave notice of a motion, that in future every church belonging to the Union should subscribe at least 5s. per annum to meet its expenses.

BAPTIST COLONIAL MISSIONARY SOCIETY.

The third annual meeting of this small but valuable association was held in New Park Street Chapel, April 30th. The Rev. F. A. Cox, D.D., LL.D., presided.

The report consisted principally of extracts from letters illustrating the spiritual destitution of Canada, and the encouragements to sow there the good seed of the kingdom. It presented an animating account of the Theological Institution, under the care of Dr. Davies, at Montreal. It stated that the Rev. B. Hoe having resigned the pastoral charge of the church at Montreal and returned to England, and the church having applied without success to one or two ministers in this country to go out and take the oversight of them, they had written to the Committee to seek for them a suitable pastor; that the Rev. J. Girdwood, having resigned his pastoral charge at Manchester, was invited to this service; that he had acceded to the request, and was now on his voyage to Canada. It adverted to the settlement of the Rev. John Dyer, jun., at Kingston, and of the Rev. J. Coombs at Toronto; and to the success which had attended the efforts of the Rev. John Edwards, of Clarence, in collecting in this island.

From the treasurer's accounts it appeared that the total receipts of the Society during the past year were £537, 15s. 3d., the expenditure amounted to £527, 2s. 5d., leaving a balance in hand of £10, 12s. 10d.

On the motion of the Rev. J. H. Hinton, seconded by the Rev. J. Aldis, it was then resolved, "That the report be adopted and circulated under direction of the committee."

On the motion of the Rev. J. M. Cramp, seconded by the Rev. T. Crisp, it was resolved, "That the rapid increase of the population of the colonial possessions of Great Britain, and the distribution of that population over vastly extensive districts, present peculiar obstacles to the adequate supply of the means of religion by any methods in ordinary use: and that, therefore, the plans and arrangements of the Baptist Colonial Missionary Society are regarded by this meeting as eminently adapted, through the divine blessing, to meet the emergency, and are entitled to the vigorous support of the Baptist denomination at large."

On the motion of the Rev. W. Groser, seconded by the Rev. S. Nicholson, it was resolved, "That while we recognise the sovereignty of divine grace, and the absolute necessity of divine influence to the success of our undertakings, we rejoice to believe that the Father of mercies delights to impart his Spirit in answer to the prayer of faith; and, that we therefore request our friends to remember the colonies in their daily supplications, and to intercede especially for the success of the efforts which are made on their behalf by this Society."

On the motion of the Rev. W. Brock, seconded by the Rev. C. Room, the officers and committee were appointed for the ensuing year. The Rev. J. Dyer also acknowledged the friendly references that had been made to his son, and stated that £300 had been contributed in this country towards the erection of the new chapel at Kingston, but that a great deal more would be required.

BIBLE TRANSLATION SOCIETY.

At the first Annual Meeting of this Society, held on the evening of Friday, April 30th, W. T. Beeby, Esq., the Treasurer, presided. On this occasion the chapel in New Park Street was well filled, and the proceedings of the evening were harmonious and animated.

Prayer having been offered by the Rev. J. Peacock, the Report was read by the Secretary, the Rev. Edward Steane. After adverting to the circumstances which led to the formation of the Society, to the gratifying fact that resolutions, approving of its formation, were passed at twenty-four associations, comprising an aggregate of more than 700 churches, and to a communication from the Board of Managers of the American and Foreign Bible Society, expressive of the satisfaction they felt at the steps taken, and hailing the Bible Translation Society as a fellow-labourer with them, in support of immersionist versions,—this document refers to letters received from Calcutta, and says, "It is with no ordinary feelings the Committee report, that the effect of the

measures it was deemed necessary to adopt for the support of the important biblical labours in which our brethren have been so long engaged in that Oriental metropolis, has been in the highest degree consolatory and encouraging to their minds. It cannot be a matter of surprise that, under previously existing circumstances, they should have felt dispirited and anxious. The magnitude of the work in which they are engaged, and the failure of their accustomed resources, pressed heavily upon them; and they waited in prayerful solicitude, not knowing whether at all, or from what quarter, help might come. The first tidings which reached them that the Baptist churches in Britain sympathized with them in their difficulties, approved their steadfastness, and were resolved to sustain them in their zealous efforts to give to the heathen the word of life, with the ordination of Christian baptism unveiled, filled them with gladness, and was abundant by many thanksgivings to God." With renewed diligence, they have applied themselves to their important work, and are forming plans for executing and circulating translations of the sacred scriptures on an extended scale."

The Report proceeds to give a detailed account of the Translations of the New Testament, and of detached portions of the Old Testament and the New, completed or in progress at Calcutta; and adds,—"In addition to these, it is proposed to print Isaiah and Daniel in a form to match the books of Genesis, of the Psalms, and of Proverbs, already issued; the edition to consist of not less than 5,000. A new edition of the Hindustani New Testament is also urgently required, and will shortly be put to press, should the means placed at the disposal of our brethren justify the measure; the edition to consist of at least 2,500 copies. If these items are added to the foregoing, the works in hand or resolved on will give an aggregate of 53,000 volumes.

"Large as the issues are which are thus proceeding from the Baptist Mission Press, the demand for the word of God not only equals but far outstrips them. The communications from different parts of the Indian continent, where the precious treasure has been chiefly distributed, so far from indicating that the wants of the people have been supplied, call urgently for still larger grants.

"In making a grateful acknowledgment of the favour which it has pleased God to give to your infant Society in public estimation, the Committee are persuaded that its most ardent friends will feel their expectations have been more than realized, when they state that its first year's receipts amount to upwards of £2,000. Of this sum they have remitted £1,500 through the Bap-

to the **Missionary Society to India**; their first grant was a vote of £500, in support of the **Anglican New Testament**; and subsequently, "so sums of similar amount have been respectively appropriated to the **Hindustani New Testament** and the **Bengal Bible**."

In conclusion, the Committee express their earnest hope, that the Society may increasingly commend itself to the support of all who are concerned for the extension of truth and righteousness on the earth, and with belief that the things which at first seemed adverse to such an issue will, in the end, subserve the universal diffusion of the **Word of God**.

Resolutions, prepared by the Committee, were then moved and seconded by the Rev. J. Wassall, the Rev. W. Bowes, the Rev. J. S. Crisp, the Rev. M. Daniell, W. B. Jarney, Esq., and the Rev. W. Brock, which were all passed unanimously.

At the close of this meeting the Rev. Dr. Fox delivered into the hands of the Secretary a protest, signed by himself and other ministers, against a portion of the second vote of the Society which was the subject of discussion in this magazine at the commencement of the present year.

COLONIAL CHURCH SOCIETY.

The peculiarities of this Society as contradistinguished from the Society for the Propagation of the Gospel in Foreign Parts, were described at the Fifth Annual Meeting of the Institution, which was held on the 28th of April, in a speech delivered by the Hon. and Rev. Baptist Noel, which affords information respecting the nature and effects of episcopal jurisdiction as at present exercised in the colonies, specially important at the present time, when powerful exertions are being made to extend and amplify the system.

Mr. Noel said they had heard that day some specimens of the want of instruction so generally acknowledged and deplored. To meet that want this Society had come into existence, its object being to send out clergymen, catechists, and schoolmasters, to our countrymen in the colonies and in foreign lands, wherever they might be found to need them. But here he might be asked, why they should not leave this duty to be discharged by the Society for the Propagation of the Gospel in Foreign Parts? He answered, that they had seen this want with pain, that year by year it had gone on increasing, and that they were compelled to do their utmost to remedy it. The colonists were not provided with instructors, they saw no prospect of their being provided, and they had done, therefore, what they could to provide them. Several gentlemen had said that the Society was animated with no spirit of

rivalry to the more ancient institution. He believed that nothing could be more true. But as it was sometimes said, that whatever might be their intention, the effect was to produce schism in the colonies, he wished to go farther and to show one or two points of difference between the two Societies, which rendered the separate existence of their Society necessary. As to the apprehended schism, he could only say that the missionaries sent out by this Society would faithfully preach Christ to the people, and if any schism were caused by their labours, it would only be of that sort predicted by our Lord, when he said, "I came not to send peace, but a sword;" and that sort of schism in society which arose from the full preaching of the gospel they were not at liberty to avoid. Passing, therefore, from that imaginary ground of objection to the Society, he wished to direct their attention to one difference in the principle of the two Societies. He believed that it was the principle of the ancient Society to give a larger discretionary power over their missionaries to the colonial bishops than this Society would give them. Both Societies would place their missionaries under episcopal jurisdiction, both would wish the bishops to have power to restrain immorality or heresy; but while one Society would, unless he was mistaken, place all their missionaries in the condition resembling that of curates in this country, the other would place them in the condition of incumbents. The Colonial Church Society would give them all the power possessed by the bishops of Great Britain. If he understood their practice rightly, the Society for the Propagation of the Gospel would give them a great deal more. According to the practice of this latter Society, he believed that the colonial bishop nominated the missionary, placed him in his sphere of labour, and could remove him. If the bishop should complain of any missionary, that complaint would be decisive; if a missionary should complain of any bishop, that complaint must come through the bishop himself. All the missionary correspondence he believed passed through the hands of the bishop. The Colonial Church Society, on the other hand, would correspond directly with their missionaries, and this he conceived to be an advantage: because otherwise he did not see how missionaries could feel that independence which was necessary to enable them faithfully and energetically to discharge their ministry. He would illustrate this point. Let it be imagined that the bishop of any colony should exceedingly dislike that moderate Calvinism which seemed to him (Mr. Noel) the doctrine of the Thirty-nine Articles, and the doctrine of the Bible, and should say to the mis-

sionaries placed under him, that if they should preach such Calvinism he would recommend the Society to withdraw their salaries, would they not be under great temptation to be unfaithful? Or suppose they should think the efforts of such a Society as this to be exceedingly necessary to the colony, and should feel it their duty to support it, but the bishop should intimate that their salaries should be withdrawn if they did, would not this impose a yoke upon their consciences which they should not be compelled to bear? No man, he thought, however excellent, should wield so large a discretionary power. Some years since the late Bishop of Peterborough had introduced eighty-seven questions to be put to candidates for ordination. These led to some cases of hardship, one of which was brought into the House of Lords; not a single prelate supported these questions, and only one temporal peer, and they fell into disuse. But imagine that the bishop should have had the power of saying to all the incumbents of his diocese, if you preach contrary to the doctrine implied in these eighty-seven questions, I shall dismiss you from your livings, the effects upon the diocese would have been most disastrous. Now, unless he mistook greatly, he would have had in one of our colonies a power resembling this, according to the practice of the Society for the Propagation of the Gospel; but according to that of the Colonial Church Society, he would not have it. The one would place the missionary under a discretionary power of the bishop, not known in this country except with reference to curates, the other would give him all the power recognised among us with respect to incumbents, and no more. There was a second point to which he must call their attention. They too well knew that there were certain doctrines which had lately grown up in their church, of which Tract 90 was a specimen. There were many clergymen who preached these doctrines. He thought the prevalence of them one of the greatest disasters which had recently befallen the church of England. And should we send out such ministers to our colonies, to preach the atonement with reserve, but to preach forms and ceremonies with force; to exalt the sacraments, and to depreciate the preaching of Christ crucified; to inveigh against the duty of judging of scripture for ourselves, and to place traditional exposition in the room of our unfettered examination of the word of God; then, when the colonies asked for bread, we should be giving them a stone. But the Society for the Propagation of the Gospel being composed of all parties, all might look to be represented by its missionaries, and he feared that such men might be found among those

sent out to teach our colonists. The Colonial Church Society, on the other hand, would send out none but evangelical labourers, none but those who believed the Thirty-nine Articles in their full, plain, literal sense; men, who had no other aim than to save souls by bringing them to believe on the Lord Jesus Christ. From the concurrent operations of this Society, he therefore judged that men of evangelical sentiments would more readily find employment in the older Society, that the older Society would be stirred up to greater exertions, that it would give more information to the country of the state of the colonies, and would more diligently investigate the more neglected parts of our colonial possessions. In the colonies it would have the effect of giving greater independence to evangelical missionaries, and of furnishing many places, now overlooked, with useful labourers. In support of his views, he might mention, that he had been, in common with others, entreated by clergymen from the colonies to proceed in this good work, from which they augured the most important results; and he had in his possession a letter signed by three clergymen, in which they stated, that the majority of the clergy in the diocese to which they belonged heartily wish it success. Some timid or prejudiced persons might anticipate evil from its operations, but he believed it to be heartily approved by all the most pious clergy in the colonies, and that every pious colonial bishop would heartily consent to that scriptural limitation of his discretionary authority which, only taking away the power of doing evil, would leave all the power to do good. If it were objected that the Colonial Church Society should not continue its course at this moment, because the Society for the Propagation of the Gospel had recently increased in energy and improved in spirit, he must observe, that this fact constituted one of the arguments why they should proceed with increased zeal, because that improvement in energy and in spirit, which he heartily hoped would proceed, had been coincident with the birth of this Society, and if their early existence had contributed to this improvement, their progress would certainly confirm it.

WESLEYAN MISSIONARY SOCIETY.

J. E. Tennent, Esq., M.P., took the chair at the annual meeting of this Society, on the 3rd of May, and delivered an address.

Dr. Bunting then proceeded to read the report, which commenced by stating, in substance, that the Committee, on the present occasion, met the Society under circumstances so peculiar, that they should deviate from the order of topics usually

served, by explaining the financial condition and prospects of the Institution, where they entered upon the details of missionary operations. In the annual reports for several years it had been distinctly intimated, that the Society could not adequately and efficiently maintain its numerous and important foreign missions, without a large augmentation of its regular income. In closing the financial statement of 1839, the Committee announced a debt of £20,871, and that the Society must either greatly reduce its missionary establishments, and abandon some portion of the field already nobly won and occupied, or there must be an addition of 10 or £12,000 a year to support its existing establishments;—it was also then stated, that for the gradual extinction of the debt and the enlargement of the Society's labours, an addition of not less than £20,000 a year would be required. The accuracy of these views had been confirmed by another year's experience; and the Committee had refrained almost entirely from embarking in any new undertaking, although pressing applications were made for nearly sixty additional missionaries, and although a larger number than before of missionary candidates were anxiously waiting to be employed. The only exception had been the new mission to the Gold Coast and to Ashantee:—nor would they have met even that loud call upon their humanity and piety, if the means of obeying it had not been specially provided. They had also sedulously endeavoured to abridge the demand on the general fund by various suggestions to the missionary districts abroad, and by inducing foreign congregations to make greater exertions for maintaining the work among themselves: the consequence had been, that in the four West Indian districts of Antigua, St. Vincent's, Demerara, and Jamaica, there had been a decrease of expenditure to the amount of £6,584. In other districts, however, this mode of relieving the general fund was impracticable, and the expenditure had been largely increased, especially on stations almost wholly heathen. Such a result was not wholly unanticipated. The blessing vouchsafed in answer to prayer would create, from time to time, additional demands; and they must cease to pray, or learn to give on a scale of corresponding generosity. The Committee did not undertake the plans of beneficence which had involved them, rashly or without sanction; they were continually stimulated and urged onward, not merely by the pleadings of applicants for spiritual help, but by the zealous and consensaneous exhortations and acclamations which met them from every quarter. The report then took a review of the financial position of the Society, up to

December 31st, 1840, under the items of income and expenditure. As to the former, it appeared, that in the regular contributions from the Auxiliary and Branch Societies of Great Britain and Ireland there was an increase of £1,224, over and above the Ashantee fund of £5,037. The amount received at the mission house was less by £756 this year than last, but the last year included one donation of £1,500. The net home increase was only £467. There was a decrease in the foreign stations of £3,190, but this arose, very materially, from a new arrangement respecting local contributions for chapels, which were not now, as heretofore, brought into the general account. In legacies, there had been a decrease of £1,746. The gross income of 1840 was, in round numbers, £90,182;—the gross expenditure £109,226;—excess of expenditure over income £19,044;—to which adding the debt of 1838 and 1839 (£20,871), the actual deficiency to December 31st, would be £42,939. From this amount, however, should be deducted loans to foreign chapels, and balances unpaid in December, estimated together at £12,322,—making the real debt up to that time £30,616. The Committee suggested that some united and determined effort must be made, at a proper period, in order to extinguish this debt, and requested the meeting to authorize them to deliberate and decide upon the best time and plan for originating such an effort at home and abroad. In the mean time, till the payment of the debt could be systematically attempted, their object should be to prevent any further accumulation, by resolute exertions to make the current year's income adequate to its anticipated and unavoidable expenditure. In conclusion, the report adverted to the noble gift of the mission house and premises to the Society by the Centenary Committee, without any charge whatever, either for the site, the necessary alterations, or the new buildings.

The *Watchman*, from whose columns this account is taken, says, "We do not remember any former meeting of the kind which was in all respects equally gratifying." The selection of speakers was rather remarkable: the principal were Sir George Murray, J. P. Plumptre, Esq., M. P., E. Litton, Esq., M. P., Sir R. Bateson, M. P., Col. Conolly, M. P., Mr. Sergeant Jackson, M. P., C. Hindley, Esq., M. P., the Moderator of the General Assembly of the Church of Scotland, and Mr. Candlish of Edinburgh.

CHURCH MISSIONARY SOCIETY.

The forty-first annual meeting of this institution was held in Exeter Hall, May 4th, the Earl of Chichester, the president, in the chair.

The report stated that the receipts and disbursements of the past year on account of the general fund were as follows :—

Receipts.....	£90,604	6	2
Disbursements....	98,630	19	9

exhibiting, consequently, an excess of disbursements over receipts of £8,026 13s. 7d. The large amount of expenditure is to be traced to the progressive enlargement of most of the missions, through the blessing from above which has been vouchsafed to their operations.

The following observations, extracted from the *Record*, will give an idea of the prospects of this society, and of the importance attached to the proceedings of this meeting by its friends, more satisfactory perhaps than we could impart by any remarks of our own :

"The proceedings at the annual meeting of the Church Missionary Society, inserted in to-day's paper, will be perused by our readers with deep interest, and will, no doubt, excite extraordinary attention throughout the Christian world.

"It was officially announced by the president, the Earl of Chichester, that arrangements were in progress for obtaining the sanction and support of the Archbishop of Canterbury and the Bishop of London, and that this is to be brought about—the rules and regulations of the society remaining unaltered—by the formation of a council, or board of bishops, to whom are to be referred all questions strictly ecclesiastical, occurring either in connexion with the Church Missionary Society, or the Society for the Propagation of the Gospel.

"The announcement was received with respectful deference by a large and crowded meeting, and when subsequently alluded to and cordially approved by the Bishop of Winchester and Mr. Bickersteth, some applause was elicited. It was not, however, until Mr. Baptist Noel, towards the close of the meeting, adverted on the necessity of keeping intact the principles of the society, and on the caution required in dealing with offices, as well as with the individuals at present holding them, that anything like enthusiasm prevailed.

"The Bishop of Winchester spoke remarkably well, and whilst strongly in favour of the plan, was equally decided for maintaining the 'ancient polity and constitution' of the society. The Bishop of Salisbury was, however, less explicit, and by no means equally clear. Every one seemed impressed with the gravity and importance of the question, and the details of the measure will no doubt be waited for with much anxiety.

"Whilst we earnestly pray that wisdom from on high may be given to the committee

of the Church Missionary Society, have hitherto, we believe, been passive in this important matter, the opportunity will not be neglected of the Propagation Society, says :—

"All the bishops preside over it; no other person can take those operations, but with the approval of the metropolitan; and it is well known, from an intimate personal acquaintance with the proceedings of the society, nearly half a century, that the he governors of the church have not been nominal, but a real superintendent control over those proceedings. In accordance with such government all the concerns of the society are committed to the management and of the colonial bishops, who are the of this society, and fellow-labourers in its extensive undertakings."

"It was doubtless to the Bishop of Nova Scotia that Mr. Noel alluded in his address at the meeting of the Colonial Church Society on Thursday, when he mentioned the colonial bishop who had openly threatened his clergy, to write to the Propagation Society, to withhold their stipends communicated with an agent of the Colonial Church) society.

"The state of pecuniary bondage in the missionaries of the Propagation Society are held by the colonial bishops has been a crying evil, and one great cause of good men decline going to the colonies if they go, soon leave; it is equally contrary to the true interests of the church, and real religion. We trust it is only now that the number of bishops is to be increased, thus publicly to have the attention of the Bishop of London to the subject, in order to secure an immediate and effectual remedy.

"The arrangements of the meeting were excellent, and the abstract of the report, though it occupied one hour and a half, was a reading, yet its details were interesting and important, and calculated both to supply information and materials for calm and reflection."

CHRISTIAN INSTRUCTION SOCIETY

On Tuesday evening, the 4th of May, the fifteenth annual meeting of this society was held in Finsbury Chapel. The Hon. Mr. Cowper, M.P., in the chair.

The Rev. J. Blackburn read the report, which, after a few general remarks on the objects of the society, and the character

the population amidst which it laboured, proceeded to a detail of the associations, of which the following is a summary:—

	Associations.	Visitors.	Families.	Stations	Members.
London	12	269	8,667	19	3
Finsbury	12	288	7,289	10	1
Mary-le-bone....	5	91	2,174	1	0
Westminster	7	165	3,059	14	0
Tower Hamlets ..	28	717	17,843	47	2
Southwark	13	319	8,440	28	3
Lambeth.....	10	156	3,673	9	1
Greenwich	6	119	3,860	9	1
Suburban	10	144	4,544	13	3
	103	2,268	59,549	151	14

Thus presenting a grand total of 103 associations, with 151 prayer-meetings, 14 stipendiary agents, and 2,268 visitors, who called twice a month upon 59,549 families, which probably included 298,000 individuals. The gratuitous agents principally engaged in the loan of tracts to the families they visited; 59,549 families had been so visited, on an average, it was presumed, of 20 times each during the past year, so that about 1,200,000 visits had been paid, at each of which a tract-book, usually containing two tracts, had been lent; thus 2,360,000 religious tracts had been circulated amongst the poor during the past twelve months. During the same period 1,286 copies of the holy scriptures had been issued. The visitors had succeeded since the last report, in gathering 3,667 children into the infant, Sunday, or day schools of the respective neighbourhoods. The 151 stations for prayer-meetings, and the exposition of the scriptures, ought not to be overlooked, as there were held at each, on an average, more than two services a-week, making a yearly aggregate of, at least, 16,000 services. The attendance varied from half a score to 200 persons, giving the gratifying weekly average of 6,000 who united in these humble services. Several gratifying instances of success in the several departments of the society's labours were marked.

From the treasurer's accounts, it appeared that there was a balance against the society of £270 4s. 10d.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 5th, the annual meeting of this Society was held in Exeter Hall. The chair was taken by the President, Lord Bexley. The Rev. A. Brandram read the report. In its commencement it alluded to certain movements which had been going forward, and in which the committee had been invited to take a part, on the subject of the exclusive right of printing the Bible, enjoyed by the two Universities, and the Queen's printers. On one point, connected with that subject, entire unanimity prevailed in the committee, and they took the opportunity of recording their solemn and deliberate conviction that it was the duty not only of the committee, but of the Society at large as a Society, to abstain from any interference in the matter, either as to the promotion or countenancing of, or as to the removal of, the restriction. The members of the Society were, of course, left to act entirely according to their own judgment in their private capacities; but as the peace and usefulness of the Society were regarded, the committee implored the committees of auxiliary societies, branches, and associations to occupy, with themselves, an entirely neutral position. While the committee did not intend to enlarge upon that subject, there were one or two statements which they did feel called upon to make. As regarded themselves, they were bold to say that the subject of prices paid for the Bibles, including the purchase of the copies in sheets, and the binding, had ever been one that had engaged a very large share of their attention, and that they had laboured to obtain them at the lowest possible price, consistent with a due regard to the general execution of the work, and the quality of the paper. They looked partly indeed to the beauty of the appearance of the volume, but more at its texture and promise of durability. The committee might go into details showing that while the general character of the books issued had been manifestly improving, the prices paid had been proportionably decreasing for years. To determine the point at which it should be said that excellency had reached its height, was no easy matter, and it was one on which the committee claimed to exercise the best judgment they could. In adopting the standard by which they had been guided, the committee might have erred, and raised it too high, but it became them frankly to admit, that up to the time of the suspension of the issue of cheapened copies they thought that Bibles and Testaments, inferior to those previously circulated, ought not to be issued, so that they were ready to admit that any portion of blame, if blame there were, because of the comparatively high price paid for the scriptures, rested on themselves. It would seem from the recently published catalogue of the Queen's printer, that great reductions were to be made, and the books still to be kept up to that standard, below which the committee would not heretofore make purchases; but the committee did not feel it to be their duty to offer explanation or apology for that reduction. It was, however, only just to themselves and to the printer to say, that for a considerable time before the present agitation on the subject arose, the printer had been supplying the

Bible Society, as large consumers, at prices below those which were now advertised as those at which the public and the trade were to be supplied. On the subject of the remarkably cheap editions now offered to the Society, the committee had only to say, that they freely relinquished their long cherished opinions as to the standard of quality, and had placed them on the Society's list; and they rejoiced in the hope that it would contribute to a much larger distribution of the sacred volume in their own beloved land, the wants of which were still far from being supplied. The report then detailed, at great length, the foreign operations of the Society, from which it appeared that its labours had been very successful, particularly in France. The total receipts of the Society during the past year had been £101,322, 9s. 2d., being £10,127, 3s. 11d. less than last year; but that was accounted for by the fact, that last year legacies had been received amounting to £13,000. The amount received for sales, included in the above sum, £57,585, 17s. 8d., leaving for general purposes £42,742, 12s. 5d. The total expenditure amounted to £132,834, 18s. 9d. being larger by £10,000 than on any former year. There had been issued during the past year 900,912 copies of sacred scriptures, making a total, since the establishment of the Society, of more than 13 millions, which, added to the issues on the continent of Europe, and in America, made a grand total of more than 22 millions.

SUNDAY SCHOOL UNION.

The anniversary of this Society was celebrated in Exeter Hall on Thursday evening, the 6th of May. So numerous was the assembly that even the window-seats at the extremity of this spacious edifice were occupied, and hundreds retired unable to gain admission. John Labouchere, Esq. presided. Mr. W. H. Watson read an abstract of the report, which commenced by detailing the Society's operations in Denmark, Holland, Belgium, Corfu, Africa, India, Ceylon, Van Diemen's Land, West Indies, Antigua, Anguilla, Tortola, Jamaica, America, Nova Scotia, and Canada. With regard to home proceedings, it stated that sixteen grants had been made during the past year, in aid of the expense of erecting Sunday-school rooms, amounting to £470, making the total number of grants up to the present time 189, amounting to £4,349. The number of libraries granted this year, has been 135, making a total of 733. The loss which the Society has sustained by these grants during the year amounted to £274, 2s. 6d. The committee rejoiced that the schools which have been thus assisted

during the year contain 15,262 children, of whom 9.65% read in the scriptures. The cash and book grants amounted to £358, 7s. The following were the number of the schools within five miles of the General Post Office:—

	Schools.	Teachers.	Children
South.....	84	1,807	16,172
East.....	125	2,340	23,355
West.....	140	2,316	24,158
North.....	132	2,448	22,646
	481	8,911	86,331

These numbers were less than those of the preceding year, because they only include schools within the limit of a circle of five miles of the General Post Office. The volume of sacred music entitled the "Union Harmonist" had been completed. The maps which had been from time to time published by the Union, were about to be engraved in a smaller size, and published as an Atlas. During the last year the committee had undertaken the sale of Bibles and Testaments at the Depository. It alluded to the successful efforts made to effect a reduction in the price of Bibles and Testaments, which was responded to by loud and long continued cheering. The committee had had the Bibles bound in a variety of forms, but they strongly recommended the Pearl Bible, bound in calf, and sold at 2s. 3d., as the most useful for Sunday scholars generally. The sales at the depository during the last year amounted to £9,140, 3s. 10½. The donations received amounted to £164, 17s. The whole income of the Union during the year, applicable to benevolent purposes, had been £1,677, 8s. 3d., while the expenditure (including some grants not yet paid) amounted to £1,829, 14s. 9d. leaving a deficiency of £152, 6s. 6d. Lectures had been delivered on various subjects connected with education. Forty-five new members had been admitted. The present number of subscribers was 165, being a clear increase of twenty-three.

RELIGIOUS TRACT SOCIETY.

The anniversary of this Society was held at Exeter Hall on Friday evening, the 7th instant, and was numerous and respectably attended. In consequence of the illness of the treasurer, S. Hoare, Esq., the chair was taken by J. Labouchere, Esq.

The report was read by Mr. W. Jones the travelling and corresponding secretary. It briefly referred to tract operations in foreign parts—as China, Burmah, India, Australia, New Zealand, the South Sea Islands, Africa, Madagascar, and other African islands, Spanish America, Brazil

iana, West Indies, United States, British North America, New-
foundland, Labrador, Greenland, France,
Switzerland, Belgium, Holland,
Portugal, Germany, Austria, Prussia,
Württemberg, Wallachia, Iceland,
Russia, and the Mediterranean.
Among the home proceedings, the fol-
lowing were reported, in addition to
various for the Orkneys, fifty-three
pounds, and thirty-eight for Ireland—

including the Orkneys	51,622
.....	30,730
.....	320,074
lay circulation	165,960
millers, river and canalmen	134,389
missionary Society agents	96,562
visiting, London City and Town Society, Christian Instruction, and industrial Societies	508,772
migrants	43,518
.....	9,667
.....	9,675
d workhouses	6,512
workmen	54,156
.....	97,785
.....	25,405
s in England	5,896
et works	5,225
casions	52,725
eous, being 418 grants, in- tracts for colliers, houseless millers, market people, convict top pickers, &c., including spe- cial subscribers	791,743

2,410,195

of these supplies
to

grants during the past year
of 250, exclusive of those sent to
wards, at an expense of £752, 16s.
The total number of libraries voted
in Britain, since 1832, is 2,111;
and the value called for the appropriation of
7,000. The new publications amount to
159; whilst the publications for
1840, and 18mo. stiff-cover series
have been considerably reduced in price,
and attention paid to the elements.
The publications issued from
the Society during the year, amount to
1,100,000, seven hundred and
thirty thousand, five hundred and
thirty, making the total circulation of
the Society, in about eighty-six languages,
the issues of foreign Societies as-
signed to the Parent Institution, to exceed
1,000,000 and thirty-seven millions.
The new Societies have been es-
tablished during the year. Funds:—

donations from auxiliaries	£2,114	14	0
and Life Subscriptions	1,006	10	5
Life Subscriptions are	2,123	8	9
Collecting Cards	217	19	6
itional Collections	84	6	3
the Ground-rents	49	16	3
at last Anniversary	66	0	0
nevolent income for the without deducting the col- poundage, and free from ages and expenses what-	5,062	15	2

Being a decrease of	£451	10	10
Gratuitous issues, including money grants to Foreign Societies, paper and publications, libraries	7,817	11	10
Being, beyond the total amount of the funds placed at the Society's disposal	2,154	16	8
Legacies	689	14	0
Total Receipts	58,966	12	6

In conclusion, the report urged the spiritual
wants of the nations of the world, and called
for increased support to be given to the So-
ciety.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The thirty-sixth anniversary of this So-
ciety was held at Exeter Hall on Monday,
the 10th of May, and was very numerously
attended. A few minutes after twelve
o'clock Lord John Russell took the chair,
amidst enthusiastic cheering, and imme-
diately called on the secretary to read the
report.

H. Dunn, Esq., then read that document,
from which it appeared that the number of
boys admitted into the Borough school
during the year had been 659, and of girls
460, making the total number now entered
on the books 51,696. The normal schools
had been carried on with zeal and energy:
207 candidates had been admitted, which,
added to the 27 who were in training on the
1st of April, 1840, made 234. Of these 88
had been appointed to boys' schools, 63 to
girls' schools; 17 had proceeded abroad;
25 had from various causes proved inelig-
ible; and 41 were now under instruction.
The new buildings in the Borough-road,
intended to be occupied as the future nor-
mal seminary, were rapidly advancing.
The cost of erection would, it was feared,
be even larger than was anticipated. There
would be required £19,200, towards which
only £14,800 had been received. The
committee, however, indulged the hope
that the sum would soon be realized. In
reference to general operations, it stated
that above 200 teachers had been trained;
51 new schools had been opened; 4 agents
had been more or less engaged in school in-
spection; and 13 new auxiliaries had been
formed. Twelve hundred schools were
now on the list of correspondents. The
report then detailed the Society's opera-
tions in various parts of the kingdom, and
concluded by stating its foreign procedure.

From the treasurer's accounts it appear-
ed, that the total receipts during the past
year were £5,735, 6s. 4d.; the expenditure
£5,902, 17s. 11d.; leaving a balance due to
the treasurer of £167, 11s. 7d.

It will afford our readers pleasure to learn
that the following enlightened observations
fell on this occasion from the noble chair-
man:—

"I find with great surprise and great

regret that those who differ from us deny to scriptural education the authority and claims of religious education. I cannot see the ground of such an objection; I cannot discover the pretence why such an imputation should be cast upon us—for I am convinced that if we give a scriptural education, leaving such scriptural education to the superintendence of the different ministers, whether of the church of England, or of those who differ from that church upon particular points, to explain certain controversial questions—I am convinced in my own mind that if we place the book of scriptures before the young, making that a part of their education, we are laying the foundation of a religious belief. Nor can I see that there is any ground for the objection which has been taken that the words and texts of scripture may be perverted. No doubt the teachers who are authorized to teach the scriptures to children may betray their trust; but if this be true with regard to the inspired language of scripture, is it not also true with regard to any formularies which may be drawn up by any persons or any sect? With regard to our own particular belief, do we not see that the formularies and rules which have been drawn up by the church of England—formularies and rules which have been drawn up by able and learned men in days gone by, with the professed object of preventing any difficulties as to the course to be pursued and followed—do we not see those rules, those formularies, those works—drawn up, too, by those parties—continually perverted and misapplied as much, and to as great a degree, as any which the most mistaken sectarian or most fanciful individuals in existence have ever perverted? Upon what do we rely as to construction? We must rely in the church of England upon the general sense of the great body of the clergy belonging to that church; and with regard to this Society, we rely upon the general sense, first, of the conductors of the Society, and next, upon all its supporters; who, if they were to see that those who profess to teach the words of scripture were departing from its sense, would at once abandon the Society—because it would be no longer worthy of their support. I say, then, that by teaching children the scriptures in their early youth, we have the best security that a religious education will be given, and that the principles of moral rectitude and moral responsibility will be inculcated."

LONDON MISSIONARY SOCIETY.

The forty-seventh anniversary of this institution was held at Exeter Hall, on *Thursday, the 13th instant*. The weather was remarkably favourable, and as early as

seven o'clock, the body of the large room was comfortably filled by a most respectable auditory. The chair was not taken till nearly ten o'clock, and then every part was crowded. It was found desirable to open the small hall, and there also a very numerous assembly was convened. The Right Hon. Viscount Morpeth, M.P., presided on the occasion.

The Rev. J. J. Freeman read one part of an abstract of the report, and the Rev. A. Tidman the other. It stated that, during the past year, seven devoted champions of the cross, with a solitary exception all in the vigour of manhood, had exchanged the sword of the spirit for the crown of glory; and four faithful women who had laboured in the gospel had entered into rest. Thirteen others, six males and seven females, had been constrained by the sorrows of bereavement or exhausted strength to return to their native land, the greater part of them without the prospect of resuming their work. Thus a deduction of 24 had been made in the missionary band; but the directors had sent out 36 devoted friends, either to supply the places of the fallen or to enter upon new scenes of holy conflict. Their distribution had been as follows:—6 to Polynesia, 8 to Africa, 8 to the East Indies, and 14 to the West Indies. The report then glanced at the Society's operations in various parts of the world, and stated that whereas in 1837 the number of agents was only 357, it was now augmented to 691. During the last four years, with a single exception, the receipts had fallen below the outlay. The excess in that year arose solely from the amount of a large legacy. The total receipts during the past year were, £80,100; the outlay, £92,734. The sum of £2,500 specially contributed on behalf of the widow and family of the martyred Williams was included in the above debtor and creditor amounts.

NEW CHAPELS.

PERSHORE.

A new and elegant chapel for the use of the church and congregation under the pastoral care of the Rev. F. Overbury, was opened for divine worship on *Thursday, April 8*. Sermons were preached on the occasion by the Rev. A. Reed, D.D., of Stepney, the Rev. R. W. Overbury of London, and the Rev. J. E. Giles of Leeds; and on the following sabbath by the Rev. J. E. Giles and the Rev. F. Overbury. The congregations were large, and the collections very liberal, amounting to the sum of £131, which, added to £850 previously subscribed, forms the noble sum of £981. The entire cost is about £1150. The chapel,

t in the Gothic style, has excited general admiration for the chasteness of its architecture and the commodiousness of its arrangements. It will accommodate about persons. All the services were deeply resting, while an increasing attendance manifold tokens of divine approbation boken the lively hope that God is about to t this "hill of Zion" with showers of sing.

MERTHYR, GLAMORGANSHIRE.

On Wednesday and Thursday, the 5th and 6th of May, 1841, Zion Chapel, Merthyr, was opened for divine service, when following ministers engaged on the occasion. The Rev. Messrs. Davies, Victoria; Neath; Evans, Llanelly; Jenkins, Neath; Jones, Neath; Thomas, Lanporth; Williams, Llantrisant; Davies and Thompson of Swansea; Jones of Cardiff; Morris, Aberdare; Davis, Tottenham; and James, Llantrisant; Lewis, Aberdare; Jones, Cwmneith; Howells, Hirwaen; Davies, Dowlais; Jones, Bethel; and Wilkins, Zion Chapel. The dimensions of the building are 70 ft by 52 feet, with extensive galleries and a large amount of debt in erection is £1550, of which £700 are collected in the church and £102 at the opening, making up a sum of £802, leaving a debt of £748 yet unpaid. The preaching of the cross has been made instrumental to save many a sinner, and to edify and build the saints in their most holy faith.

NEW CHURCH.

MARKET RASEN, LINCOLNSHIRE.

On December 6th, 1840, a commodious room was opened in this place (after previous arrangement by the Lincolnshire Association of Baptists) for the preaching of the blessed gospel; since that time the people have crowded to hear, on each Lord's day, the imperishable truths of the kingdom. Many have been touched, there is reason to hope, by the finger of God, and some have been brought to see the completeness of their redemption in Christ Jesus, and, after a profession of faith, have been sweetly constrained by the ever-living Spirit, to follow the Saviour's command and glorious example by being publicly baptized. On Wednesday, April 14th, three were baptized by the resident minister. On the following evening a church was formed, consisting of nine persons, including the pastor, who was at the same time ordained. The services, which were

conducted by Rev. J. Craps of Lincoln, and Rev. W. Rowe of Killingholme, were very impressive.

ORDINATIONS.

LEWES.

On Friday, April 9, the Rev. E. Davis, late of Deal, was recognized as pastor of the Baptist church in Lewes. The Rev. J. Davis of London stated the nature of a Christian church, and exposed the unscriptural character and injurious influence of an established church; the Rev. P. J. Saffery of Hastings asked the usual questions, and offered the recognition prayer; and the Rev. W. Davies of Canterbury delivered the charge, from Prov. xi. 30. In the evening the Rev. Mr. Soule of Battersea preached to the people, who were his former charge, from 1 Thess. v. 25. The devotional exercises of the different services were conducted by the Rev. Messrs. J. Foster, sen., J. Foster, jun., of Uckfield, and T. Davis of Ashford. In the afternoon, a large company of ministers and friends dined together, after which the Rev. P. J. Saffery gave an account of the character and extent of some revivals of religion which are taking place in the north of England, which produced a deep impression on all present, and led to other addresses of an interesting and animated character. The recognition of Mr. Davis had been preceded by a series of revival services. On Tuesday evening, the Rev. J. Davis of London preached on "Christian doctrine the only foundation of Christian practice." On Wednesday evening, the Rev. P. J. Saffery preached on "the obligation and encouragements to seek the salvation of our kindred;" and on Thursday evening, the Rev. T. Davis of Ashford preached on "the church the salt of the earth." Each morning there was an early prayer-meeting, the attendance on which continued to increase. The congregations on each evening were large, and on Friday the chapel was crowded throughout the day. One most delightful feature in these services was the Christian sympathy and pleasure which the friends connected with the Independent church and congregation took in them. Their brotherly love will not be forgotten, and its influence cannot fail to be beneficial in the town.

SWANSEA.

The Rev. David Pughe, of the Baptist Academy, Pontypool, was set apart to the pastorate of the English Baptist church, at Mount Pleasant, Swansea, on Friday, the 23rd of April. The Rev. D. Davies, read the scriptures and prayed; the introductory discourse was delivered by the Rev. C.

Thompson; the Rev. W. Jones offered up the ordination prayer; and a charge to the minister was delivered by the Rev. Thomas Thomas, Pontypool. The solemn service was concluded by the Rev. D. Rhys Stephen, Newport. In the evening, at half-past six, the Rev. Thomas Dodd introduced the service by reading and prayer; the Rev. D. R. Stephen delivered a discourse to the church on its duties to the pastor; and the Rev. D. D. Isaac, Neath, closed with prayer. On the following Lord's day, anniversary sermons were delivered by Messrs. Thomas and Stephen, and the congregation contributed generously towards liquidating the debt on the meeting-house.

WESTMINSTER.

On Tuesday, May 4, the public recognition of Mr. E. R. Hammond, as pastor of the church assembling at Komney Street, Westminster, took place. Mr. Box of Woolwich commenced with reading and prayer; Mr. Bowes of Blandford Street stated the nature of a gospel church, and asked the usual questions; one of the deacons gave an account of the removal and emigration to New South Wales of Mr. Hewlett, the late pastor, and the leadings of providence in directing the church to Mr. Hammond; Mr. H. related his Christian experience and the circumstances attending his call to the ministry, and made a confession of his faith; Mr. Dickerson of Alie Street prayed; and Mr. Shirley of Sevenoaks gave a most impressive charge, from 2 Cor. ii. 16. In the evening Mr. Denham of Union Yard read and prayed, and Mr. Stevens of Meard's Court preached to the people. There was a large attendance, and great interest appeared to be excited. The prospects of the cause of the Redeemer in this place, situated in the centre of a densely-peopled neighbourhood, are highly encouraging; twenty-one persons have been received into the church within the last three months, and several others stand proposed for admission.

WORCESTER.

The Rev. W. Crowe of Hackney has accepted a unanimous invitation to the pastorate of the Baptist church at Worcester, and expects to enter upon his stated labours in that city early in June.

DOWNTON, WILTSHIRE.

The Rev. G. Woodrow, who has recently resigned the charge of the Baptist church at Wokingham, Berkshire, has received a unanimous invitation to become pastor of the Particular Baptist church at Downton, where he is expected to commence his stated labours on the first Lord's day in July.

PADSTOW, CORNWALL.

The Rev. John Dore, late of Trowbridge, has accepted the unanimous invitation of the Baptist church here to the pastoral office. A new chapel, twenty-nine feet by forty-four in the clear, with a vestry twenty-four feet in length was opened for the use of this church on the 13th of January last, and we are informed that the prospects of this infant cause are encouraging.

CHATHAM.

The Rev. S. Packer, late of Chelsea, has accepted a unanimous invitation from the Baptist church meeting at Providence Chapel, Brook, Chatham, to become their pastor, and will enter on his labours the first sabbath in June.

RECENT DEATHS.

MR. W. MILLARD.

Died at Bedford, on the 14th of January, Mr. William Millard, in his eighty-ninth year. He was for fifty-five years a consistent member, and for nearly the same time a judicious deacon, of the Baptist church at Ridgmount, whose peace and prosperity have been much promoted, in critical times, by his highly valued counsel and very liberal pecuniary aid.

MRS. ASHWOOD.

Died at Ridgmount, Beds, April 27, in her fifty-first year, Mrs. Ashwood, relict of the late Mr. Joseph Ashwood. She was a member of the Baptist church in the above place for thirty-one years. She was for several years the subject of heavy bodily affliction, which was borne with Christian resignation.

MRS. SWAINE.

Died at Olney, Bucks, on Wednesday, April the 21st, Mrs. Maria Swaine, wife of Mr. John Swaine, in the forty-first year of her age. For more than sixteen years she had been a professed and consistent disciple of Jesus Christ. She was first united with the Baptist church at Mass Pond, under the pastoral care of the late Rev. Isaac Mann. On the event of her marriage she was dismissed to the Baptist church at Olney, where she continued until removed to the mansions above. Her last illness, which was protracted through several months, she bore with remarkable patience and resignation, although at times her sufferings were exceedingly severe. The principles which she professed sustained her when passing through the dark valley; and, at length, in the exercise of firm and unwavering faith, she calmly fell asleep in Jesus.

MR. T. BARTLE.

Died at Soham, May 3, 1841, after a very long affliction of eighteen months, Mr. Thomas Bartle, aged sixty years. He had been a member of the Baptist church in that town twenty-two years.

MRS. WILLS.

Died, on the 3rd of May, sincerely and deeply lamented, Mary Ann, the affectionate and beloved wife of the Rev. Francis Wills, minister of the Baptist Chapel, Mildenhant, aged forty-one years.

MISS COX.

If it be wiser to omit than to record the circumstances attendant on the departure of a large proportion of those who, though they die in the Lord, and die happily, possess nothing peculiarly characteristic or instructive in their history; yet it seems proper, for the benefit especially of the rising generation, to preserve the memory of juvenile piety. It is not as dying remarkably, but dying early, with the freshness of youth and the dew of religion upon them, that the living can claim a distinct memorial. Whatever may tend to prepare those who are coming into life for going out of it, though it be only a solemn declaration of the fact, may be worthy of a page likely to meet many eyes, and, by a divine blessing, affect many hearts.

Miss Sarah Fanny Cox, who was the only remaining daughter of the Rev. Dr. Cox, of Hackney, departed the present life, after a lingering consumption, on the 11th of May, having nearly completed her fifteenth year. She was born on the 28th of July, 1826. During the former years of her brief existence, religion had no attractions for her; and some of her friends thought she was more than usually indifferent, considering the advantages she had always possessed. Her conduct notwithstanding was correct, her love of sincerity and truth strikingly apparent, her spirit amiable, and she evinced no opposition to the gospel. Her religious insensibility, however, is the more worthy of record because, considered in relation to the sequel, it is adapted to encourage parental prayers and assiduities, and to induce churches to regard the young plants growing in Christian families at least with hope and desire.

Her conversion appears to have been effected by no single means, but by a combined instrumentality which the Holy Spirit employed to accomplish the end. This consisted of the ministry, and in connexion with it sabbath evening exercises at home, especially the pointed conversation of one of her governesses, the Misses Vines, at school, and the intercourse of a young friend

in the same establishment. This young lady materially aided her in making a public profession, which she did by joining her father's church at the age of twelve. Some time previously she took part in the tuition of the Sunday school, and then readily co-operated in benevolent efforts.

The first very decided attack of disease ensued upon a severe cold, through being caught in a heavy shower of rain, when engaged in efforts to promote the missionary cause. Still the manifestations of disorder possessed for a long time a character of uncertainty, and strong hopes were entertained, from the opinions expressed by physicians, of an entire recovery by careful management. For this purpose the usual prescriptions of change of air were resorted to, and her affliction at once alleviated by the administrations of medicine, and the consoling truths of the gospel, as given both at home and by her pious physician in Devonshire. It pleased God, however, to frustrate the hopes and deny the prayers of affection, for reasons too deep for sense to fathom, but too wise, though unexplained, for mortals to dispute.

During her two years of approach to dissolution, which approach, however, became only decidedly visible within a few months, the calmness of her spirit and the maturity of her Christian principle displayed themselves. Her remaining life was one continual, and, for so young a disciple, extraordinary act of entire acquiescence in the will of God. She not only did not murmur, but desired nothing otherwise, and felt that everything was perfectly and undeniably right. Her conscientiousness was extreme, and her love to scripture and to prayer pre-eminent. This is not offered as an incense to her memory, for that could not reach her now, but as an humble acknowledgment of the power of grace and the love of God. When death had received his final commission, she fell in a tranquil triumph into the arms of her Saviour; and left us sorrowing for her, yet rejoicing with her, as "absent from the body, present with the Lord."

We omit dying sayings, however satisfactory, but subjoin two short extracts from letters. The first was addressed by her to one of her valued governesses. "I trust I can say, a change has taken place within me: every desire seems opposed to my former self. I trust I now do everything from a higher motive than formerly, and feel the love of Christ constraining me. Oh! what love he displayed in dying for all that come unto him!—this was boundless love indeed. Last Thursday I went before the church; I trust God was with me to strengthen me, for I felt it rather trying to go before so many witnesses. Ever shall I have to praise that God who placed me un-

der your kind instructions. Much of my happiness I now trace to your faithful conversation with me. E. also often pressed me, when she knew my state of mind, to decision. I shall ever bless God for knowing her. She often used to quote this passage, 'If ye love me, keep my commandments.'"

The following is the testimony of the young friend referred to. "How must you rejoice to think that she was enabled in early life to surrender herself publicly to the service of the dear Redeemer. From that time I can bear testimony to her anxious desire for the promotion of the kingdom of Christ in the conversion of sinners. Having herself tasted that the Lord was gracious, she burned with love and zeal to tell to others what they lost, even in this life, by wilfully neglecting the offers of mercy; but never can I forget her earnestness in telling them what they would lose in the life to come. She is now reaping the reward of the faithful, and ascribing glory to him to whom all glory alone is due."

MR. HARRIS.

Died, at St. Alban's, May 14, 1841, Mr. William Harris. He was for many years a valued deacon of the Baptist church in that town; and, after having passed through sufferings unusually protracted and severe, finished his course in peace, aged seventy years.

MISCELLANEA.

THE BAPTIST THEOLOGICAL INSTITUTION, PONTYPOOL.

The secretaries of this institution have informed us that the committee has deputed the Rev. John James of Bridgend, Glamorgan, to visit London this summer to solicit subscriptions and donations in aid of its objects. Twenty young men have enjoyed the advantages of the institution during the past year. Other deputations are about to be appointed for Liverpool, Birmingham, and Bristol.

RESIGNATIONS.

The Rev. C. H. Harcourt, having resigned the charge of the Baptist church at Newcastle-under-Lyne, will be at liberty after the 13th instant.

The Rev. S. Couling informs us that his ministerial engagement with the Baptist church at Martham, near Yarmouth, will terminate on the last Lord's day in July, and that he is open to an invitation to supply any destitute church.

On Monday, May 3, the Rev. Joseph Davis resigned his pastoral charge over

the Baptist church meeting in Church St., Blackfriars, when he met the church and congregation at a social tea party. After tea, he was presented by the girls of the scripture class with a copy of "Elijah," by Krummacher; and by the boys of the scripture class with "Elisha," and "The Kingdom of Grace," by the same author; with suitable inscriptions, expressing their attachment to Mr. Davis, and gratitude for his ministerial instructions. The church and congregation then gave Mr. Davis the works of President Edwards and Howe, elegantly bound in Russia, containing the following inscription. "Presented to the Rev. Joseph Davis, by the Baptist church meeting in Church Street, Blackfriars Road, London, on his retiring from his pastoral duties; as a token of their love to him, and a memorial of their gratitude to God, for his faithful and affectionate services amongst them during the last ten years; with their most fervent prayers, that God may still bless his ministrations to the conversion of many sinners, and the promotion of his own glory." After this, Mr. Davis was requested to accept a purse containing seventy sovereigns. The whole church were greatly affected, and testified their deep regret that they should not longer be favoured with the instructions of their esteemed pastor, united with their earnest desire for his future success, wherever he may be called to labour in the cause of Christ.

MARRIAGES.

At the Baptist Meetinghouse, Soham, by the Rev. Joseph Green, April 22nd, 1841, Mr. WILLIAM MARKHAM, to Miss HANNAH LEVET, both of Soham.

At the Particular Baptist Chapel, Smarden, by the Rev. W. Syckelmoore, April 29, 1841, Mr. STEPHEN WEEKS to Miss CHARLOTTE SHARP; both of Egerton.

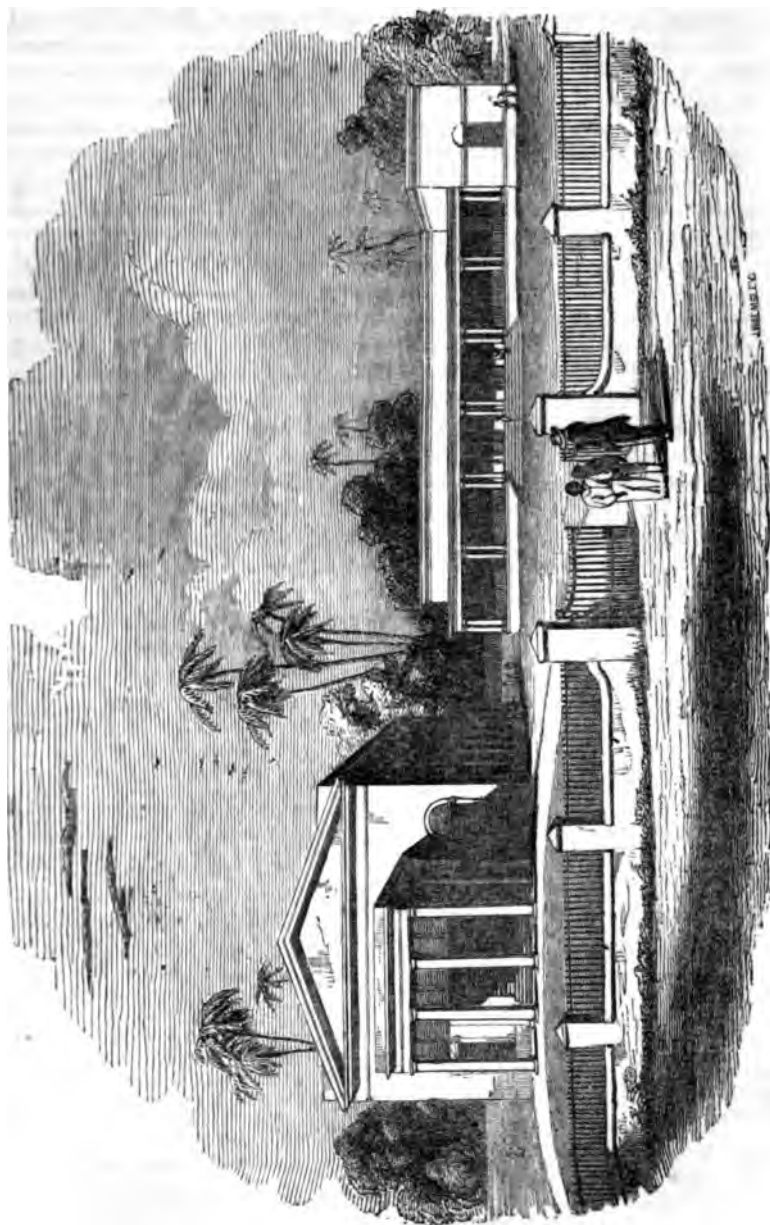
At Maulden, Beds, by the Rev. J. H. Brooks, May 12, 1841, Mr. CHARLES DABBEY, farmer, of Magpie Hall, Marstone, to Mrs. COLEMAN, of the same place.

EDITORIAL POSTSCRIPT.

THE respected Treasurer of the Bible Translation Society, Mr. Beeby, being about to visit India, all remittances for that institution must, for the present, be transmitted to the Secretary, the Rev. Edward Steane, Camberwell.

Many ministers complain that their correspondents whose letters require answers often neglect to inclose postage stamps; and the editor has great and increasing reason to believe that their complaints are not unfounded.

THE
MISSIONARY HERALD.



ENTALLY NATIVE SCHOOL ROOM AND CHAPEL.

ENTALLY NATIVE SCHOOL ROOM AND CHAPEL.

ENTALLY is a district in the suburbs of Calcutta, contiguous to the Circular Road, and within ten minutes' walk of our Mission Press.

The engraving on the other side represents the premises, lately erected there by our missionaries, for which purpose the munificent donation of £1,000 was presented, by an anonymous friend, to our late brother, Mr. W. H. Pearce.

The school-room is lofty, spacious, and well ventilated. It measures inside 90 feet by 40, with a verandah the whole length, affording an agreeable shelter from the burning rays of a tropical sun. At the east end are two large and commodious class-rooms, measuring 26 feet by 16. The school-room will accommodate from 400 to 500 pupils. It was opened on the 3rd of February, 1840; and there are now in attendance between 200 and 300 native youths. Many of these belong to the higher classes, to whom the school affords the only opportunity of hearing the gospel clearly explained and faithfully applied.

The chapel adjoining, calculated to seat 300 persons, is neatly fitted up. The native church and congregation, connected with the Christian Institution, assemble here, and it will be a convenient spot for holding annual or occasional meetings of the different native churches in and around Calcutta. It is also hoped that the brethren will be enabled to carry out their plan of delivering in this building public lectures on the evidences and doctrines of Christianity, in conformity with the intention of the generous friend at whose expense both the school-room and chapel were erected.

An interesting specimen of the manner in which Christian instruction is beginning to tell upon the Brahminical system, was afforded at the annual public examination, in January last, of the flourishing seminary under the able direction of Dr. Duff and his associates, connected with the Scottish Mission. On this occasion, a young Hindu, named Mahendra, read in public an able essay, well composed by himself, in which he takes a rapid review of the leading branches of Hindu literature, science, philosophy, and theology; and shows, in success, how sound knowledge must inevitably demolish the whole. The conclusion, which was enunciated in an impressive tone, is *verbatim* as follows:—

"Such is Hinduism, and such the influence of sound knowledge upon it. We have how fatal that influence is to the literature, science, and religion of Hindustan—how it turns Hindu customs and manners! In fact, it *overturns everything Hindu*. With the *Hi* everything and all things are incorporated with their religion. Their sciences, their arts all revealed from heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindus mixes with their legislation, fixes their habits, fixes their customs, establishes their institutions, forms their national character. Their religion guides their science, and controls every branch of intellectual pursuit. Therefore, their religion, and you undo the whole system of Hinduism. The citadel of Hinduism is the religion of the country. Attack, capture that citadel, the system of Hinduism lies a conquered territory. And it is the science and religion of Christendom which now encompass round about that citadel. Several of its walls are beaten down, though it is not surrendered. But we hope, ere long, the faith and science of Christendom fully be established in India. The resplendent Sun of Revelation hath darted forth its eyes of benighted India. But, alas! alas! our countrymen are still asleep, still sleeping in the sleep of death. Rise up, ye sons of India, arise, see the glory of the Sun of Righteous Beauty is around you, life blooms before you; why, why will ye sleep the sleep of death? And shall we who have drunk in that beauty, we who have seen that life, shall we not arouse our poor countrymen? Come what will, ours will be the part, the happy part, of arousing the slumber of slumbering India.

' Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

Salvation! Oh salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name."

FORTY-NINTH ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

On Sabbath-day, April 25th, Sermons as usual were preached on behalf of the Mission in a great majority of our chapels, in and around London. A list of the collections, as far as they have been paid in at Fen Court, will be found at the close. To prevent misconception, it should be added, that, in two or three instances, the collections are not reported *separately*, our friends preferring that the amount should be added with the sums raised by the respective Congregational Auxiliaries.

The open Committee on Tuesday morning, the 27th, was attended by a large concourse of ministering brethren from various parts of the country, as well as resident in the metropolis. The Treasurer being unavoidably absent, the chair was held by Thomas Pewtress, Esq., of Camberwell. Prayer was offered by the Rev. Benjamin Godwin, of Oxford; and the principal minutes of Committee during the past year were read for the information of the brethren present. Two highly interesting letters, which had just arrived from our Missionary friends Clarke and Prince, dated "King Bell's House, on the Cameroons River, Western Africa," were then communicated to the meeting; at the close of which the Rev. Samuel Nicholson, Plymouth, at the request of the Chairman, embodied the universal sentiment expressed by their perusal in hearty thanksgivings to God for the preservation of our dear brethren hitherto, and in earnest supplication that his presence and blessing continue to attend them.

Wednesday, the 28th, at eleven, public worship commenced at the Poultry Chapel (the use of which had been most cheerfully granted by the Rev. John Brown, Jun., and his friends) with reading the 72nd Psalm, and prayer by the Rev. George Pritchard. A very interesting and instructive discourse was then delivered by the Rev. JOHN HARRIS, D.D., of Cheshunt College, from Rom. ii. 22, "*Thou that reject idols, dost thou commit sacrilege?*" and the concluding prayer was offered by the Rev. Henry Dowson, the successor of our late venerable friend, Dr. Steadman, in the pastorate at Westgate Street Chapel, Bradford. The hymns were read by the Rev. Thomas Morris, of Portsea. The collection was 60*l.* 13*s.* 10*d.* In the evening, a large assembly met at Surrey Chapel, when the Rev. J. J. DAVIES, of Lymington, preached a solemn and awakening sermon, from Isa. vi. 11, "*Then said the Lord, how long?*" Prayer was offered before the sermon by the Rev. John Brown, of Bluntisham, and after it by the Rev. James Sherman, the highly esteemed minister of the chapel. The hymns were read by the Rev. B. Lewis, of Poultry Chapel, Southwark, and the Rev. John Green, of Norwich. The collection amounted to 46*l.* 4*s.* 2*d.*

The Annual Meeting of the Society was held on Thursday morning, the 29th, at Fen Court Hall, and although the weather an hour or two previously was unfavourable, the numbers present were, as far as we could judge, fully equal to those of last year. At the close, the chair was taken by W. B. GURNEY, Esq., Treasurer, and after the singing of the hymn, the Rev. J. H. Hinton implored the divine blessing.

The CHAIRMAN rose, and said—I trust we all feel it to be a privilege to be engaged in any measure, however humble, in the promotion of that cause which has assembled us here to-day. We are permitted to attend successive anniversaries of a Society commenced before the larger number of those now present began to live. It was commenced in faith, and with small means, but God has prospered it. Under the providence of God, funds have been created, and missionaries have been sent forth. Those who first formed it, who have passed from the present scene and entered into rest, were privileged to attend meetings, not so large as this, but in which their hearts rejoiced in seeing the blessing of God resting on the Society in India—they were permitted to see that the Scriptures were translated into many tongues—that superstition in Eastern Asia was loosened, and that many were called from darkness to God's marvellous light. The Report to be presented this day from that field will show that the work of the Lord is still going on, that the translation and circulation of the Scriptures have been proceeding to a larger extent than heretofore, that many have been converted to God, that superstition is yielding, and that there is a general expectation that a new state of things is about to arise, and a new religion to be introduced. The Report will also direct your attention to another field in which the Society has been now for twenty-seven years carrying on its operations. After the first formation of this Society, circumstances led to the establishment of a mission in Jamaica, and in the course of the past year that mission has been blessed beyond any former period of its existence, in the numbers added to the churches, and in the spirit displayed by them, and more especially in that interest which they have cherished, not merely in the temporal, but in the spiritual welfare of their father-land. I trust, however, that your attention will be much directed this day to the interest which those poor members of our churches have taken, and to the sacrifices which that interest has induced them to make, in order that the Gospel may be sent to Africa. You will also hear in the Report of the arrival of our missionaries on the coast of Africa, and the commencement of their labours. I trust that what we shall hear will more deeply than ever interest our hearts in connexion with that great field of missionary labour, and while our sable friends in Jamaica are praying for the success of that effort, that we shall unite with them, and if they make pecuniary exertions, that we shall be ready to make still more, in order that additional missionaries may be sent, and that those who are now sitting in darkness may see the light of life. We stand, as it were, on holy ground. I trust we shall feel that we are engaged in a sacred cause, and that all the proceedings of this day will be not merely a source of entertainment, but also of

improvement to our hearts, and will tend to render us more devoted than ever, under that Divine blessing, to the promotion of the Redeemer's cause.

The Rev. J. DYER then read the Report, which commenced with the continent of India, where it stated that the Society had been exercised with a succession of bereavements and afflictions such as had never before been experienced in a single year; additions, however, had been made to the churches, and several Biblical Translations reported last year as in progress had been completed. The native Christian Institution in Entally appeared fully to justify the expectations which had been formed regarding it. All the advance through the year continued to speak of the blessing attending the labours of the brethren in Ceylon. On examining the returns handed in from the different churches in Jamaica, it appeared that the number of members in full communion was now 27,706, being nearly 3,000 more than last year; of enquirers the number was stated to be 18,984; marriages celebrated 1,256. The accounts of the schools had not yet arrived. The Report then referred to the various other stations in the West Indies, all of which were in a very flourishing condition. After alluding to the establishment of a new Mission in Western Africa, it reverted to home proceedings. During the year, 17 missionaries had been sent forth, exclusive of 5 female teachers who accompanied Mr. Knibb. In reference to the funds, stated that the receipts of the year amounted to 26,656*l.* 1*7s.* 2*d.*, being an excess of 7,322*l.* 5*s.* 4*d.* above the income of the preceding year. The expenses had, meanwhile, increased in an equal proportion. They had amounted, including the balance against the Society at the beginning of the year, to 28,615*l.* 10*s.* 6*d.*, leaving a balance due to the Treasurer of 1,958*l.* 13*s.* 4*d.*

The Rev. T. S. CRISP rose to move—

"That the Report be received and printed, and that while this meeting bows with submission to the providential dispensations of God, it records its gratitude for the continued blessings of His grace, and finds in past bereavements a fresh occasion for confidence in Him, in whom alone is 'everlasting strength.'"

There is in this resolution a character which almost unavoidably attaches to everything human. There is a mixture in it—a mixture of light and shade, of the gloomy and the joyful; and a call upon us—a loud call for fervent gratitude, and an equal call for patient submission. Perhaps we are not to be surprised at this. The institutions of man must partake of man's frailty; and societies, however formed, by whomsoever supported, contain in them no security against the inroads of death, nor against the changes which sickness, united with death, occasions. Sad changes, indeed, when, as in the present instance, the young at the commencement of their labours, and giving high promise, and the faithful long-tried servant of God who has borne much of

ly, are both cut off; and as those who are occupied they seem to be emiriven from such places of air feebleness, though not

Head of the church, yet time to be as instruments erious providence, he lays records changes like these, very commencement this ce, and a greater number als have been experienced

than in any former year. to this? Our faith re-

Father, for so it seemeth The motion calls upon us so, not only because God nine the way and the meay see fit to put our faith cause we ought to feel as s dispensations there is a pon too large a scale for us fore containing much in it sible; and, moreover, belness in all his dealings, ach it may be hidden at orth at some future period

It is only for us patiently, or this period of revelation, well be, and ought to be, will disclose many of the which those very crosses ual means of accomplish- ll bring to light some evils other way than this have removed. And, certainly, ll show that God has put eat honour by these trials th intended, and certainly ise and glory, as well as

The resolution speaks, of submission to bereave- , but of something more— confidence in God which when we can, as we often ast the littleness, and insufficiency of the creature all-sufficiency of our great mer. Instruments must ill fail, agents must die, or—the great Head of the the head over all things to es. He will carry on his end. Amidst all the vast achinery by which these l, there can be no confu d amidst all that may be with calm, perfect, entire, ooks upon the issue. What- ns and disappointments to imes called to submit, they : the certain accomplish- nds, than the mere falling rest may be considered to r of vegetation throughout s, however, one remark

which I would venture to add to these, that confidence in God is not merely becoming in us, and absolutely incumbent upon us, it is not merely that exercise of mind which is demanded from us towards God, at all times, and under all circumstances; but this very confidence, tried as it may be, ought to be regarded as affecting the character and the success of our missionary efforts. It has often been said that success will materially depend on our exertions being conducted in the spirit which belongs to such efforts. We were forcibly reminded yesterday that the main efficacy of the donations given to such objects depended, not so much upon their amount, as upon the spirit in which they were made. On the same principle we may expect that our exertions will be most acceptable to God, and most prospered by him, when they are pervaded by this very spirit of confidence. In the exercise of confidence we can at all times look through the dark cloud and see his face still shining. If we honour him he will honour us. But I would not proceed in what might seem to have the appearance of a somewhat mournful strain. I would not dwell too much upon this point, especially as God himself is furnishing us with matter for congratulation and praise. We are called upon by the resolution itself to think on what God has done, in what it terms, "the continued exercise of his grace." Surely we need not doubt that he has been with our Society, meeting together as we are at nearly the close of half a century—within the verge of a jubilee. The Society, as you, Sir, have stated, was at first feeble in its resources, and humble in its efforts, but it has grown if not to a mighty, yet to a powerful Institution. It has continued to add to its agency, to enlarge its sphere of operation, and not only has it been encouraged, but almost compelled, to do this by its success. It has passed through great difficulties, by which it has sometimes been almost overwhelmed, but God has safely conducted it through them all. It would partake as much of folly as of sin, if we doubted for a moment that he would continue to exercise this grace towards us hereafter. If our gratitude be genuine it will be ardent. We have only to turn our eyes to the East and to the West, to feel assured that we have cause to thank God and take courage.

Rev. W. G. LEWIS (of Chatham) said— The resolution which has been submitted to this meeting, leads us to the interesting duty of reviewing the dispensations of Divine providence, as illustrated by the movements of this Society. If we consider it as one peculiarity of the Divine administration, that the all-wise disposer of events delights in achieving the most magnificent results by the smallest means, then, for an illustration of this principle, we refer to what this Society was in its origin, and to what it is now. Can we refer to the circumstances under which its supporters first assembled, small in numbers, op-

posed by many of their brethren who could not see with them, and were not prepared to adopt their motto, "Attempt great things, and expect great things;" and can we conceive, for a moment, that they could have anticipated such results as have ensued from their efforts. This is the Lord's doing, and it is marvellous in our eyes. Another peculiarity apparent in the dispensation of Divine providence is this, of educing the sweetest mercies from events which presented at one time the most appalling and terrific aspects. Many of the circumstances in which the Directors of this Society have been placed might receive an illustration from the weather of this day. The appearances of this morning were exceedingly gloomy, but how altered is the scene. Some, perhaps, were indulging apprehensions that the room would be far too large for the company, but the clouds have cleared away, the sun has shone out upon us brightly and cheerily, and we are favoured to meet together with a large number of warm-hearted Christians, ready to unite heart and soul in their expressions of gratitude for what our heavenly Father has already done for us, and in united, fervent, and persevering prayer for the promised, abundant outpouring of the Holy Spirit. May I be allowed to refer to one or two events in the history of this Society, which appear to illustrate the sentiment we have avowed? I am reminded, in the first instance, of the fire at Serampore, the melancholy intelligence of which was read with deep regret in this country; but instead of this Institution suffering loss by it, it received an impulse which had not been expected, it derived strength from those trials, and went forward from strength to strength, achieving new triumphs, and rejoicing in a fresh accumulation of energy. We are reminded of another event, the violent persecution that arose in Jamaica, and the attempt to suppress Christianity by burning down our chapels, as though the destruction of the materials of which their houses were constructed would be the means of suppressing the influence of Divine grace in their minds, or retarding, even for a moment, the progress of the Gospel of Christ. That circumstance has been permitted, under Divine agency, to illustrate an interesting truth of Revelation, that our heavenly Father will make the wrath of man to praise him, and the remainder of that wrath he will restrain. The resolution I am called upon to second, expresses feelings of mingled pleasure and pain, sorrow and joy, regret and gratitude. We will not, on the present occasion, dwell on the painful events which have occurred during the past year, but while with reverence we bow to the will of our Father which is in heaven, may we not cherish the persuasion that these events will become blessings in their turn, and that those portions of the present dealings of God, which we cannot yet comprehend, will hereafter, either in the history of this Society

on earth, or at a future and more glorious period, receive a satisfactory elucidation? We not attend to the voice of our Master, as speaking to us through these faithful providences, and saying, "What I knowest not now, but thou shalt know after!" Let me then be allowed to add a moment to that delightful spot Jamaica to overlook other spots of beauty and glory by which Jamaica is surrounded as Jamaica was itself the chief scene of sin and violence, the selected field of great battle was to be fought between Islam and Christianity, the scene from the triumphs of the Gospel were to be nounced and resounded throughout the land and to be rehearsed from generation to generation, until the close of time. Let for a moment or two to the present of this delightful island, as contrasted with its past history; and here I am reminded of reflections we were wont to hear of the negro character by their unrighteous oppressors. We were told, for instance, in reference to the cruelties inflicted on them, that they were not to regard them as men—they were not to be considered as intelligent—that there was something in the constitution of the negro, that rendered him unfit for intellectual attainments, incapable of human sympathies. These fearful predictions in reference to him that might be anticipated from emanations on account of the low degraded moral character of the negro population were uttered again and again. We were instance, to be persuaded, that in the hour in which the emancipation of the negro in the West Indies should be announced, might expect to hear of their hands being washed in the blood of the European inhabitants of those islands. But how gloriously has the result defeated all those cruel and insidious insinuations. May we not perceive, that what has been done in that part of the world, the outpouring of the Holy Spirit, the assertion of the sovereignty of Divine influence, the display of the infinite condescension and mercy of Him, who has chosen the things of the world to confound the things that are mighty, and things that are brought to nought the things that are of the flesh might glory in his presence. The inhabitants of the West Indies have been freed from a two-fold slavery, that of the body of their hard-hearted task-masters, and more degrading moral slavery which too long endured in the service of Satan. Those who look on their emancipation at the present time, regarding them with distrust and doubt look at the present state of religion in the West Indies with proper Christian feelings, are compelled to acknowledge that God has led them far beyond ourselves. So that while we are complaining, from time to time, of the

among us, while we are lamentations, distractions, and confusions, rail in our churches, while we are that, as compared with the instrument employed, success is but small; in India there appears, in the spiritual communication by the means something analogous to the fruitfulness, and the rapidity with which the station proceeds and advances. The sooner scattered, than the showers descend upon it; even while the going forth scattering the word, immediately begins to vegetate, and of every service those who have the service for God and for the souls, are encouraged by the anxieties of multitudes, of "What shall be saved?" Even at this time then said of the operations of this Society in reference to the cause said to, "What hath God wrought!" cited with the allusion made, by the preceded me, to the proof that of the consistency in conduct ment of those who professed the same. Yes; from private sources so, as well as from the communism missionaries, those of us who attention to this subject learn, from that the Gospel has indeed taught by ungodliness and worldly lusts, soberly, righteously, and godly in world. While these cheering are presented in the West Indies, I conclude, because the number of success in the East Indies not, that nothing has been doing but no demonstrations of the Divine have attended the labours of our that part of the world. They have employed in a different description it it is one which, so far from prior results to those which have the exertions of our brethren in dies, in a future day promises a degree of influence. Their chief en translating and publishing the tures in the different dialects, so ing myriads of the East may each in their own tongue the precious th. The process is more slow, es with which they have to con- rely of a different order, and much red for the development of the full success on what has been accom- who is there that places the least Divine word, who is there that promise, "My word shall not be void, but shall accomplish that was sent," that has a moment's to the result of the operations of in the East Indies. Many of boured in that part of the world, nement of the work, have gone but successors have been raised

up, of whom it may be said, "Other men have laboured, and they have entered into their labours." This succession will increase, and with every succeeding generation the result of the early labours of our departed brethren will become more apparent, until the whole continent of India shall feel the influence of "the glorious Gospel of the blessed God." The heavenly heaven has not lost, in the least degree, its saving power, its penetrating influence. The heaven has been communicated, the process has commenced, and, though slow, it will be sure. Israel shall bud and blossom, even in that part of the world, and shall fill the face of the earth with fruit. The cause must succeed. But the great and practical question for us this morning is, what part we are to bear, individually and collectively, in this glorious enterprise. I am not at all insensible of the truth or the appropriateness of the solemn intimations and admonitions that were addressed to us on the past day. Shame and confusion of face do indeed belong to us, and to all our churches; but let us not rest under the morbid influence of conscious guilt:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Let us attend to the Divine admonition addressed to backsliding Israel.—"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy." Let us, then, with fervent importunity and perseverance, seek pardon for our past offences, and with it we shall enjoy those sweet influences of the Holy Spirit, which shall render the work of the Lord pleasant and delightful. We shall then go forth with renewed strength in the name of Him whose cause we espouse, whose love we regard as the only motive and stimulus to action, and whose glory in the everlasting salvation of a number which no man can number, of every people, and kindred, and tongue, is the end of all our efforts. May these principles be universally diffused, may they be powerfully felt, and may the grace of God descend on each individual now assembled to commemorate the anniversary of this Society, inspiring him with a desire to ascertain what is his own peculiar post, what is the work in which the great Head of the Church designs him to be employed! If it be to communicate, may he do it cheerfully; if it be to minister, may he minister diligently; if it be to lay down his life as a sacrifice on the altar of missionary effort, let him arise, and be anointed, and go forth in the name of the Lord of Hosts, and join the band of faithful brethren who have

not counted their lives dear unto themselves, so that they might testify to the perishing heathen the Gospel of the grace of God.

The CHAIRMAN, in submitting the resolution, said—that the best answer which could be given to the question as to whether the missionaries had effected any good in the West Indies, was to be found in a work lately published by a member of the Society of Friends, Joseph John Gurney. That gentleman, who was eminently qualified to form a sound judgment on the point, had borne his high testimony to the conduct of the Baptist, Wesleyan, and other missionaries, and to that of some excellent clergymen. Whenever statements prejudicial to the missionaries reached this country, that work, entitled, “A Winter in the West Indies,” might be confidently appealed to for a reply.

The resolution was then put and agreed to.

The Rev. Dr. VAUGHAN:—I rise to move—“That this meeting highly rejoices in the commencement of a mission to Western Africa, and in the zealous disposition shown to aid it by the churches in Jamaica; all which they hope may be regarded as the earnest of the dawning of that day in which ‘Ethiopia shall stretch out her hands unto God.’”

This resolution, it will be perceived, refers immediately to Western Africa—to that portion of the shores of Africa which for ages has been the special inlet of European rapacity. It brings to our view that long line of territory, over which a traffic has been extended for many generations, in connexion with which the European has seemed as though he were labouring to demonstrate that civilization is a curse rather than a blessing—a traffic in which he has been found to put everything holy in religion in the dust, to do the utmost violence to every sense of justice, and dissipate the very instincts of humanity. It is impossible for us to look to such a country without having the most painful associations brought to our view. The European has made his appearance there as one of the direst of pestilences; at his bidding, the virulence that has accompanied him has spread itself from the shores to the interior. Europeans should have visited such a territory as messengers of mercy. They ought to have landed upon those shores to have consecrated them as a house of God, as the gate of heaven. But all these shores they have desecrated, so as to render them the home of Satan, and as it were the very gate of hell. There it is that European intellect has contracted her greatest guilt; there it is that human spoliation has incurred her deepest stain; and there, if anywhere, European piety might well hide her face and blush with sorrow. For what, I would ask, has been the language of our conduct, for a series of ages, to the millions of that continent? Has it not been, in effect, to tell that the white man's wisdom is a wisdom only to do evil; that our civilization is only a certain training to make men more dexterous in crime; that our very religion is as intolerant, selfish, and mercile-

as that of the man who bow down and to the stone? Oh, who can be guilty that the human mind has taken this course of proceeding? It is that we should estimate it. Who can call to mind the sweeping changes that have passed in succession over the states of Europe, and fail to see in the punishment, at least in part, thus contracted? Of all the states perhaps Spain is that which has incurred the greatest guilt in this way; and who is a country that seems to bear, in its history, more evident marks of the reprobation of the Governor of the world? A little more than three centuries ago the Spanish monarchy was the greatest in Europe—a monarchy so great, that the nation had its fear that they were absorbed into it. But when Spain became a great slave-dealer, from that hour came upon her. She would impose and she has been made a slave. She has perpetuated degradation, instead of seeking to remove it, and her history, for these years, has been a descending to the point of degradation. I cannot look upon it without feeling that there is a lesson to be learned. It would not be difficult to show that at that period there was in the social institutions of that country, as well as in her vast resources, that which promised to raise Spain to a level with the free and enlightened nations of Europe, greatly in preference to ourselves. But the time when the New World was discovered, and that territory opened a source of traffic, in the train of slave traffic came demoralization belonging to those who engaged in such things; and on the heels of that thus grew up came heaven's retribution. Certainly, then, we ought not to expect to look at this as having nothing judicial in it: on the contrary, I believe the hand of God has been there. I do not mean to have sagacity enough to be able to say precisely to what extent it is that God deals with nations as such, besides the dealings with the individuals that compose them; but that he does deal with nations in national capacity, would seem to me to be of the clearest of doctrines to be found in the Old Testament and in the New. I only express my regret that Christian benevolence who differ from us in regard to one point, I may venture to touch upon it—that national establishments, that they do not make much more effort to exercise something like candour towards us on this subject, and once say that because we do not see with precisely on that point, we are indifferent to the Christian character of our fatherland. Instead of this, I venture to assert, that as solemn a feeling of the responsibility of the country in the sight of the provident Heaven, as they have. The real point between them and us is, not about the

ability, but simply as to the mode in which it is to be carried out. It does not occur to us as expedient, it does not occur to us as consonant with the genius of Christianity, that we should be made to wait the pleasure of the men of the world, in order to ascertain in what form or to what extent the Church of God should lift up her voice on the side of humanity and of religion. We believe that the side so to be raised in any land is likely to be one of broader compass, one of deeper genuineness, one of greater force, and one that will be more acceptable to God, if it rises spontaneously from the mass, and goes up to heaven unrestrained by the influences of those that are without. Forms, mere forms, whether they belong to states or to churches, are, as we know, of little value in the sight of heaven. The spirit of the mind's real worship is the measure of a nation's piety, in whatsoever form it may appear. I have not touched upon these points for the purpose of being controversial; I have simply done it in order to put ourselves a little more right in the view of those who have not done us at all times, in what they have said and in what they have written, the justice we had a right to expect from them. I look to Spain as a country holding out a solemn lesson on national responsibility; I look to other countries as holding out similar lessons, and then my wonder—a wonder that becomes the more forcible every time I recur to the topic—is, that our own guilt in the matter of slavery should not have brought upon us long ere this the expression of the Divine displeasure. And when I think of all that seems to be included in the position of the country, in the vast dependencies of the country—a monarchy so colossal, so complicated, where all things seem to depend on each other with such delicacy; and when I see how much there is here which seems to forebode decay and ruin, my great comfort arises from this, that, in the crying sin of slavery, we have been granted the grace to bring forth at least something like fruits meet for repentance. Oh! if ever there was a great act achieved by the genius and impulse of the Christian portion of the community, it was that act which put an end to slavery in the British dominions. We were not taught how to think and how to feel on this subject by our senators. We had to teach them—aye, and after many years' tuition, they were very dull scholars. Fashions may come downwards; our millinery and our tailory we may get from them—but opinions, sentiments, and all that comes along with them, constituting the elements of the world's regeneration, these, I will venture to affirm, have their initiation much more commonly with the many than with the few. This is a glorious liberty; it is delightful beyond all expression to be thus free; to stand as we can do this day unshackled by any foreign power to give utterance to our sentiments, to work out our plans, and, in dependence on God, devote ourselves to his

service. Now you have gone to the shores of Africa, you have commenced a mission there, and it is delightful to think that this is the case. We owe a vast debt to that injured country: in our lives, shadows as they are, we can do next to nothing toward wiping away the stain that has been there contracted. You, Mr. Chairman, have spoken of the past, and you look onward to the future. I regard you as one of the fathers of this denomination; and I know that you feel that one of the most solemn bequests that you will have to make to your children is, that they prosecute to their utmost Britain's mission to injured Africa. We all mean to do the same; we are all bound to this cause. The stain has been deepening for generations, and it can be washed away only by the labours of generations. Humanity has been outraged and religion wronged there to an extent that we cannot, even under God's blessing, expect to rectify but by the work of generations. I am delighted to find that the negroes of Jamaica are, if you were slow on this point, about to impel you onward. This is as it should be; and I doubt not that you will find in that quarter not only money that may serve to shame your liberality, but a devotedness that will compel you to send men out willing to assist their brethren in Africa. I can, however, easily suppose that some of our literati, some of our men of taste, may profess, in very grave terms, to be not a little scandalized at the idea of sending out black men in the character of preachers. Aye, but these black men have shown that they have hearts susceptible of the noblest moral impressions of the Gospel—and where I can once get the heart right I never despair of the head. These men have shown this, and I doubt not but that, with proper culture, they will be found to show that they are capable of apprehending the great truths of our religion, and teaching them in a manner to produce powerful effects in their native country. We may not immediately see very profound scholars among them, very refined orators; but if a man's scholarship and refinement have not taught him to discriminate—to discern between things of great importance and of less—to bear with the absence of that which may be the less for the sake of that which is the greater—to place moral excellence in precedence of intellectual—they have taught him very little that is valuable. Wherever I can find a sound mind, and a heart morally right with God, if there be an aptness to teach, we have in that the best security that the teaching will be in accordance with the oracles of God. My conviction, therefore, is, that we ought to employ these devoted men; that the best means at our disposal should be brought into action for giving them such culture as we may; and then sending these men—who alone can brave these climates effectually, and who know Africa's modes of thought better than we can do, and how to meet them, and who can adapt themselves to the need there may be in the

teaching of such a people—we may feel confident of success. In our world's history the various portions of the globe seem to have had their turns of elevation. If you look to the circle round the Mediterranean Sea—that vast basin—you will find at present everywhere the ruins of decayed empires; all the splendour of antique nations shine forth upon the shores of that sea. At present the whole is like a soil that has been exhausted in all its properties, and seems to be incapable of bearing again; while Europe, to the north of the Alps and the Pyrenees, the outer coast of the barbarian through all the proud period of ancient history, has now risen up to become the abode of the great intellectual power of the planet that we people. The despised has become thus advanced, those that were first have become last, and those who were last have become first. And is not the turn of Africa to come? Is not that land to have its season in which its long story of wrong and injury shall be followed by liberty and light, by piety and peace? Oh! I cannot believe that the story of this world of ours is to come to its end, and the history of Africa to close, and still remain the dark chapter it has hitherto been. Light must come; and I pity, from my very soul, the man, the woman, that cannot feel all heart and solicitude to do something for the good of Africa.

Rev. W. Brock said, The resolution which has been moved calls upon us heartily to rejoice, and I am quite sure that you have already been moved to the adoption of it with hearty joy, by the sentiments which you have heard. You are called upon not simply to express hope or desire, that is not strong enough, but heartily to rejoice; and I presume, therefore, that you are prepared to look for something as the occasion of that joy, as the cause of which it shall be the corresponding effect. Dr. Vaughan has referred you to Western Africa, and you are not the only meeting which has been referred to it. Men of learning, science, and philanthropy, occupying the higher places of our country, have been referred to it. It is not very long ago since a large audience was convened in this very hall, comprising the wealth, and beauty, and fashion, and I think I may add, in some measure the religion, of our country, to contemplate Western Africa. I cannot forget that the chair now occupied by yourself, Sir, was then occupied by an individual who was always right welcome to our shores, and not less so when he identified himself with the African Civilization Society. We were glad to hail him as the husband of our Sovereign, and as the father of the heir presumptive, at all events, to the British throne. Long may he be spared, and his royal consort, and their precious child—our precious child it may be, as other females have been precious to the British empire. But, as Dr. Vaughan has remarked, *things work upwards*. Had not good men occupied that chair at such meetings as this, his

Royal Highness never would have graced it. I cannot, however, forget that on that occasion there was much in the end designed, and in the means proposed for accomplishing it, of the propriety of which we stand considerably in doubt. We have no desire to be censorious, or to throw reflections upon that Society; but as religious men, we claim the right to think and to judge for ourselves. Anything which, with the air of patronage, goes before Christianity, excites our suspicion. We hold fast both by the doctrine and the practice, that Christianity must precede civilization, and not civilization Christianity. Without reflecting at all upon that Society, or the excellent men who compose it, we think that to-day we are employing better means, and that brighter prospects are opening up before us in regard to Western Africa. You have been informed that two of our brethren have gone thither, the Rev. J. Clarke and Dr. Prince. Some were desirous to obtain a passage for them on board the Government steamers, and we were not a little mortified and chagrined when told, by the Minister of the Crown, that no missionaries could be allowed to embark by them except those belonging to the Established Church. But God has caused that to be one of the things which are to work together for good. They are there now making arrangements for the great work of preaching the unsearchable riches of Christ. We have received letters from our brethren, in one of which there are statements tending to confirm what I have advanced as to the importance of Christianity preceding civilization. Dr. Prince says, in relation to an interview with their Majesty: "Each of us took care to introduce, in our opening addresses to the blacks, a very distinct disavowal of participation in, and interference with, trade and traders; declared to them that we came empty handed, making no presents only parting with goods or money for services paid, or the necessities of life demanded. They very emphatically expressed the satisfaction they took in the proceedings, and appeared to apprehend the simplicity of our designs." Now, the truth is, that the Africans are jealous of pale faces, whenever they come from, and I do not wonder at it. Whatever organs they may not have they certainly possess the organs of observativeness and of recollectiveness; and they never will fail to recollect the cupidity, the avarice, and the cruelty, with which the course of the white man has almost invariably been marked. You therefore perceive the difficulty which would have been in the way of these two brethren, if they had not been able more distinctly to disavow any connexion with trade or traders. I will read a description given by Dr. Prince, which I think will best promote the object of this meeting:—"I wish a draftsman had been present at Aqua, to sketch the king, habited in a rich scarlet silk around his loins, a striking contrast to his gleamy y

black skin, that had a most portly padding under it. He was seated before his door; on his left a large group of his chief men and numerous sons, those in the front squatting, linked and supported in the rear by others on their feet. At some distance on his right were some of his fifty wives, gracefully ornamented by beads of various colours and of large size. Then, on every eminence, and forming a large circle around me, were parties of anxious expectants of my address; youths, Zaccheus like, mounting the trees. We were at a considerable height, looking down upon the majestic stream, that presented upon its bosom many of England's boasted traders. The sun was rapidly declining behind the opposite shore, and ere I concluded, and when they had with one accord shouted their welcome to the promised missionary and teacher of their offspring, I turned to the beauteous moon, then rising full in the sight of all, and told them that the God, who made that orb for their accommodation by night, had heard their vow and would record it. There were no fewer than 500 in this multitude, which had been collected by the sound of their country drum in thirty or forty minutes. Many understood English, and these were so desirous I should continue to speak, and without interruption, that they would scarcely allow the use of the interpreter, promising to make amends to the less instructed by their own oracular repetition." I think that is a token for good, an omen that the mission we have commenced will enjoy the blessing of the Lord from the beginning to the end of the year. In this letter I find that already the missionaries have become acquainted with the prevalence of two of the greatest evils that have infested or injured the human family. One is, the utter recklessness of human life; the other is, polygamy. The latter is and must be productive of interminable heart-burnings, of constant feuds, and of all that is discordant in the domestic circle. One of the indirect consequences of the establishment of missions will be the destruction of this evil in Africa, just as it has been destroyed in our native land. Women of England, you have been appealed to from the press, and you are now appealed to from the platform. I ask you to contrast the social discord there with your own peaceful habitations of joy and love. Remember those green swards of this lower world where infancy with all its innocence, and boyhood with all its roguery, and youth with all its promise, and manhood with all its vigour, and womanhood with all its gracefulness, combine to reverence your authority, and to reciprocate expressions of your tenderest love; and then remember that polygamy would be destructive of all this happiness. I am sure, therefore, that you will rejoice when you recollect that henceforth your privileges are to be enjoyed in Africa. Recollect that *there woman is now the slave, that here she is the companion. She*

is not indeed supreme—the husband is supreme, yet it is a supremacy with which no tyranny is to mingle. If it be her's to obey, it is his to love as a right due to her. In England, woman is the participator of her husband's joy; in Africa, at the impulse of caprice, she is to-day his drudge, to-morrow his plaything or his toy. There is another evil which I deduce from this letter, and that is, the utter recklessness of human life. Whoever has read Mr. Buxton's admirable volume will not fail to recollect, that by various processes in Africa, human life is continually destroyed. I hold in my hand this statement, "Human life is of less value than a printed cotton handkerchief." Men, women, and children, are absolutely at the mercy of passion, of caprice, and of brute force. Your missionaries, however, have gone to do that which will invest human life with importance. You cannot but rejoice, that now the weakness of infancy will be no cause for the destruction of infancy; that the difference of sex will be no reason for the destruction of the weaker sex; and that hereafter, whether the fleshinonger come from Europe or from America, the African will scorn him with indignation, and will magnanimously resolve never more to pollute his hands with the touch of his brother's blood. There is no doubt that such will be the indirect effects of Christianity. I may say one word about America in connexion with Western Africa. Dreadful is the fact, that the American churches are the bulwarks of American slavery: and we ought never to let the anniversaries of our religious societies pass by without expressing our sympathy with those brethren, in the western world, who are lifting up their voice like a trumpet against this abomination in the church of Christ. It has been clearly shown that if the influence of American churches was withheld, American slavery would come to nought. But mark the influence upon these churches themselves. How it must mar their beauty, cripple their energies, and lead them constantly astray from the purity of the truth of God. A brother from Eastern India told me that he once saw a beautiful palm-tree, around which a parasitical plant had grown, till at last it heaved it out of the soil, and held it up in mid air, as if in mockery of its leafless branches and its sapless trunk. Now, unless our brethren in America mind what they are about, slavery will do for them what the parasitical plant did for the palm-tree. If the connexion between the churches and slavery be not destroyed, slavery will upheave them from the soil, and there they will be suspended as trees without fruit, withered, twice dead, plucked up by the roots, for the execration of all mankind, and to their own everlasting dismay. The direct advantage, however, of sending the Gospel of salvation to Africa will be, that its inhabitants will thereby be conducted to the cross of the Lord Jesus Christ, whom they shall find to be "wisdom, righteousness, sanctification, and re-

demption." Who does not rejoice at the prospect of having the standard of the cross unfurled in Western Africa—of sanctuaries arising, of an Exeter-hall being erected, and at the throwing back upon ourselves that influence which we have endeavoured to create? Let us, then, heartily rejoice to-day, and feel that the world is not to have all the joy. Let us feel that, being dignified with a great object, we are great ourselves. In sustaining the African mission, we are connecting ourselves with the purposes of Omnipotence, and therein we will rejoice.

The resolution was then put and agreed to.

The Rev. J. PINE, of Derby.—The resolution that I am requested to propose is as follows:—

"That the success of the appeal for strengthening and extending the mission in various quarters, for relieving the Society from the debt of last year, together with the steady increase of the ordinary receipts, and the aid afforded by the Bible Translation Society towards printing the holy scriptures in the languages of the East, call for devout thankfulness, while the correspondent success of the mission and the increase of its expenditure, call for still more vigorous exertion. That this meeting, therefore, would affectionately urge on every church, and the friends of the mission, to make systematic and strenuous efforts on its behalf."

Our much esteemed Chairman has introduced me to you as connected with another Missionary Society. It is altogether a sister Society to your own, perhaps I should rather say, a daughter of it. But for circumstances, to which it would not now be proper to refer, the churches that are the supporters of the Society to which I belong, I doubt not, would have been more immediately connected with your Society. Perhaps, however, greater good may have resulted from our acting separately. We have kindred feelings. Our brethren, when they meet in India, meet as one; and one of the most valuable and esteemed friends our missionaries ever had, was the excellent, but now sainted Pearce. There are two subjects which appear to me to be prominent in this resolution:—thankfulness and exertion. You have much cause to praise God for what is past, and to trust him for what is to come; at the same time it is abundantly evident that you have much cause for increased exertion. When we look at your Western field, I apprehend we look on the most delightful fertile spot which the Church of God at this time has in this upstate world; yet, as you have been reminded, there is much room for exertion there. But if we turn to another field of this Society's labours, how wide a scene presents itself for Christian exertion! The number of missionaries in India, compared with the wants of India, is a mere handful. Bengal, the more immediate field of Indian exertion, is computed to contain about thirty millions of inhabitants, and what are all the missionaries employed by this and all other Societies in India, compared with that population? The West Indies, from different Societies, have probably 200 mission-

aries, and they want, as you are informed, many more. The West Indies scarcely contain a population of one million. Then in Bengal, to be supplied on the same scale as the West Indies, would want at once 6,000 additional missionaries. There are but thirty or forty of your missionaries in that part of the world, and what are they among the countless multitudes perishing beneath the darkness and reign of superstition there? Gratitude calls for exertion, and gratitude should be expressed by offerings to God. Some time back, I had an interesting illustration of this in the case of a humble pious friend. He brought me a note, which he wished to devote to the cause of Christ, and gave as a reason for presenting this offering, that part of his family had recently been brought to a knowledge of the gospel, and joined themselves to Christ. On another occasion, a friend sent a donation of £1. to a Missionary Society, and gave as a reason that he had that day been thrown from his horse and received no injury. How many thank-offerings do we owe to God! and we have scriptural sanction for offerings of this description, in the case of Jacob, who devoted a tenth part of his substance to the Lord. Let more of this spirit prevail in our churches. There is not a sweeter thing than to present our offerings of thankgivings to God for mercies enjoyed. How many thank-offerings do we owe to God for spiritual blessings, each of which cost the blood of the Son of God, and each of which is of more value than the wealth of worlds. I was struck, a little while back, with a description given by the earliest evangelical historian, of the manner in which the gospel spread in the primitive ages. I will just read a few lines which I extracted from the book, as, in my view, strikingly displaying what was the spirit of primitive Christianity, and what should be the spirit of Christians in our day. "They augmented the means of preaching the gospel more and more, and spread the seeds of salvation and of the knowledge of the heavenly kingdom throughout the world, far and wide; for the most of the disciples at that time, animated with a more ardent love of the divine word, had just fulfilled the Saviour's precept of distributing their substance to the needy, and afterwards leaving their country, they performed the offices of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospel. After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flock, and committing the cause to the care of those that had been recently introduced, they went again to other regions and other nations, with the grace and co-operation of God." Now this is a representation, given by the earliest evangelical historian, in reference to the spirit and exertion of mis-

man of the primitive disciples. Need we wonder then, that such a spirit was happily successful in soon spreading the blessed tidings of salvation through the whole Roman empire? Our resolution refers to thanksgiving. I will just describe to you a scene of thanksgiving that occurred not long ago in India. A very estimable missionary, whom I knew, went to visit a native brother who was dangerously ill. This native had gone far in life before he became acquainted with the gospel, but when he felt its power he became a humble, happy, and consistent follower of the Lamb. Such he lived a few short years, and then this severe illness overtook him. He spoke with great feeling of the contrast between his circumstances in his youthful days, and those of his children. He observed to what excess of riot he had run, and how his children had neither the will nor the power to do as he had done, so delightfully had Christianity changed the whole course of their lives. He then poured out his thanks for the gospel, saying that he had been enveloped in darkness, and our brethren had come 16,000 miles to show him the way to heaven. "You," said "are apostles to me, as much as Paul was the Corinthians and Galatians, blessed, and, blessed be the Lord!" When we contemplate such fruits of the gospel, scattered perhaps amid the immense population Asia, but abounding in the more fertile lands of the West, surely we shall say, "God, blessed, blessed be the Lord!" Truly we shall say, "We will bind the gospel to our hearts." The resolution refers to Bible Translation Society, and the efforts to diffuse the blessed book of God. I have a lively interest in that Society, and have a very lively one in years past in the Society, having been a member of it for years, although I confess my feelings of late have much altered, by what appears to be the inconsistency of its managers. That, however, pass. Our object is to diffuse the blessed bible, that book which is to make its possessors wise for time and eternity. May I say to this numerous assembly, "Do you all love the bible? Are all guided by the bible? Is it leading all to heaven?" I trust it is, and that I can say:—

"Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God."

I am sure you love the bible, and will strive to spread it. The principal work of a missionary is to prepare the bible, and the Society in this respect has done an immense work. I will relate a fact which in a striking manner shows the value of the bible. A young woman, who had received scriptural instruction in a sabbath-school, and who had received precious truths of God's word stored up in her mind, was, by a sudden attack of illness, deprived of both sight and hearing. The

only way in which her friends could converse with her was to tap her hand when they meant to express "No," or to squeeze her hand when they meant to express "Yes." She was taken to a variety of medical men, but all in vain. She became inconsolable; none knew how to comfort her. Could she have heard, they would have read the precious book of God to her; could she have seen, they would have spread its sacred pages before her. At last it happily occurred to one who witnessed her distress, to take the bible and place it on her bosom. She felt the book, and said, "Is that the bible? The affectionate squeeze of the hand told her that it was. "That," said she, "is my only comfort, though I can never read it more." She then began to repeat passages from it, such as "Call on me in the day of trouble, and I will deliver thee." She wiped away her tears, and was never afterward seen to weep on account of her severe privations, but instead of that, strange as it may seem, she has become one of the happiest of individuals, and often speaks of the exalted delight she has in communion with God, whilst shut out from all intercourse with man. See, then, what the bible can do. If there are any present who have not yielded to its instructions, I pray that you may go from this meeting to surrender yourselves to him who is the author of it; and all of you that have, will love the bible, and will love the cause that is so closely identified with it. I beseech you to help this Society. The wants of millions demand additional help. Think what thank-offerings you owe to God. Adopt the language of the Psalmist, "What shall I render unto the Lord for all his benefits towards me?" Let us but enter into that spirit and that feeling, and we shall bind the missionary cause to our hearts till death calls us from time to enter on the solemnities of eternity.

The Rev. T. ARCHER said—I rise to second the resolution, and for the first time in my life—though I hope not for the last—to lift up my voice on behalf of the cause of Baptist missions. I do it with the more pleasure, because differing from your connexion in some points—although I am united to you in greater ones—the conduct of your missionaries demands the warmest approbation. In the West Indies, your missionaries have been charged, and that frequently, with being political; and the ground of the charge has been their interference with certain external and social arrangements, which, as Christians and as men, they felt bound to condemn. The fault was theirs who so united the church and the world, that the missionaries could not carry out their spiritual plans without trenching upon the state. I will now specify one or two points that should lead us to the practical exemplification of the voluntary principle. We have recently been in a state of suspense respecting the destiny of a vessel that sailed from the shores of the Atlantic,

freighted with human beings, to our own land, the faces of whom, perhaps, not one of us has ever seen. In imagination, we have seen them making a gigantic effort for their escape, and then, by one sudden plunge, they have sunk beneath the waves, no more to be seen till the sea shall give up its dead. Or, you may have gone, in imagination, to the house where the mother and the wife have been waiting with intense anxiety, till they could no longer struggle against despair. Millions of immortal beings are driven on to the eternal state, every moment some are perishing; and if the destiny of a single ship interests and impresses our mind, oh, with what sympathy should we regard these millions of our fellow-men! But let us remember that there must be a feeling of individual responsibility. Suppose some expert swimmer, escaping from that ship, and coming within sight of land; suppose a chain of hands formed for his rescue; if I should let go, and the last link be broken, and that swimmer be lost for ever, on my head would rest the responsibility, and, though a unit in the chain, I should feel just as much as though none had been present but myself. We must feel thus in the Christian church: for while the work depends on all, the responsibility rests on each. Let us endeavour still further to think of the glorious immortality of this work. You may urge that you are poor and cannot aspire to it. When the temple was to be rebuilt, the poor woodman might have said, "I shall be forgotten; what hope is there for me?" "No," says the 74th Psalm, "a man was famous according as he had lifted up axes upon the thick trees." To him was secured an immortality that shall endure with the human spirit itself, and brighten to splendour in the everlasting state. Do not imagine that it is only Carey and Marshman, the giants of oriental literature, or your men of burning eloquence, your Knibbs and Burchells, who shall stand out emblazoned on the roll of eternal fame; but remember that the humblest who aids in this work of mercy shall obtain an immortality as distinctly vivid, as enduring, as theirs. Let each feel the temple shall be built, and we must build it; Jerusalem shall be restored, and we must restore it, or else there will come upon us the withering curse pronounced by Nehemiah, when speaking to the treacherous people of Israel.

The resolution having been put and agreed to, the collection was made.

The Rev. J. MORTLOCK DANIELL, of Ramsgate, moved—

"That the Treasurer and Secretaries be requested to continue their services; that Messrs. Charles Burl, Richard Cartwright, and Wills Kitson, be Auditors; and the following be the list of the Committee for the ensuing year (names read)."

I know of no language more appropriate to our circumstances, on the present occasion, than that of the Psalmist, "Bless the Lord, *O my soul*, and all that is within me bless his

holy name." "Return unto souls, for the Lord hath desired us." The year of Jubilee most sincerely do I hope to be here, or elsewhere, will perhaps he has learnt how to celebrate our Society has only added as it is advancing in years fruitful in old age, to show upright, he is its rock, an righteousness in him. Th I hold in my hand, express treasurer and secretaries w their services for the ensu sure I express the feelings o I say that our worthy treas his office. He has been more the Society's spiritual intere funds. May God bless his his valuable life, and that o taries, who also deserve o I look forward with hopeful future period, when the o assembly shall be filled w our beloved sovereign the crown be richly studded w gems of Christianity; and, portant sense of the word, i ing mother to the Israel of heart I am an advocate tianity. I want the religi become the religion of the that every man, woman, s participant of the grace of Christ; and well do I know be effected by the operation God, who has deigned to mentality of the Christian c be careful to recognize the l in all our undertakings, and in all our efforts. We m he is the animating soul truth, and that he alone can blessing. We must be car him, lest he should leave us lessness and scanty resource all our loftiest attempts with It is "not by might, nor by Spirit, saith the Lord." O of our land were ennobled of heaven, and that, both fr and of privilege, they would disseminating the imperisha common Christianity, and i glorious gospel of Jesus Chr world. When they say that circumscribed in their symp in their minds, to love a nat they libel us. We do love tianity. Nor will we be Christianity of a nation, we fied with the Christianity of know the triumphs of the l complete, nor do we for a our ultimate success, know have absolute promises to v

ed: and though our arms may drop
our aim, and our efforts be sometimes
disappointed, there is One whose
it be shortened, and so it must save;
cannot be heavy, so it must bear;
to the missionary church amidst
appointments, reverses, and embar-

"My counsel shall stand, and I
my pleasure." The efficacy of the
Jesus Christ is the foundation of all
societies, and if the heart of Jesus
chilled, if the sympathies of Jesus
exhausted, if the intercession of our
Priest within the veil could be of
oh, then, well might our hearts be
we might we weep, and well weep
despair! But Jesus is risen, and
is taken his seat at the right hand
jesty on high; and one of the most
lections that has crossed my mind
lay is this, that the Society belongs
it belongs to Jesus, who is King of
Lord of lords. Let us then re-
strength of the Lord Jesus Christ,
I go forward to the help of the Lord
mighty, that we will not diminish
that we will not relax our efforts,
ill redouble our energies, till the
of the Lord shall spread over the
waters cover the sea, and till all
see the salvation of God. If we

ress, it would still be our duty to
us, but when we are so mightily
by past success, the very stones
they would cry against us, were we
t all supine in this glorious work.
recollection the imperfection with
we laboured, and the unbelieving
which we have sometimes set
the missionary work, instead of
d that so little has been done, it
be a ground of astonishment that
nightly blessed us. Let us for a
deserts we could possibly have,
in with the dews of heaven that
the blessings of God also have
ated, and what have we for our-
ame and confusion of face? Then
forward, forward, to the help of
inst the mighty, and every impedi-
e removed, every stumbling-block
a step, and the Lord alone shall
this our day. It is with peculiar
I look forward to the approaching
ie next time we meet in this hall,
e us, I hope we shall be able to
our hearts, "The year of Jubi-

"But can we not resolve that
come of this Society shall be con-
d permanently augmented? I
uch pleased at the various allusions
been made to individual effort
ual obligations to Jesus Christ,
the only way by which the opera-
Society can be permanently ex-
e must not satisfy ourselves with

what has been done by the mass, we must ask
ourselves, what have we done, individually, for
the prosecution and consummation of that en-
terprise, for the interests of which the world
only stands? I hope the churches generally
will arouse themselves to enlarged activity, and
that we shall all be found considerably aug-
menting the funds of the missionary church.
Keep the eyes of your mind upon the certainty
of your success. God has promised to bless
us, and that all the ends of the earth shall fear
him, and that Jesus "shall see of the travail
of his soul, and be satisfied." It is with us
to persevere, and use the means—it is with God
to grant the blessing. It is with us to sow the
seed, and the showers of grace will descend,
the Sun of righteousness will shine, and a
copious and a glorious harvest will be secured;
for the ensigns of Antichrist must be cast down
—the accuser of the brethren must fall—every
form of superstition and false religion must be
rooted up, and Jesus Christ alone shall reign.
The world may make war with him—earth
and hell may unite their infernal malevolence
against the achievements of his conquest; but
the Lamb shall overcome them, and ultimately
the seventh angel shall sound, and voices shall
be heard in heaven, exclaiming, "The king-
doms of this world have become the kingdoms
of our God and of his Christ, and he shall
reign for ever and ever."

The CHAIRMAN, in announcing the Rev.
Geo. Pearce as the seconder of the resolution,
stated that he was about to return to India,
and would now take his leave of them.

The Rev. GEO. PEARCE then rose and said—
It has been my privilege, as you have heard,
to go to a distant heathen land, and there to
labour for some years, in endeavouring to diffuse
abroad among the perishing heathen the know-
ledge of God and of Jesus Christ, whom to
know is life eternal. God, in his wise provid-
ence, has suspended my health for a season.
I take this opportunity now of recording my
vows in the midst of this congregation, and of
offering my thanksgivings to him, that he has
so far restored me to the enjoyment of my
health, that I feel I may with propriety again
bend my steps towards that field of labour from
which I have returned. I beg, for myself and
for all my brethren in India, that we may have
your prayers. Pray that we may be safely car-
ried across the deep, and spared as long as God
shall see fit, to labour in his service; that we
may be so supported by divine grace, that our
humble lives shall greatly promote the glory
of our Redeemer.

The resolution was then put and agreed to.

The Rev. E. Steane commended Mr. Pearce,
his fellow missionaries, and those of other So-
cieties, to the protection of the Head of the
church.

JOHN SHOARD, Esq. briefly moved—

"That the following regulation be appended to
Rule VIII., and form part of the plan of the Society:—
'Further, all country ministers who are Annual Sub-
scribers, or whose congregations send an annual col-

lection to the Society, and all treasurers and secretaries of county auxiliaries, who may be in London occasionally, shall be considered members of the committee, *pro tempore*, and be entitled to attend and vote at its meetings."

THOMAS AKED, Esq., seconded the resolution, which was put and agreed to.

The CHAIRMAN, in concluding the business of the day, said that it had been a rule with the Society not to pass votes of thanks, and on that account no resolution had been proposed with reference to the rev. gentlemen who preached on its behalf the preceding day, but he was sure that they all felt extremely grateful to them. He trusted that the result of that day's meeting would prove highly beneficial to the Society, and that they would all feel their hearts more interested than ever in the promotion of the missionary cause. The

Society could not be regarded as such when the representatives of so many different bodies had been advocating its claims. Differences between themselves were of little importance, compared with the question whether men were to be converted to God, or enemies of Christ, and subjects of His kingdom. One resolution passed contained reference to funds. He begged to lay upon them that they should all give as Lord had prospered them. Many had given a certain subscription when they were in straitening circumstances, and had not increased though their circumstances had greatly improved.

The benediction was then pronounced, and the meeting separated.

ACKNOWLEDGMENTS.

Mrs. G. B. Parsons, of Monghyr, begs to acknowledge with thanks, 5*l.* from the Barnstaple Sunday-school, for the support of a native youth, to be called Ebenezer Barnard; also, 6 boxes of fancy articles, viz. one from Wycliff Chapel, one from Coventry, and two from Farnham. It is expected that the contents of these boxes may realize about 100*l.*

Mr. Phillippo wishes thankfully to acknowledge the receipt of a box from Mrs. Carey's friends, Buxmoor.

The thanks of the Committee are presented to Miss Harvey, of Aylsham, for a box to Mr. Phillippo; to Mr. David Clark, of Dronfield, for 12 vols. of ancient divinity; to Mr. Collins, of Little Braunstone, for a box of useful and fancy articles for Mr. Knibb; to Mr. Huntley, for magazines; to Mrs. Millard, for magazines; and to Mrs. Williams, of Reading, for a box, containing valuable articles and books, presented by Miss Morris, for Mr. Phillippo.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.		£	s.	d.
Annual Meeting at Exeter Hall.....	120	10	4	Greenwich, Bunyan Chapel.....	1	10	0	Park Street.....	10	0	0
Annual Sermon, at the Poultry Chapel, by Rev. J. Harris, D.D.	60	13	8	Greenwich, London St. Hammersmith.....	8	5	0	Peckham.....	6	0	0
Ditto, at Surrey Chapel, by Rev. J. J. Davies.....	46	4	2	Hatcham.....	3	3	0	Poplar.....	16	0	0
Alle Street, Little.....	11	0	6	Highgate.....	3	10	4	Prescot Street.....	10	0	0
Brixton.....	6	8	6	Hackney.....	27	13	3	Regent St., Lambeth	9	0	0
Bow.....	10	3	3	Hampstead.....	6	10	0	Shakespeare's Walk..	7	10	0
Brentford.....	3	0	0	Homerton.....	6	5	0	Shoreditch, Providence Chapel.....	3	1	0
Camberwell.....	50	0	0	Ilford, Turret Place..	5	7	6	Spencer Place.....	1	0	0
Clapham.....	6	1	0	Islington Green.....	10	0	2	Tottenham.....	21	5	0
Deptford.....	4	5	0	Kensington, Charles St.	4	12	0	Union Yard.....	7	0	0
Eagle Street.....	26	10	9	Kensington.....	12	2	0	Waterloo Road, Lambeth.....	5	0	0
				Keppel Street.....	17	16	0	Wild Street.....	12	5	0
				Northampton Street,				Windmill Street.....	4	0	0
				St. Pancras.....	4	16	0				

DONATIONS AT THE ANNUAL MEETING.

Cotton, Mr. F.....	5	0	0	Hatchard, Mr. J. (G.)...	5	5	0	Walkden, Mr. J. Jun.	10	0	0
Gover, Mr. W.....	5	0	0	Walkden, Mr. J. sen.	20	0	0				

THE ACKNOWLEDGMENT OF OTHER CONTRIBUTIONS IS UNAVOIDABLY DEFERRED TILL NEXT MONTH.

Errata, in the Contributions of the last Herald:—

For "Harlow, 42 <i>l.</i> 9 <i>s.</i> ," read "Harlow....."	£35	12	8
Potter Street.....	5	0	0
Sawbridgeworth.....	1	16	4
For "Stepney College," read "Stepney, collected by Mr. Spencer Murch."			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

J. Haddon, Printer, Castle Street, Finsbury.

IRISH CHRONICLE.

JUNE, 1841.

After our last number had gone to press, the twenty-seventh annual meeting of the Society was held in the evening of 27th April, at the usual place, Finsbury Chapel, Mr. FREEMAN, Esq., a highly-valued member of the Committee, in the chair; and we say, if our readers, who were not present, have read the report of that meeting in the issue of Wednesday May 5th, they will agree with us in thinking that seldom has a meeting of this Society been apparently pervaded by a better spirit, or encouraged more cheering indications of the success with which it pleases God to honour the efforts of the Society. We cannot in these pages repeat—and it is not necessary, as it has already been reported of the addresses delivered on the occasion. A few sentences only shall be inserted.

Mr. TRESTRAIL, referring to the views not unfrequently taken on this side of the Channel as to missionary exertions in Ireland said—

The difficulties they experienced in Ireland are so peculiar, and so accumulated, that they are not much understood on this side the water. The question was frequently put, "What are you doing?" And it was often put, not with a view really to ascertain what was doing, but on the supposition that they were doing nothing at all. He was, however, happy to say, that such was not altogether the case. He hoped to convince the meeting of that, and that it was high time to lay the cause more to heart, to remember it in their prayers to God; and, when that was done, he was quite sure that the funds of the Society would not continue in their present depressed condition. The population of Cork, where he laboured, amounted to nearly 30,000; one out of ten only of that number were nominally Protestants of different denominations. The people to whom they could have access were comparatively few, almost all being under the influence of Papal superstition. A minister labouring among a population under such a superstitious regard for the priests, had peculiar difficulties with which to contend. Happily, those difficulties were in some degree diminishing, and at the Grand Parade at Cork, he could now at any time call together, upon a very short notice, no less than 500 Catholics, of whom he might preach the unsearchable riches of Christ, and who, after he had done, could wish "his reverence health, and pray God Almighty to make his bed in heaven." He had been in the habit of preaching on the Lord's-day on board ships, and on the quays, to numbers of Catholics, from none of whom did he ever receive the slightest interruption; and his would always be the case where feelings of true Christian charity and love were manifested towards them, apart from party purposes. His experience was not confined to Cork. He had had occasion to visit the town of Mallow, and was accompanied by one of the agents of the Irish Congregational Union, as it was termed; here his friend preached to the people, although contrary to the feelings of the Independent minister there, who was a man very much esteemed, because he was known to be a thorough nonconformist in principle, and was not

ashamed to avow it; and those were just the sort of people they wanted. The fears of the worthy minister, however, as to the expediency of the thing, were groundless, for the people listened with marked and grateful attention. The population of Ireland had no notion of Protestantism except in connexion with the Established Church. It was therefore absolutely necessary, when they stood up as Protestant preachers, that it should be thoroughly understood what their principles were. He was not recommending anything like hostility or party spirit, but that they should not fight under false colours.

The difficulties we have to contend against, from the unwillingness of Catholics to hear the gospel are said to be very great.

Be it so, said Mr. T., they afford no ground for withholding support from this Society; for if that argument were of any value, it would equally apply to foreign missionary exertions. How many years did their missionaries labour in India before fruit appeared? Yet they did not think that a reason for withholding their support. He asked them to do the same in respect to Ireland, if they wished to vindicate the consistency of those great principles by which they were professedly guided. It had often been said, "You have such a number of good clergy in Ireland, you are therefore entering on a work of supererogation." It was far from him to undervalue the moral excellence of the clergy of Ireland. He had the pleasure of knowing several of them, and as far as he knew they were faithful men, who preached the gospel in season and out of season; but if that were any argument why they should withdraw their ministers, he saw no reason why any of his countrymen should preach the gospel here. It was a pretty well admitted fact, and, if it were prudent, he could state it on very high authority, that of a dignitary of the church, that the time was gone by when, by possibility, the Established church could possess any advantageous means of evangelising Ireland. He believed that to be a growing impression, and this formed an additional reason why they should be up and doing, and why they should

send forth God-fearing men, who would not be afraid to stand up in the face of danger, real or imagined. Whatever notions some entertained as to the expediency or propriety of this course, he was sure if they supported them and gave them a consciousness that they were not forgetting them at the throne of grace, the God of heaven would pour down his Spirit on the good seed thus scattered, and it would bring forth fruit a hundred-fold. Persecution never yet did any people good. It was a bad means of convincing any man that you were right and he was wrong. The Catholics must be met on common ground, and by that means alone could they gain access to their understandings. From the high authority he had before alluded to he had this testimony, that Dissenters were just the parties in the hand of God to whom must be entrusted the great work of bringing Ireland under the influence of the reign of Christ.

Among the pleasing illustrations which Mr. T. gave in abundance, that a change for the better is coming over the people of Ireland, and over some of their priests also, he gave the following in connexion with a name more venerated among the common people than any other of his order.

Some time ago, going among the poor, he found a Protestant lady reading the Scriptures to a number of his own flock, and praying with them. She thought he would unquestionably rebuke her for it, and said, "Well, Father Mathew, I suppose you think I am doing exceedingly wrong." "No, Madam," replied he, "I do not, and I wish all the pious ladies of Cork were doing the same, and I leave you to your work and the blessing of God."

Of good Irish readers Mr. Trestrail said,

The extraordinary tact and cleverness which these Irish readers possessed was amazing. He only wished the meeting would subscribe a sufficient sum to give him six such men, and he conscientiously believed that incalculable benefit would result. The people might refuse to listen to a minister, but these men they received at once. A young lady who had been living near him for about twelve months, had been in the habit of visiting the poor in their cottages. She had taken him with her, and they had established meetings where the word of God was expounded. This young lady had got a large number of crucifixes and rosaries, and such like, which the poor people had brought to her, saying they could now pray without them; the Lord Jesus taught them how to pray. A poor blind man, who had suffered much for many years, and who expected, through those sufferings, to merit heaven, had been visited by this young lady, by whose instrumentality he had been brought into the light of truth, and to rely simply and alone on the blood of the Saviour as his only hope for time or eternity. But did these persons come out and profess themselves to be Protestants? There was the rub; and because they did not, many were apt to imagine that no good was being done. He would not have such a mistaken notion press upon their minds. He

should be exceedingly glad if they would come out; but for a Catholic to do that is held as like breaking caste in India. He would be stigmatised from the altar as a heretic, and all his friends would pass by and give him what was called in Ireland "the cold shoulder;" he would lose his livelihood, and they had not the means of supporting him. But there were hundreds of people in Cork who, if they had not shaken off the name of Catholic, had shaken off its delusions from their hearts and consciences, and were living in the fear of God. He had a strong conviction in his own mind, if they would but do their duty, and force light upon the Catholic church, that the day was not far distant when the elements of its corruption, like the Reformation, which did not go quite far enough, would overturn that system of superstition, and become the effectual means of spreading the everlasting gospel throughout the whole land.

Dr. CAMPBELL, of the Tabernacle, referring to the immense number of Irish emigrants in every land, reminded the meeting that,

Wherever these Irish emigrants are becoming settlers, Popish priests and bishops are quickly following them, and thus the foundations of Papal institutions are being laid throughout the world. On these grounds, I contend that the time is come for England, Scotland, and, if you will, America, and every British colony, to beat to arms, and to join in one grand confederacy to combat the Man of Sin in his grand continental stronghold—Ireland. I am sure they are well able to do it—and why should they not? As a denomination you have been enabled to make a great effort in the West Indies; you have sent out men, not a few, with that ethereal spirit Knibb; and why should you not send forth the six fellow-labourers whom Mr. Trestrail requires for Cork? I am fully persuaded that we have done mischief by spreading out our lines too far. Send the six men to Cork, support them properly by your pecuniary aid, and by your sympathies, and, before ten years pass over your heads, by the blessing of God, you will see gospel trophies and triumphs in that city of Popish idolatry.

Be of good courage, the Doctor added; and you will be mighty through God. Look to him. It is not by might, nor by power, but by his Spirit. The promise is, "Seek, and ye shall find: knock, and it shall be opened." The door of Hibernia has been opened to you, and it shall not be shut. May he raise up among you men to visit all cities, and all its borders—men who will be as Joshua and Caleb, to go forth to the help of the Lord against the mighty, and to prepare for the reception of their brethren. We have heard a good deal of the doctrine of proportion to-night from Mr. Trestrail, who has made a happy use of it; but I must say, that I am rather jealous of you, for I think you have got in some parts of the world more than your proportion. You have got nearly the whole of the West Indies; you have, by your translations, and other Gospel labours, laid the foundation of a wide empire in the

have thus taken possession of
 world; you have pitched your
 tents throughout the plains
 re now providing for a strong
 nd, to make a conquest of the
 this the doctrine of propor-

es breathing similar senti-
 o which, however, we can-
 r. We trust that the effect
 ll be to stimulate the friends
 ewed exertions. We must
 discouragement. It is ours
 a, "Be it his for whom we
 s heavenly blessing."

obligations of the Society
 e meeting were £435 1 6.
 ounted to £34 16 6.

continued and successful
 at places of worship must
 in towns it is desirable that
 ance they should be suited
 ; condition of the people.
 ave no funds with which to
 e; the best they can do is
 permit friends whose case
 lead their own case through
 this monthly organ. Two
 now before the Society in
 ns.

of Coleraine, says:—

months since, I came to this
 the work of the Lord. For
 usly the people to whom I came
 tly been supplied with the
 still they remained together
 good by diffusing the light
 ; settling among them was the
 r union, and a more diligent
 ndividuals have, I trust been
 l to God, and the brethren
 ; growing in knowledge, love,
 rit, and true liberality of sen-
 ipel is now regularly and suc-
 in the town, and the densely
 ; inquiry is extensively and
 and, humanly speaking, the
 ute and glorious success opens

. You will remember, dear
 writes to Mr. Green], the
 a which we meet for public
 proved a great hindrance to
 misfortune is construed into
 brethren are now determined
 obtain a neat and comfortable
 and have subscribed to that
 me of them even more, I fancy,
 rd. Other Christians in the
 urhood have assisted us with
 f cordial good feeling.

quire a considerable sum to
 s of the contemplated erection.
 her, now say that it is our in-
 aid from England? Thither
 once naturally directed. We
 ded liberality of our brethren
 d. In another point of view
 s objects of their benevolence.
 hand to the plough, we believe

they will not look back. They will not regard
 with indifference the cause which they them-
 selves are fostering. Shall those, whom by
 their kindness, they have taught to trust in
 their support, be abandoned at a point where
 the very existence of that for which they live
 and labour is at stake? It is our firm convic-
 tion that this shall not be the case. We are
 persuaded that Ireland has not yet ceased to be
 an object of thrilling interest to British Chris-
 tians,—that they will not refuse their counte-
 nance and assistance to efforts so intimately con-
 nected with the welfare of this lovely spot so
 long enslaved to the dominion of Popish super-
 stition, or spell-bound under the freezing influ-
 ence of nominal protestantism, and that, though
 a lonely band, acting, by our general's orders,
 at a painful distance from the main body of our
 fellow soldiers, we shall not be neglected by
 them in the struggle to emancipate the Emerald
 isle, and to make her truly great and glorious,
 a gem in the diadem of the redeemer. Our
 object, dear brother, is grand, and our work
 difficult. To you, under the Lord, our waiting
 eyes are directed. Of your sympathy we have
 no doubt, and with this confidence we would say,
 —not come over, but send over, and help us.
 A little of that abundance with which God has
 blessed you will enable us to continue in our
 work of faith and labour of love. We know
 your liberality is largely taxed; but a little to
 us would be a great benefit. Anything—the
 merest trifle will be gratefully received: what-
 ever is given will be expended in a manner as
 strictly economical as possible. We know that
 much cannot be expected; but we ask something
 in His name, "who, though he was rich, yet
 for our sakes became poor." Oh! think of us;
 think of the work in which we are engaged;
 think of those poor people for whom we are
 spending and being spent; then think of Geth-
 semane, of Calvary, and of the cross; think of
 Him, who, from the right hand of the majesty
 on high, declares—"Support the weak,—strive
 together for the faith of the Gospel."

The second is from Mr. MULHERN who
 is labouring in Conlig and the vicinity, with
 considerable success. It is contained in the
 following letter which we give almost entire.
 It is addressed to the Secretary.

Newtonards, April 22, 1841.

DEAR SIR,—Since my last I have been
 enabled through mercy to continue without in-
 terruption my efforts in the best of causes. Be-
 sides visiting as usual, I have preached twenty-
 one times to, for the most part, large and
 interesting congregations. Our prospects of
 usefulness, at Conlig especially, are more en-
 couraging every day. On the morning of Lord's
 day, the 11th, I baptised eight persons, to each
 of whom I can with full confidence extend the
 right hand of Christian fellowship. As the
 morning was very fine and a good number as-
 sembled on the shore to witness the administra-
 tion, I delivered an address, which was heard
 with absorbing attention by all present, and
 we had indeed a happy season. While I wit-
 nessed the tear of gratitude silently dimming
 the eye of some of those that stood ready to
 follow the example and obey the command of
 their Redeemer, my own soul was gladdened

and my heart cheered and filled with thankfulness to Him who had converted so many souls, and disposed them cheerfully to follow their Saviour. Three of these were considered members of the church before I came here, but until subsequently to that period, the other five had no connexion with the place. One of the number is a man of eighty-five years of age, and still firm and enjoying good health. Since then we have four more candidates, who it is likely will soon be baptized. Our congregation at Conlig has now assumed a more settled aspect. Hitherto it has been rather fluctuating, some were coming and some going, but we are now beginning to know those who from principle are attached to us. I am also encouraged by seeing our week-day services increasingly attended, and a spirit of inquiry and a searching of the scriptures generally obtaining among the people, while one and another come forward to acknowledge the benefit they have derived here from the preaching of the gospel. Blessed be God, the labours of your society have not been in vain in this place; and I hope that these continued will be still more gloriously repaid. To impart a knowledge of the way of salvation to one sinful and immortal being, and make a saving impression upon his soul, is a work of incalculable importance, and how much more the conversion of many souls, and the formation of a church of Christ where the pure doctrines of the gospel are held forth, and constantly declared, however simply, and the uncorrupted ordinances of our Redeemer regularly dispensed. All this your Society has already been made happily instrumental in accomplishing here. But we are looking for a more abundant blessing to attend our labours, not only in this vicinity, but generally throughout this still dark land. And for my own part I think I can perceive the dawn of a brighter day for Ireland, so that I am ready to adopt the prophetic language, "Arise," Ireland, "shine, for thy light

is come, and the glory of the Lord is risen thee."

Reasons to induce to an effort to try the little chapel built at Conlig, are to me but more apparent every day, although I am of the difficulty of such an undertaking, uncertain how long we can have the little we now occupy, and if we lose this we are left without any place. The school-house we have been thinking to purchase will sold. The place formerly engaged by Young, for this purpose, can still be had; the proprietor is one of the persons I baptize; he is anxious we should occupy the place if we do not very soon engage it, it will be posed of another way. The friends at Conlig are willing to give us some help; and the church here are willing to do more (I was to say) than they are able, while the donations about the place promised last season still recoverable. What then, dear sir, do I do? I think, that a chapel was never called for at any other station belonging to your Society in Ireland. If, however, you do it better not to attempt this at present, we do not urge. The disappointment, however, the hindrance to our progress will be great. Help us if you can.

The committee knowing as they do necessities and the prospects of both places would cheerfully meet their expenses but that their funds are otherwise engaged.

Three hundred pounds would be sufficient for both, and for this amount stations could be permanently secured, which, under the vine blessing, might be greatly useful to neighbourhoods around them. Mr. Green is happy to receive communications in connexion with either of them.

* * Money acknowledgments are not given this month for want of room. Perhaps it is less to be regretted, as the report for the last year, now published, contains them all. A copy of that report will be sent to any person wishing it, through the medium of the post-office.

From an anonymous friend "by favour of Mr. George," a parcel has been received containing various articles to be either sent to Ireland, or disposed of for the benefit of the Society, which thanks are respectfully tendered. Also, for a parcel from Mrs. Hall, Biggleswade, containing a dozen Testaments in answer to H. Mullen's appeal in last Chronicle; and One hundred Pound donation from our friend, by the Rev. Cornelius Elven.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fench Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. B. Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; BROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Minerva-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XX. NEW SERIES.

JUNE, 1841.

The Annual Meeting of this Institution was held at Finsbury chapel on Monday evening, the 26th instant. The attendance was more numerous than on any preceding anniversary. The chair was taken by J. AKED, Esq. of London, Yorkshire.

Prayer having been offered by the Rev. E. FRANKS, of Camberwell,

THE CHAIRMAN rose and said—I trust that this meeting will be attended with beneficial results. I have lately had the privilege of witnessing some delightful scenes in connexion with this Institution. A few weeks ago, Mr. ROE visited Shipley, and who can tell the influence he has had in bringing about the pleasing results we have beheld? When Mr. ROE arrived he held a meeting, and at that meeting the great interest prevailed. We appointed other meetings in succession, and at each meeting the interest seemed to increase; and the anxious feelings which there prevailed bespoke—

“That God himself was near.”

We soon found those who had been long unyielding for Christ coming and declaring themselves on the Lord's side; we found aged sinners committing themselves to the Redeemer's kingdom, and receiving it as little children. The list of these meetings has been that 44 have been added to the church, and there are numbers waiting to follow their example. Amongst these was one young woman who has since been removed into eternity. Her death was as serious as her conversion had been remarkable.

She had been the subject of serious impositions some years before, and during a severe attack she had promised that if the Lord would spare her life and raise her up again she would give herself to him. The Lord granted her petitions, but she forgot her vow. One day she was lingering about outside the chapel, but did not enter. Mr. SCOTT was rebuking the state of those who had but one foot in, and urged that if that were neglected he would take it away, and there would remain nothing but a fearful looking for of judgment and fiery indignation. She heard this outside the building, and went home to spend a sleepless night. For days she scarcely ate or slept. I saw her while in that state, and condescended with her. Shortly afterwards the Lord gave her peace and joy in believing, and she, with 20 others, was united to the Christian church. She sat down at the Lord's table and lived, as she said, one of the happiest days she had ever spent in her life. The Sabbath following, and during the following day, instead of

attending her ordinary duties, she could not forbear going round to her neighbours and friends, telling them what a delightful day she had experienced, and requesting them to attend a meeting in the evening that they might receive good to their souls. But, alas! how uncertain is human life: that meeting she never attended. A few hours previously to its being held she sat near the fire, and, by some means her clothes ignited. She ran out of doors, the wind caught the flames, and in a moment or two she was completely enveloped in them. No one dared approach her for a considerable time, and before they could be extinguished she was almost burnt to death. Mr. SCOTT visited her; every limb trembled, but she exclaimed, “Thank God, these are not the flames of hell!” He observed to her that it was very likely she would never enjoy another Sabbath on earth, and reminded her of the privileges of the Sabbath which had just passed: she replied, “yes,

How sweet a Sabbath thus to spend
In hope of one that ne'er will end.”

In a few days her spirit departed to the mansions of bliss above. We thought it a mysterious providence, but circumstances have since shown that the Lord doth all things well. We were not satisfied that the village of Shipley should enjoy those blessings alone. A neighbouring town attracted our attention, where the gospel had long been faithfully preached, but with little success, and we appointed a day for similar meetings to be held there. Several young men from Horton College preceded us, and in three separate parts of the town unfurled the banner of the cross, and directed sinners to the Saviour. It was delightful to see these young men bringing the people, to whom they had been preaching, to the sanctuary of God. God was evidently with us, and an account of the death of this young woman was made the means of the conversion of sinners that night. These are encouraging facts; and if the church of Christ be alive to its duty, we shall soon see things assuming a different aspect. “The wilderness and the solitary place will be glad, and the desert will rejoice and blossom as the rose.” May the Lord hasten it in his own time!

The report having been read by the Rev. S. J. DAVIS,

The Rev. T. S. CRISP (of Bristol) in moving its adoption said:—

He hoped that the Report, and the account of that night's proceedings would meet the eye of the Society's zealous and devoted labourers. There were amongst them those who needed

sympathy, and who would be glad to know that they enjoyed the goodwill and prayers of their friends and supporters. He doubted not that there were amongst them men with heavy hearts and depressed feelings, but he trusted that from the proceedings of this meeting they would derive encouragement to persevere. The success attending the labours of the Society had been great indeed, and they owed much to God for that blessing which had rendered its instrumentality so effectual. The field was large, and the cultivation of some of its parts must have demanded very severe exertions. Nothing could have sustained many of the agents but the strongest principle and the most steady faith. He was acquainted with a place which this Society had adopted as a station. The cause had been almost totally extinguished, but it was now in a state of great prosperity. Without the aid of this Society it would have continued in its desolate condition. The Report had particularly referred to the labours of the evangelists. He imagined that the term was intended to designate those whose labours were neither pastoral nor local, but rather itinerating, migrating, and consisted mainly in visiting important stations for the purpose of diffusing the light of life more widely, and exciting a greater amount of feeling than could be expected to result from the labours of fixed pastors. Dr. Owen says, "To preach the word continually, and that with peculiar labour and travail, and to move up and down according as the necessity and edification of the churches doth require; doing nothing in them but according to the rule and appointment of Christ, are things which not many will earnestly covet to be engaged in." That the labours of such men had been blessed, was matter of most abundant praise, and the strongest satisfaction. In one instance a family consisting of nine persons had made a profession of their faith, and in another case every house in the village, except one, now contained these who had recently been baptized on a profession of their faith. However extensive the sphere of exertion in distant regions, they ought not to feel less for home. Let them, as the result of all that had been done, thank God and take courage. By faithful, vigilant, and persevering effort in the name and strength of the Lord, they might rest assured that another year would present the same gratifying amount of labour and success as the Report had furnished on the present occasion.

The Rev. J. H. HIXON, A.M., in seconding the resolution, said, that it ought to be a matter of happiness to him to offer a contribution, however humble, towards advancing the interests of this great and important Society, the anniversary of which so appropriately opened the business of the week. The Home Missionary Society carried with it the idea, that their native land presented the aspect of a missionary field. He could well understand that that idea might be questioned, might be repudiated by persons who thought that there was any possibility of attaching to the land the name of Christendom, and of constituting its inhabitants a Christian people, by covering it with places of worship, and crowding it with an endowed and authorized hierarchy. But such were not the views enter-

tained there. They held that Christianity was a thing attached to souls—not nations—to people in their individual character, not to the mass, nor to geographical space or boundaries. He was not for under-rating or depreciating the amount of true religion to be found in their highly-favoured land; but yet no careful observer of it could hold the opinion that anything like the whole of the population was pious. With respect to the Baptist Home Missionary Society, it was presented under existing circumstances in a very favourable and pleasing aspect. God had deigned to make its labours successful, and to pour out his blessing upon it. The deserts of the Society would be as great if it had not been successful. It would have aimed at the same end, have been actuated by the same spirit, and have made the same appeal to every Christian heart. If they felt that they ought to contribute to it more liberally, simply because it had been successful, there must be something wrong. They did not altogether forsake it when it was not so successful, and the history of past years proved that it had always had a place in the hearts of the pious. They must, however, on account of the augmentation of its labours, give it increased contributions to sustain them. They ought not to have stinted it when in distress, still less must they do it now when through God's mercy it was prosperous. Let them fetter not the links of its gigantic power. Let it not be short of breath to blow the trumpet which those ready to perish were heaving, and who were coming to sit amidst the ruins of earth, and to enjoy a foretaste of the happiness of heaven. There was much encouragement resulting from the fact that God had raised up men for the accomplishment of its work. He could not pass over the topic without acknowledging God's goodness in raising up one man whose feelings he would not lacerate by more specifically referring to him, but who had been favoured of God to combine with all the glowing ardour of the Irish heart more than all the judgment, tact, and sagacity usually associated with the Irish head. There have been two modifications of the labours of the Society in which he thought there was great reason to rejoice. Years ago, it was a sort of village-itinerating society, which studiously turned away its eyes from all existing churches, and from towns, however destitute. Villages were important, and it was not with a view to depreciate village efforts that he uttered those thoughts. But of late years the Society had turned its attention to towns in which there were churches of the Baptist denomination feeble and ready to die. One of its objects had been to revive those drooping churches, to bring them into an energetic condition, and to establish new churches not so much in villages as in considerable towns. He thought that therein it had done well, not because the soul of the rustic was less precious than that of the artisan, but because when they succeeded in establishing an interest in a town, they established a centre for exertions all around to a far greater extent than by creating a new interest in a village. There was another point in which the Society's operations were modified. It had engaged men who for years past had been successful pastors to leave that

ip, in order to visit the churches, weeks among them, and endeavouring a new spirit, and by determined, ag appeals to saint and sinner, to together new state of things. It spanied by success worthy of the e effort was wisely commenced, miled upon its execution.

MR. MORGAN, of Birmingham, in ext resolution, said:—Having unity of witnessing the most valuable labours of this Society, e and collateral, he might be al- to what had taken place, with atter, in his own vicinity, and in h and congregation over which

When his friend on the left ited them, he was sure to leave und him; souls were awakened to a confession of faith in the here was a station in the neigh- at, and many difficulties attended was resolved to bring the case shic, when Mr. ROE was in Bir- extra subscription was set on foot, d, and the station was now going erously. In the course of two or the Sunday-school children had from 75 to about 270—and there ltitudes requiring Christian in- us the Society was effecting an d for which they ought to be ankful to God. This Society t in vain were it merely to send s for the purpose of communicat- h, and vigour to the different ie country. He therefore hoped m relaxing in their efforts, they were practicable, employ a still of evangelists.

MR. SPRING, A.M. of Ipswich, in resolution, said that they were riously to think—and deeply to y the thought—of the religious many parts of this kingdom. n, whilst it recognised their what had already been accom- upon them, as a test of their ledge themselves to new and in- ion. Was there an individual eant to flinch from the pledge? ere was not. But let the mem- hes individually consider what to carry out the pledge so that might not become a dead letter. e obvious manner in which it ted, viz., by their contributions and by enlarged subscriptions aing year. Additions had been ; but they could not suppose that ched the highest point. They ose that something below £4,000 ould spare as a denomination to ionary operations in their own dmitted that the statement ad heard that night did not fur- le amount of what they were ne missions. The sum collected in Suffolk formed no part of the is Society. But when they had st liberal increase to the figures

which truth would justify, did they believe that they were doing what they could, or what they ought, to promote this great and important design? He had, however, long entertained the opinion that the most difficult thing to obtain in the way of Christian co-operation was not money, but personal labour. He trusted that all the members of their respective churches would soon go forth in the spirit of missionaries from house to house, and from family to family, trying what they could do to recommend the truth as it is in Jesus. They also needed a spirit of fervent wrestling prayer, which would carry them continually to a throne of grace, not in a trembling, doubtful, fearful state of mind, but with the full impression that it was the will and purpose of God that the gospel of his Son should be universally triumphant. Let them not cease their efforts till every soul within the boundaries of their country was brought to the kingdom of Christ.

The Rev. C. STOVEL, in rising to support the resolution, read a letter from the Rev. Dr. Campbell, deeply regretting his inability to attend the meeting. It was in no very small degree that the Lord had been pleased to bless the labours of this Society. He heartily rejoiced in those measures which had been adopted, and in which his own church had participated. He questioned whether any departments of labour could be found which had been more blessed than those recently cultivated by the agents of this Society. He would not, however, attempt to multiply the facts which had been already adduced, and for a few moments he would turn the attention of the meeting to the latter part of the resolution which described the general necessities of this country. It was stated in the resolution, that notwithstanding all which had been effected, much still remained to be done. That would be true, if they only looked at the actual state of mankind as compared with the requirements and hopes of the gospel. But he apprehended there were several features which served to place in a strong point of view the necessity of the labours of this Society. He begged permission to refer to one. During the whole period of his life the Tract Society had been labouring in cheapening religious publications, and they were now issuing from their repository, not in hundreds and thousands, but in millions, portions of the word of God. The Bible Society also had been multiplying copies of the Holy Scriptures. But just in the same proportion as they had been cheapening productions which might lead to the culture of piety, the press had by others been employed in the production of works which must degrade and demoralize every class of the human race by whom they were read. The great adversary had laid hold of the apparatus, and had made it the means of saturating society with the polluting spawn of his corruption. If that were confined to the ruder masses of society, where the vulgarity would tend to correct the evil, the matter would not be quite so hopeless; but theatres and places of amusement were thus pleaded for and thus sustained. The great monster of darkness seemed to be brooding over the population, and, like that angel which once hung

over the devoted city having the instruments of vengeance, was acting with a moral pestilential power, and devouring, not the bodies, but the souls of men. There was one point on which they ought to be most solemnly awakened. He alluded to the general diffusion, in a cheap form, of that sort of Protestant Popery contained in the Oxford Tracts. There was a near approach, to all appearance, of Christian feeling, with the most skilful adoption and adaptation of scriptural language, and a constant and careful watchfulness for the deepest and most subtle syllogisms, that the acuteness of logical culture could supply. It appeared as though the writers wished to rivet over the spirits, and hands, and feet, and senses of men, the dark and icy fetters of ancient popery. They seemed to cherish that inward spirit which would light again the fires of martyrdom. They would take away all liberty of thought and feeling, and bring men back to the dark ages, to live on the verge of perdition. They adapted their productions to the higher walks of society; they sent them abroad as gifts, or sold them at the cheapest rate, and descended to the meanest artifices in order that they might corrupt—the greatest of all corruption—the great mass of the public mind. Ought Christians to leave the name of Christ to be dishonoured by such dreadful blasphemies? It must not be; and this Society would say that it should not be.

The resolution was then put and agreed to.

The Rev. J. BURTON, of Amersham, moved the re-appointment of the Committee and officers.

Every Baptist who loved his country should assist this Society, because it had for its object the welfare of the community. Those who commiserated the wants of the world, might, with much propriety, be asked for their aid: for the recovery of any part of England was an important step towards the recovery of the world. To a certain extent, converts made at home were recruits to engage in some department of service abroad. Every church which the Home Missionary Society planted might be safely regarded as an auxiliary for increasing the funds, and extending the efforts, not merely of this Society, but of every other institution. There was, however, an ample field for the most energetic exertions in this country. In many even in the brightest spots in England there was much of the thickest darkness. During his residence in the West Indies, he had seldom met with more ignorance of the truths of divine revelation than were to be met with in this country. Many families were without a copy of the Scriptures, and many people, notwithstanding the activity of some bodies of Christians, were as ignorant of the way of salvation as if they had been born in Africa. Some time since, while travelling, he passed the house of a female, who, on being conversed

with a short period on the salvation of her soul, when asked whether she knew anything about the Lord Jesus, replied that she had heard that there was a gentleman of that name residing in the neighbourhood, but she knew nothing about him. In some cases such ignorance might arise out of the apathy of churches, but in many instances it was to be traced directly to the want of Home Missionary agents. But he thought that the visits of the self-denying labourers of this Society were quite as much needed in many parts of the country where churches were planted, as in places where there were none. In the regularity of a pastor's engagements there was much which endangered his zeal. Both preacher and people were in danger of becoming satisfied with a small amount of effort, and of success. Many churches needed to be aroused to the conviction that they were not answering the end of their existence; that instead of gaining upon the world, the world was gaining upon them. In many cases, the majority of the members were contributing nothing to the enlargement of the church of Christ. He trusted that the time was not far distant when this important Society would give all its influence in favour of district meetings, respecting which, Dr. Campbell had written so much, and generally so well. A plan to continue in operation the whole of the year must be better than short periods of revival. A plan which would engage every individual in prayers for the divine blessing, and which would inquire what every one was doing, must be preferable to a system which could allow members to go on without any inquiry except by the occasional visits of the pastor. He could not but wonder at the unwillingness of many to adopt it. It was precisely the labour urged on Moses by Jethro, and which had the sanction of God. It was the system adopted by Solomon for building the temple. It was the system by which order was maintained in the army. The Wesleyans had adopted it from their commencement, and in the West Indies it had been pursued by Baptists as well as Wesleyans. Every missionary there would, without hesitation, ascribe his success, under God, to the labours of the people rather than to his own ministry. Those district meetings had been the means of preserving the holiness and zeal of the church, and at the same time had been sending forth tributary streams which widened and extended the churches on the right hand and on the left.

The Rev. W. BROCK, of Norwich, seconded the resolution in a very powerful speech which ought not to be abridged, and which it is regretted cannot, through want of space, be given entire.

After the Doxology had been sung, the meeting separated.

Moneys received at and after the Annual Meeting will be acknowledged in the next Register.

THE BAPTIST MAGAZINE.

JULY, 1841.

MEMOIR OF MR. HENRY PUNTIS.

BY THE REV. T. TILLY.

THAT the "seed of the righteous shall be blessed," is a general principle which has been realized in the experience of thousands, who have derived the most valuable blessings in answer to the prayers of pious ancestors; prayers registered in heaven, and answered in the experience of descendants to the third and fourth generation.

The subject of this memoir was an individual whose privilege it was to be born of godly parents, and whose forefathers had the honour of suffering for righteousness' sake. His family was originally driven over to this country from Flanders, by the violence of persecution. They were persons of distinction, and firmly attached to the principles of religious liberty and the rights of conscience. Their devotedness to the cause of God and truth subjected them to great hardships and sufferings. There were three brothers at that time, one of whom suffered death on account of religion, in Flanders; the other two escaped to England. One of these settled in London, and the other at Christchurch, in Hampshire, where the subject of this paper was born, in the year 1765. Early in life he was placed with a pious uncle, who was a builder, with a view of learning his business. He evinced no indications of decided piety until he was nearly twenty years of age. At that time an awful visitation fell upon the inhabitants of the town, namely, a malignant fever, which in its violence carried away many of the people, and filled others with consternation and alarm.

Our friend was deeply affected with a dread of death, and a conviction of his unfitness for that solemn event. These anxieties eventually terminated in his conversion to God.

Soon after this event he removed to Ringwood, in the same county, where was a small Independent church, with which he connected himself, and where he was highly esteemed for his piety. Soon after his residence in this town, several young people were awakened to the importance and necessity of personal religion; among these was the late Rev. Joseph Ivimey, of London, who afterwards became so laborious and useful a minister of Jesus Christ, and whose memory will be long affectionately cherished by the churches of Christ in Great Britain and Ireland. Mr. Puntis, being the senior of these young people, both in years and in experience, and being much under the influence of religious feeling, was very useful to them by his holy conversation and fervent prayers. Though there was no Baptist church in the town, most of these anxious inquirers became Baptists, and, after a long and honourable profession, have recently been gathered to their fathers.

In these occurrences we discern the wonderful operations of divine grace in the formation of valuable characters, and see how easily God can "raise up children unto Abraham." This revival of religion took place in a small town, among obscure individuals, not in the ordinary way, by the preaching of the

word, but in an unexpected manner; thus "the wind bloweth where it listeth." The work is done. "It is the Lord's doings, and it is marvellous in our eyes." Three of the persons alluded to became ministers of the gospel; two others, females, became mothers in Israel, lived to a good old age, and finished their course with joy; and at this time many of their children are ornaments of the Christian church.

Mr. Ivimey, soon after this, removed to Portsea, and united with the church in Meeting-house Alley, in that town, under the superintendence of the Rev. Messrs. Horsey and Miall. His early attachment to his friend induced him to invite Mr. Puntis to follow him, with a view of settling in Portsea; to this proposal he complied, and soon afterward commenced business, in which he became respectable and respected.

Being a Baptist in sentiment, he was baptized by the Rev. Jos. Horsey, in April, 1795, and joined the same church to which his friend Ivimey belonged. In this connection he became a useful and consistent member, and continued to adorn the doctrine of God his Saviour until death, being a period of more than forty-five years. The friendship so early formed between Mr. Ivimey and himself continued until death removed the former to his rest.

In the year 1813 Mr. P. was chosen by the church to the important office of deacon, which he sustained with credit. To one branch of that office he was particularly devoted, namely, visiting and relieving the poor, and administering counsel and consolation to the dying. In 1807 he was called by the church to preach the gospel, and for some years was frequently engaged in this work, especially in the neighbouring villages. He possessed an extensive knowledge of the word of God, and the great doctrines of Christianity, so that his preaching, though not popular, was edifying.

He was particularly attentive to the more private meetings of the church, and frequently employed his gifts at prayer and conference meetings, which for many years were held on sabbath mornings before breakfast, and on Monday and Friday evenings; so uniform and steady was his attendance on these occasions that he was seldom absent. Though much employed in business, and often worn down with fatigue, he would not forsake the house of the Lord on week evenings.

In all the relations of life, and in his intercourse with the world, he carried out his principles and displayed the Christian character. As a father, he brought up a large family in the fear of God, and lived to see many of his children introduced into the Christian church, and one of them, his eldest son, was early called to the work of the ministry, and has for some years been pastor of a respectable church in the city of Norwich. As a tradesman, he was uniformly respected as a man of great integrity and punctuality. As a member of the church, he was diligent and consistent, and was consequently greatly esteemed by his pastor and his brethren.

For several years his faith and patience were much tried by personal and severe affliction, which he was enabled to bear with devout submission to the will of his heavenly Father. About ten days previous to his death he experienced a painful attack, in consequence of which his tongue became in some measure paralyzed, so that he could converse but little; a smiling countenance, however, indicated the serenity of his mind, as that his soul was cheered and animated with a hope blooming with immortality.

His death took place January 29th 1841; and on the following Thursday devout men carried his remains to the grave, whither he came like a shock of corn fully ripe in its season, a man of God full of years and of honours, age seventy-six. He was interred in the Portsea Cemetery. The Rev. John Shoveller read and prayed, and his pastor, the Rev. Charles Room, delivered the address.

The Rev. C. E. Birt, of Bristol, late pastor of the church in Portsea, speaking of Mr. Puntis, says, "He was the staff of the conference so long maintained in the vestry of the chapel on Friday evenings. In public prayer he was remarkable for simplicity, fervour and evangelical sentiment. Indeed what I most esteemed in him was the transparent singleness of thought and feeling which constituted the essence of his Christian character, and shed such a happy influence on the course which he fulfilled. He gave himself wholly to religion, and in return religion was ever true to him. It was his duty to provide things honest in the sight of all men, and he was concerned to be found faithful; but beyond this he did not ap-

gear to have a thought or wish for the present world.

"His heart was in the house of the Lord his God, and the spirit of the hundred and twenty-second Psalm was as his vital breath. As a deacon of the church, or as a private Christian, all his springs were in Zion. 'Whilst my feet can carry me,' was a saving of his, 'they shall take me to the house of God.' His faith in the grace and truth of the gospel was so entire and unalloyed, that it made him through all the vicissitudes of life a happy man.

"No one that I have ever known appeared to me to enjoy life more placidly and uninterruptedly than he did ;

while in the season of suffering, infirmity, and pain, regarded by all as the presage of death. I have found him as free from the fear of all evil as when delighting himself in the ordinances of religion, where all was refreshing and still. It was therefore gratifying to me to hear that at eventide it was light with him, and that his last end was peace. But I could have anticipated no other, the shock of corn to be gathered in was so fully ripe.

"To his family I hope and pray that his memory may prove a continual blessing ; whilst it must long retain an honoured place in the church which he served so faithfully and loved so well."

HINDERANCES TO PRAYER.

BY THE REV. C. J. MIDDLEDITCH.

THERE is a solemnity in prayer deeply impressive to the mind of man. As the means of contact between one of mortal race and the eternal God, of prevalence between a finite creature and the infinite Creator, or as the channel through which the streams of mercy flow from a never failing fountain, it commends itself as one of the most sacred engagements of the soul. A spirit moved and governed by it is an impressive object of contemplation ; but a number of immortal minds thus allied with heaven, and accustomed to converse with Deity, presents a spectacle of deeper interest still—an air of solemnity rests upon the scene where they assemble.

The reflection has perhaps often been felt by the reader, when the hallowed morn of the Christian sabbath has brought him to the place where Christians meet—how differently must the engagements of this house open on them who have been already suppliant at the throne of grace, compared with others who have suffered this to be their first religious act. The private and the family devotions, and the social engagements, by which these more public services have been preceded, are appropriate introductions to "the great congregation ;" they are steps by which we gradually ascend to the temple of the Lord. The mind is thus attuned to the devotions of the

sanctuary—a delightful harmony subsisting between the worship and the worshipper.

The connexion between the state of our minds and the efficiency of religious engagements should be distinctly realized. These are not mechanical appliances by which the misshapen mass may be reduced to appropriate form and figure, or mere physical contrivances by which the laws of nature can be brought to bear on any material object placed within their range ; they are rather the spiritual exercises in which the soul may find its heaven of delight. The soul must therefore sympathize with the engagements that are to constitute its joy.

This principle is applied by the apostle Peter* to one particular part of the Christian's life—the act of prayer : and, as he treats of the claims of family relations, he enforces his counsels by the hinderance which neglect of these would assuredly occasion to prayerfulness of spirit. The hinderances to prayer may furnish a subject of profitable meditation to the reader.

Let us first inquire, *when prayer may be said to be hindered ?* Here it is to be remembered, that the opportunity to engage in the formal exercise may not be enjoyed, while the spirit of devotion may

* 1 Ep. iii. 7.

so, on the other hand, the spirit may be wanting when the form is observed. There is with regard to these a great tendency to extremes; one man pleads that the spirit is every thing, and is therefore content with the utter neglect of the form; another knows that the spirit of prayer would not be content without its reverent form and suppliant speech, and therefore these are observed by him even when unconcerned as to the existence of the spirit of devotion itself. Their intimate union and mutual dependence need to be regarded. The form is the body in which the spirit lives and acts; the employment of the one gives vigour and efficiency to the other, while it is only the vitality of *this* which can impress *that* with any measure of dignity or worth. If devotion be sincere it will often defy the inconveniences of place and time, but it will not be content to neglect the appropriate opportunities which these afford.

Prayer is hindered when the spirit is wanting, or success is impeded, or as the apostle expresses it, *cut off*; as though there were no medium of union between the soul and God. Sometimes, *the spirit is wanting*, so that the exercise is neglected. When, dear reader, you were first brought to real prayer before God, it seemed as though you had formed a connexion with an order of things entirely new, as though a communication had been opened between yourself and one of whose presence you had been accustomed to take but little note, and from whose resources you had received no supplies. The spirit of devotion which then warmed your heart rendered you the ally and associate of one of whose friendship you had before been heedless, or whose hostility you had scornfully defied. Here was the bond of union, the channel of communication between heaven and your soul. But there are moments when this spirit fails, and then your prayers are hindered, apparently *cut off*, as though the branch were severed from the tree whence its vitality was received. The want of this spirit of fervent supplication has often been your grief. When your soul has gone forth to meet the Saviour descending from above to bless his suppliant disciples, it seemed that there was something in common between yourself and him which drew you mutually to each other; but when the mind has been

bond of union had been snapped asunder, your intercourse with heaven was closed, and you were shut out from the Majesty of all.

Sometimes the spirit may be apparently in exercise, but *success is impeded*, and prayer is unavailing. Fervour and importunity are essential to effectual prayer, yet prayer may be unavailing from the influence of other things beside the absence of ardent feeling. Every thing which prevents the success of prayer will perhaps eventually affect its spirit, but there may be impediments to successful supplication even when our devotions are marked by vivid feeling. We may be the subjects of very strong emotions when we are before God, and yet the love of something opposed to his will may so powerfully operate upon our minds at other times, as effectually to preclude any enlarged degree of the divine blessing. Reader, have you never been so quickened and excited when prostrate at the throne of grace as to indulge the belief that that was an hour of devotion, hallowed by the impulse of the Holy Ghost? And yet you received no answer to the prayers presented then. Though the absence of fervour did not mark your devotion, there were perhaps other impediments to successful prayer; there was something in your spirit, in the family, the world, or the church; something in your conduct towards your fellow-men, your brethren in Christ, or towards your Lord himself, which forbade the acceptance of your request; and though the flame had burned with more than seraph's ardour, prayer must be hindered still, till the unholy passion is subdued. Harbour not the thought that this involves any reproach on God. His power is not confined, his grace is not bound. So far as his omnipotence is concerned, he could give many blessings which he now withholds, even though the spirit and the conduct which now impede them were continued; and so far as it affects his grace, he might withhold them still, though every obstacle were removed. But this would not become the order of his kingdom; as a spirit he asks the consecration of the spirit, and not the employment of mere brutal powers; as one who delights in holiness, he will not pander to iniquity; and as one who is faithful to his word, he will not maintain the apparent freeness of his grace by an arbitrary vio-

his character as the God of men. He could give universally in answer to prayer, but commonly he will answer only when the spirit and the commandments of God harmonize with prayer itself; he will answer in exact observance of the law of grace, but that grace is still as though it were uncertain in its operation in the air that circulates around the souls of men. Here we behold the maintenance of divine honour and the strictest harmony with exact obedience to human good.

Then, are the most frequent hinderances to prayer? There are some which apply to prayer of every kind, and some have reference only to a particular order of supplication. Private, and social prayer, have certain hinderances in common, but each has difficulties peculiar to itself.

Private or personal prayer, one frequent cause of hinderance is the want of a strong impression of the divine presence. "He that cometh to God must believe that he is;" yet we are often engaged in this holy

communion without any distinct and clear impression either of the reality or the person of him whom we served. When the moment the impression has been removed from the mind,

"I am conversing with an infinite Jehovah; his eye is upon me, his ear is listening while I am at his throne," then a new impression has been given to our spirits; we begin to pray as though there were a God, and as though our prayers were heard, and would be answered by him.* Often there has been a want of composedness of spirit essential to an exercise, and in sweet communion with it. We have gone to our prayers with minds ruffled and chafed by the cares of life; true, that closet is the best refuge which the Christian can find when harassed by the world; but in there we have frequently

dwelt over our griefs, and instead of going to lay aside our vexations when we are for secret audience with God, we have encouraged them to attend us in his presence, and have thus allowed them to secure a firmer hold upon our minds. Frequently there has been a want of clear and distinct perception of the specific mercy we required. A heartless enumeration of certain

common-place generalities, has taken the place of entreaty for some particular blessing vividly depicted, and earnestly desired. It were well that prayer were commonly preceded by calm reflection, and that when about to enter the presence of the most High, we paused awhile with an inquiry such as this—I am about to make my suit to God, what are the things I need, and what are the blessings I shall ask? Then would our prayer more frequently be in accordance with our case. We should pray as those who felt they needed what they sought, and the God of prayer would look with complacency on a soul so thoroughly pervaded with the spirit of its holy exercise.* Still more frequently there has been the want of energy and decision in overcoming the natural sluggishness of the soul, so as to secure appropriate seasons of retirement. Our devotions have been made to yield to other things, as though of secondary rather than primary importance. It were indeed a perversion of the gospel to suppose that the closet should be the retreat of the artisan or merchant, when the hour of active labour demanded that he should be engaged in providing for the support of those dependent on him for their daily food; that were to dishonour God by making prayer an excuse for sloth; but the hours of labour may be observed, while the audience we hold with heaven shall be undisturbed by the numerous trivial calls of earth. Were but the holy purpose taken that our prayers should not be hindered, seasons appropriate to the exercise, both in number and duration, would be secured for the holiest and most blissful engagement that man can know. The world would find its call to duty cheerfully obeyed, but the closet would not be defrauded by the undue exactions of the world.

In *family or domestic supplication* the same impediments may be found; but there are other things which cause additional hinderances to prayer arising from the altar where the family should bow. The better feelings of human nature have sometimes been so perverted that but a small measure of affection has been reserved for God; not indeed that the most ardent piety would consume a parent's love, but it would write in characters of perpetual force, the prohibition to neglect the one thing needful, at the

this subject illustrated in Sheppard's *Thoughts on Devotion*. No. 1.

* *Ibid.* No. 12.

hand of him who owns the appellation, God of all the families of Israel. The want of regularity has hindered prayer. The morning opened, and your children did not know whether they were to be called to the domestic altar then ; sometimes they were, especially if some Christian friend were tarrying for awhile beneath your roof—conclusive proof to their observant minds that sometimes you prayed that man might hear, and not that God might bless, for each succeeding morning did not bring the positive assurance that there was to be no neglect of this incumbent duty. The evening closed, and the very look of those around at once would tell to every intelligent observer, that there was a degree of hesitation with your children whether their father would call them to acknowledge the mercies of the day, and implore protection through the night, or whether they should retire like heathens, nay, not like heathens, for they would invoke their household gods ; rather, like beings unenlightened by the rays of reason, to yield their natures to repose, heedless of him from whom repose must come. Sometimes, would that it were far less frequent, but sometimes the want of union in the family has fettered, if it has not utterly prevented, prayer. What a spectacle, when the family whose bickerings and disputes have marked each following hour, meet to present the evening sacrifice ! Often have some stolen away secretly to their chamber, dreading to meet the elements of discord in the presence of the Deity ; often has there been a misgiving of the spirit when the solemn service has arrived ; conscience said it must not be declined, and also whispered, "Thou art not fit to pray ;" and family disputes have hindered prayer, either by their repelling influence, driving its several members apart to indulge their wrath alone, or by their condemning power on him who comes to join the suppliant circle—"How can I now invoke the benediction of a God on behalf of them whose peace I have embittered through the day ?" How are the dread consequences of domestic broils described by an inspired apostle—the very heavens are closed, prayer is hindered, cut off in its passage to the skies from such a scene.

Closely allied to this is another hinderance of family devotion—the inconsistency of general conduct with such an exercise. As the morning dawned,

you resolved that when the evening came you would take your children to the land, and lead them to the mercy-seat ; but when the evening did not come, you thought of the day that was past, and then your purpose was abandoned ; an insuperable barrier had been thrown around the mercy-seat ; you could not bear the silent, secret reproach of those around, who would involuntarily ask, they heard your voice ascending to the skies from the quietude of the domestic circle, "Is that the voice whose words of wrath, of hatred, and repining lately fell upon my ear ? and is it employed in prayer and praise ?" Dear reader, see to it that the sins of the evening day do not force you to abandon devotions of the returning eve.

In *social or more public prayer* these difficulties may arise ; but there are some specific and peculiar hinderances. The persevering refusal of many to part in such engagements has proved a serious hinderance. Others have been disheartened by their want of conviction ; prayer has been misrepresented as a burden from which all should be exempt who can ; and the supplicants of the church have been deprived of the united, cheerful aspect which they should bear as the expression of desire by all, that God would come to bless his saints. The absence of frequent or habitual, has been banished its influence. Dear reader, you have spoken as though your absence was no concern ; but carry out your ciple, and then, but not till then, let such a sentiment, if judgment will, be your sentiment. What should you think of a church that had no seasons of united prayer ? What church that never prayed ? The object of their religion you would question the warrant to expect the benediction of their God you would deny ; you would shudder at the thought of such a church ; as that ; and yet, perhaps, dear reader, you do all you can to make the church with which you are enrolled just as an one. Can you escape the censure, condemnatory as it is ? We have your pastor to arise, and from the office of accustomed ministration to perform the affecting purpose of the church they would meet to pray no more would blend their petitions at the mercy-seat no more, the universal cry would arise, from you among the rest, why is such a purpose made ?" W to whom we pray to declare from

lery that he would suffer such a service no longer; closet and the domestic resorted too still; that agements of the sabbath yed still; but that he rer from the social throng prayer meeting now shed. Oh, reader, what or would pervade your be his name, the church e she will not pray, but more frequent, more fer-; God does not say he

will not suffer us to pray, but he bids us pray with greater faith in his delight to bless than hitherto has marked our prayers; the mercy-seat shall not be abandoned by the church, it will not be barred around by God. Dear reader, though you are about to lay aside this paper, ponder the serious thought, "Why should I inflict upon myself evils such as must be felt, when God and the church unite to stay the blessings that would descend in answer to the cries of a united, suppliant, prayerful throng?"

Froms.

LIBERTY.

BY THE REV. J. MORTLOCK DANIELL.

blessing which the Al- s upon every creature the world. No child is slave, even of its own pa- impose upon our fellow- yoke without a divine trample upon that holy precept, "As ye would ld do to you, do ye also

never, far less liberty in an most people imagine. h former times, when a and an undisturbed hea- monopolized the whole ie, there is an invaluable freedom. Still there is no town, or village, where ppression is paralysed, al- ortunities to smite are less

r intention, in this paper, those forms of tyranny ous to all; but rather to ose which are generally e conclude they are over- they are so generally en- we are disposed to think of ignorance, and not of it be a tyranny *knowingly* urse it is excuseless, but if om a want of sober reflec- d judgment, the offender erable, though the offence qually hideous in its na- ive to its victims.

i with pious, or what are

commonly termed "evangelical Episco- palians." It is no matter of surprize that graceless men, whose religion is only a secular profession, or source of pecuniary advantage, should wish to oppress the true worshippers. "Marvel not if the world hate you, ye know that it hated me before it hated you," is a sufficient solution of the persecuting spirit invariably manifested by false religionists. But that godly persons, who are from want of judgment the advocates of national establishments, should refuse that liberty to other godly persons which they claim for themselves is not so easily explained. We suppose them to regulate their deportment by the word of God, where individual liberty is clearly allowed, and universal charity fully enforced. There it is written, "Let every man be fully persuaded in his own mind;" "Judge not, that ye be not judged." "Why dost thou set at nought thy brother?" "Why is my liberty judged of another man's conscience?" "Let every one of us please his neighbour for his good to edification."

May we not therefore reasonably inquire, why these principles are neglected or outraged by evangelical Episcopals?—why they affirm we have no business to dissent?—why they impeach our motives in the course we adopt?—why they refuse to allow us "a mind of our own?"—why they would deprive us of the liberty ceded in the word of God, after acknowledging that the principles

there inculcated are absolute and sufficient? They may reply, We *allow* you to dissent; we *allow* you to think for yourselves; we *allow* you to worship as you please. But the question is, who gave them this power or this right of *allowance*? The expression "we allow" implies *superiority* and *sovereignty*; and it also insinuates the prerogative of refusal. But, whence came it?—was it from heaven or of men? As well may they affirm, "We allow you to have the light of the sun;" "we allow you to sleep at midnight;" "we allow your blood to circulate in your veins." The fact is, every man's conscience ought to be as free from extraneous interference in matters of religion as the vital stream that flows through his frame.

From *minor* oppression they (godly Episcopalians) would instantly shrink, as unworthy of their dignity and inimical to their welfare. They would not fetter a man's finger, they would not injure a hair of his head; and yet they will lay claim to his *conscience*, to that which is dearer to him than all his limbs! They assume some undefined superiority over his *misguided* mind, or some mysterious sovereignty to limit the independence of his spirit!

Would that believing Episcopalians could discern that the very power of allowance of which they speak is the result of usurpation, and not of Christian kindness. It is as though, after the Saviour had freely given the ocean of religious liberty to every section of his church, the Episcopalians should first monopolize the sea-shore, and keeping that ocean to themselves, dote upon their charity and benevolence in dealing out a little water to others in the hollow of their hands. Never, never, will every section of the Christian church enjoy all the liberty the word of God bestows until one section shall give up its *power of allowance* as an unscriptural robbery!

But let us analyze this "*we allow*" a little further. With what temper do they allow? What is their disposition and feeling in giving away stolen waters? They do not allow willingly, but grudgingly; they only allow when they cannot help it. Having as they think universal *right*, they aspire after universal *might*, and whenever their might is not parallel with their supposed right, they judge themselves injured.

For instance, they allow their neighbours to go to a chapel, but then the

doors of their own houses must be closed against them. They must be branded as schismatics, sectarians, and self-degraded. They allow their tradesmen to go to a chapel, but it must be upon pain of losing their custom and patronage. They allow their servants to go and worship where they please, but they must take the consequence of dismissal from their situations!

What is this but a *mock allowance* after all? It is to say, "There is liberty, but use it at your peril;" "*we allow*, but if you do what we allow, remember the penalty." This, we hesitate not to say, is the course adopted by the bulk of the evangelical Episcopalians; and yet they are beginning to think that dissenters have now too much liberty! Of course there are honourable exceptions, which we have no wish to overlook; they are too angelic, too "*few and far between*," to be forgotten.

To us, then, it is conclusive, that liberty in religious matters is yet only a name. The power to allow must be given up by all parties, and every Christian must leave his fellow Christian as fully, as freely, and as comfortably, to follow out his own convictions as himself, before the worst kind of slavery (the slavery of consciences) will be abolished in our land.

2. We are still more pained to perceive the absence of reciprocal liberty among many pious dissenters. Episcopalians deem it right that a few dignitaries should lay down certain laws and regulations, certain articles of faith, for the professing body at large; but dissenters believe that every man is privileged, yea that every man *ought* to form his own belief from his own study of the Bible, and that each section of the Christian church has a conscientious independency under Christ. That is to say, that every believer may judge for himself from the pages of inspired truth, and that each body of Christians, wherever located, is competent to manage its own affairs under the guidance of a minister whom they have chosen to rule over them.

If these be the principles of pious dissenters, is it consistent when their children have arrived at an age of discretion that they should be compelled to attend a ministry by which they are not edified, or that any opposition should be manifested by their family if they conscientiously select another denomination? It

happens, that parents are in the mill of life with the mill they have long attended to; consequently, there is a similarity of thought and habit, rip of taste and years, by which ministry is endeared. Nor is it desired if the rising generation, some of them, should feel a want of aptitude, to the extent that the more advanced are delighted. Hence the admission of religious liberty, in the end of which no soul is obliged to like another thrives, nor are any tary attendants to be found in unary.

These observations apply with priority to servants. They pledge oaths, but not their consciences. Oaths are their private property, to be appropriated to the glory of God, and claim is supreme. They are to themselves in matters of religion as well as their masters. The object of dissent is that no man's conscience be fettered. Is it, then, consistent for a dissenting minister to say to his hearers, "You must attend my service?" Or for an Independent or Unitarian to dictate to his establishment, "I attend, I expect you will attend?"

In these matters pious dissenters must not forget their principles, and, if they be allowed the phrase, "play the hypocrite" by compelling, as far as influence extends, others to do as they do!

We are aware much may be said on the subject of family order, domestic harmony, and the possible deceptions of a lax practice, if liberty be thus abused.

Also that the head is to govern the body. From pious episcopal remarks would be in unison their plea for national establishment, but from pious dissenters they would draw a variance with their principles. Domestic order and domestic harmony must not be interrupted by allowing members to judge for himself, at a public age, on the subject of religion. On the contrary, this will be the best effectually to promote them.

As to deceiving domestics, even if we use the liberty, this will not justify us in withholding it from many who are rapturously and faithfully. Alas! the love of liberty, how many slaves are found in churches and chapels! Many worshippers that would upon

principle fly elsewhere, if their consciences were not shackled, and their sittings not hereditary!

It is also lamentable, sometimes, to observe the opposition with which a body of consistent people meet, even from fellow-dissenters, when they build a place of worship in any town for themselves, simply because their views of truth, or form of church discipline, have not been hitherto represented. Insinuations that the step was unnecessary, and that the motive was carnal, soon fly abroad. A want of cordiality is too evident, and whatever may be the theory of the parties, their spirit too much assimilates with that of the vicar of the parish who deems his territory infringed.

In reference also to pecuniary contributions, it is certainly desirable that the contributor, upon all vital points, as we may term them, should be fully satisfied. Before he gives his substance he should be assured that "Christ and him crucified" will be preached, and that the moral character of the community is not questionable. To inquire beyond this appears to us inexpedient; touching upon those varieties of opinion which will always exist, till that which is perfect is come, but which, nevertheless, should neither alienate the heart, nor paralyse the hand. Too frequently, however, these minor points of difference are more investigated than vital truths, and are framed into a grovelling apology for withholding assistance. How often is it said, "if you were open, or if you were strict communion," "if you were a Baptist, or if you were an Independent," "if you were just what I am (for, after all, this is the meaning) I would willingly assist you!" How narrow-minded such an hypothesis! How inimical to brotherly love! How foreign to the principles of dissent "think, and let think!"

Where is liberty? Surely the stream ceases to flow when the open communionist charges the strict communionist with *bigotry*, or the strict communionist the open communionist with *timeserving*! The fact is, both are conscientious, and both at liberty, as dissenters, to determine for themselves, and therefore both should be affectionate and tender-hearted. More especially as an opposite course arrests the progress, and insults the principles, of evangelical freedom.

Whatever may be imagined, in reality

Christian liberty extends no further than Christian love! It is not sufficient that we agree to differ, but also that we agree *though* we differ. That is to say, there should be as much friendship and good feeling, as though we saw "eye to eye." To let a man think, and persecute him unless he think as we wish; to give a man liberty, and afterwards to make him unhappy in his liberty by painful reproaches and unchristian censures; to concede his freedom and suspect his integrity—is only liberty in name!

And, after all, it is a query whether a person had not better be a well-treated slave than an oppressed free man. Whether of the two he is not the hap-

pier individual who is esteemed and respected in doing as others do, without thinking at all, than he who is reproached and calumniated because he thinks for himself.

We have penned these remarks with a view to commend the glory of dissent—liberty to all, with love and sincerity. Dissent is only mocked and injured when liberty is begrudged, or when an unkind disposition is manifested because liberty is pursued. And we hope the day is not far distant when all Christians will exult in a mutual and universal liberty, accompanied by a mutual and universal love.

Ramsgate.

ON THE RESTORATION OF THE ORDER OF DEACONESSSES.

BY THE REV. G. H. DAVIS.

ON the existence of the order of deaconesses in the churches of the apostolic age there can be no doubt. Paul commends Phœbe to the church at Rome under the title of deaconess of the church at Cenchrea (*οὐσαν διακονον*). This is the order mentioned 1 Tim. iii. 11, where the English version renders *γυναῖκες* their wives; but it is generally admitted the apostle meant women deacons. "Let the *deaconesses* also be women of unexceptionable characters."—Valpy in loc. See also Parkhurst under *διακονος*, and Poole's Synopsis on the text. Indeed, why the deacons' wives should be more particularly grave or faithful than the wives of bishops, or of private members, it would be difficult to show. Whereas, there is much reason in pressing such characteristics on females holding a public and important office. The learned Bingham, in his *Origines Ecclesiasticae*, treats largely on the subject. From him it appears deaconesses were mentioned by Pliny, Ignatius, Tertullian, Epiphanius, Gregory Nyssen, Sozomen, &c. They were the subject of canons in the councils of Laodicea and Chalcedon, of one of Justinian's novels, and a law of Theodosius. In answer to the question, how long this order continued in the church, he replies, "It was not laid aside every where at once, but continued in the Greek church longer than

in the Latin, and in some Latin churches longer than in others. In the Greek church they continued to the time of Balsamon, i. e. to the latter end of the 12th century; for he speaks of them as then ministering in the church of Constantinople. In the Latin church there were some decrees made against their ordination long before. For the First Council of Orange, An. 441, forbids any more deaconesses to be ordained. The Council of Epone, An. 517, has a canon to the same purpose. Not long after which, the Second Council of Orleans, An. 533, renewed the decree against them." From this it is evident that deaconesses continued to be found in the Western churches during the first four centuries, and in the Eastern for a much longer period. At first they were elected exclusively from *widows* above sixty years of age, who had been the wives of one man, i. e. who had not been divorced and married again. But the council of Chalcedon, An. 451, ordains, "No woman shall be ordained a deaconess before she is *forty* years old." And they were very early chosen from the order of *virgins*, as well as of widows. It has been debated whether they were ordained by imposition of hands. Bingham upholds the affirmative; and, having answered an objection founded on a canon of the Council of Nice, says, "Va-

sins himself owns that it was so in the case of the council of Chalcedon; for one of the canons of that council, their ordination is expressly called both *χρυσμός* and *χρησμός*, ordination by imposition of hands. And the author of the Constitutions, speaking of their ordination, requires the bishop to use imposition of hands, with a form of prayer, which is there recited," &c. The mode of their ordination is, however, of no importance; the offices they discharged is a more interesting inquiry. These, according to our author were, 1. To assist at the baptism of women. "One part of their office was to assist the minister at the baptizing of women, where for decency's sake they were employed to divest them (the custom being then to baptize all adult persons by immersion) and so to order the matter, that the whole ceremony might be performed with all the decency becoming so sacred an action." 2. Another part of their office was to catechise the women, who were preparing for baptism. 3. To visit and attend women who were sick and in distress. 4. To minister to the martyrs and confessors in prison. To this employment reference seems to be made by two pagan writers. Lucian, speaking of the manner in which Peregrine was caressed by the Christians, when incarcerated for his religion, says, "In the morning one might observe the old women, the widows, waiting at the prison gate," &c. Libanius says, "the mother or mistress of the old women, when she finds any one bound in prison, runs about, and begs, and makes a collection for him." 5. In those Greek churches which made a distinction between the men's and the women's gate, the deaconesses had the charge of the latter. 6. The last part of their office was "to assign all women their places; to regulate their behaviour in the church, and to preside over the rest of the widows." Such was the office of deaconesses in the ancient churches; and, except the last three parts, such would be their office now. Do not the churches as much need the order now as they did in distant days? Have we not women to baptize, candidates to instruct, widows to sustain, and sick to be visited? Is it possible for a minister, or deacons, being men, to discharge all these duties, especially those connected with the widows and the sick, with that tender sympathy and inquisitive kindness which

they demand? However diligent the minister may be, however well-disposed, active, and judicious the deacons, seeing the varied spiritual occupations of the one, and the secular affairs of the others, can they, in the nature of things give that attention to the poor the poor deserve? Do not the inconsiderate and ignorant complaints so general in our churches of a lack of visiting and attention, sufficiently determine these questions? Let the ancient order, then, be revived. Let the apostolic rule be observed. Let four deaconesses, or more, if required, be elected in each church, and solemnly set apart to their special duties. Let the female candidates for church fellowship, our female servants, and our poor widows, be their peculiar charge. Let them be women somewhat advanced in years, eminent for a godly conversation, kind in disposition, active in habit, judicious in counsel, devoted in spirit.

Two objecting questions to this restoration of our ancient order may be proposed. 1. May not the duties of deaconess be discharged without the establishment of the rank? I think not; for I have observed, in a church as in the world, what is every body's business is nobody's. It cannot be supposed, that any self-undertaken duties will be discharged with that fervour and constancy which a solemn commission will provoke. 2. Will not the appointment of deaconesses excite jealousy? God forbid the piety of any member should be at such a low ebb as to admit such a feeling against a sister called in the providence of God to a responsible station; or that the benefit of the church should be sacrificed to the pride of individuals.

I conclude this article with Dr. Adam Clarke's note on Rom. xvi. 1. "There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism, to instruct the catechumens, or persons who were candidates for baptism, to visit the sick and those who were in prison, and, in short, perform those religious offices for the female part of the church which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church, and were ordinarily widows who had borne children. It is evident they were ordained to their office by the imposition of the hands of the bishop," &c.

Weymouth, April, 1841.

ON VISITING NAILSWORTH AFTER MANY YEARS' ABSENCE.

BY THE REV. PETER ANSTIE.

DEAR Nailsworth, thy meadows and beech-covered hills
Still smile in their lovely array;
And along the sweet valleys thy murmuring rills
Still wind their beneficent way.
Not a shadow o'er all the rich woodland is cast,
For all is as bright as in days that are past.

But where are the friends of those halcyon days,
With whom I have wandered at eve?
A sadness I feel, though delighted to gaze
On the scenes which like them I must leave;
For many, alas! are gone down to the tomb,
And have cast o'er my heart a funereal gloom.

Yet why should I mourn o'er the friends of my youth,
Whose spirits are soaring above?
For their faith and their hope were inspired by the Truth,
And their hearts were the mansions of love.
Then wherefore this gloom, since a rapturous flight
Has wafted their souls to the regions of light?

Ere the winter of age, while blessing and blest,
Like autumn's first leaves that are scared,
Their conflict was ended, they entered their rest,
And long will their names be endeared.
Thou God of all grace! May the young thus bereft
Hear the voice of the blessed example they left.

"WE HAVE SEEN THE LORD."—JOHN XX. 25.

Oh, my Saviour! bright and cheering
Are the views I've had of thee;
In our fallen flesh appearing,
Nailed to Calvary's cursed tree,
Where in mercy,
Thou didst die, and die for me.

Yes, while I, thy chosen spurning,
Joined thy foes in jeer and jest,
Thou didst wait for my returning;
Thou didst long to give me rest,
And to lay me
Peaceful on thy bleeding breast.

Thy compassion, oh, how gracious!
And thy tenderness, how free!—
As eternity capacious,
Boundless as the rolling sea;
Saint nor angel
Knows the grace thou grantest me.

Lord, I feel myself unworthy
To be called my Father's son;
I have scorned thy proffer'd mercy,
Despite to thy Spirit done;
And in folly
Fearful lengths of vice have run.

Yet thy word and promise woo me
To return and seek thy face;
And though Satan's self pursue me,
Firmly trusting in thy grace,
Him to vanquish
I would here commence the race.

Hence from strength to strength progress
Let thy presence cheer my way,
Onward still undaunted pressing
Towards the prize thou dost display—
Crowns of glory
In the realms of endless day.

When I pass yon dreary valley
Where the shades of darkness roll,
Bid celestial cohorts rally
Round my timid, trembling soul,
Till victorious
O'er its foes, it gains the goal.

Battersea.

* Among these may be mentioned the names of Winterbotham, Hoskins, Elias, Overts and Clisold; names that, by many survivors, will long be held in fragrant remembrance.

REVIEWS.

et Baptism Unscriptural and Injurious.
by JOHN CRAPS. London: 12mo. pp.
1. Price 2s.

CIRCUMSTANCES which we neither sought nor welcomed have recently compelled my frequent reference in these pages to the nature of that action which is in the New Testament denominated baptism. The refusal of the British and Foreign Bible Society to continue the course which it had been accustomed to pursue in relation to the translations of Baptist missionaries, unless they would retract its rendering of the designation of a Christian ordinance, depart from the practice of their predecessors, and mysteriously that which in their judgment the informed writers had expressed clearly, made it necessary that their friends in this country who partook of their sentiments should call public attention to the powerful reasons by which those sentiments are sustained. The attempts of paedobaptist writers to vindicate the Bible Society's deviation from its former course, by representing βαπτίζω as a word whose meaning was uncertain or indefinite, compelled us also to expose their fallacies. We do not expect to be permitted now to drop the subject; indeed we know that duty will call upon us to recur to it ere long: but we have it, for some time past, that there was anger that both our brethren who differ from us and those who agree with us should lose sight of the much more important question relating to the subjects of Christian baptism, while their thoughts were occupied with the manner in which the rite should be performed. This part of the controversy has indeed received habitually far less attention than its importance deserves. Publications in defence of our sentiments are generally answers to publications on the other side. It is natural on many accounts that our brethren who differ from us should write more frequently about immersion, to which it is easy to adduce popular objections, than about our omission of infant baptism, which it is much easier to practise as an old custom than to substantiate by argument. It is we believe an historical fact that pamphlets on this controversy have more frequently

originated in the uneasiness of some member of a paedobaptist church respecting the validity of his baptism, or his application to be immersed, than in the neglect or delay of such a one respecting his children. At all events, account for it as we may, it is but seldom that a Congregational brother comes out boldly with a publication to show how plainly infant baptism is taught in the New Testament, how openly it was practised by the apostles, how explicit the exhortations to it are in the letters of Paul to the churches, and how beautifully it accords with the voluntary and spiritual genius of the Christian dispensation. So long therefore as we content ourselves with "answers," "replies," and "vindications," there is little probability of our giving due prominence to some topics of great moment. Allowing our antagonists the choice of the field, we have to carry on the contest nearer to their own entrenchments than is desirable; and too often we have contented ourselves with driving them back to the sally-port whence they had issued.

It affords us much pleasure therefore to see a performance which is not a professed answer to any previous writer, but an independent treatise on that unwarranted and baneful practice which has done more than any other to lower the standard of Christian profession, and facilitate the establishment of national churches. It is gratifying also to find that we can express unmingled approbation of the manner in which the undertaking is performed: the author understands his subject thoroughly; he writes in a plain and perspicuous style; and, while he presses home his objections to infant baptism with vigour, he has avoided every thing that could be mistaken for asperity.

In showing that infant baptism is unscriptural, Mr. Craps does not content himself with the proof that there is no positive precept, no plain example, and no fair inference to sanction the practice, but having illustrated these positions, he proceeds to argue that infant baptism is inconsistent with the fundamental principles of the Christian religion. He shows that to baptize any one

on the ground of another's piety, however sincere and ardent that piety may be, is to act in direct contrariety to the whole genius of the gospel. He observes that every thing pertaining to the gospel is voluntary—the belief of it, the profession of it, the support of it, and the extension of it—all must be a willing service, or it cannot be acceptable to God: though we are under a very solemn obligation to believe the gospel, that obligation is wholly moral, and can be enforced by no other than moral means:

"As the salvation of the gospel is a *voluntary salvation*, so the baptism of the gospel is a *voluntary baptism*. 'Peter said, Repent and be baptized every one of you—then they that *gladly received his word were baptized*.'—Acts ii. 38, 41. 'The eunuch said, See here is water; what doth hinder me to be baptized?' Thus baptism was desired as a privilege and attended to with pleasure. And can it be doubted that the ordinance of baptism is designed to manifest our *cheerful reception* of the gospel, and the *voluntary devotion* of ourselves to the Saviour and his service? 'As many of you as have been baptized into Christ, have put on Christ.'—Gal. iii. 27. It was their own act and deed, and denoted their willing surrender of themselves to Christ. And such must baptism ever be, or it can be no acceptable service to the Saviour, nor can it harmonize with the gospel of the grace of God.

"But infant baptism is *inconsistent* with this fundamental principle of the gospel. Infant baptism is *compulsory baptism*. The infant has no *choice* in its baptism; it is baptized by *constraint*, and not *willingly*; it is no *agent*, but is merely *acted upon*. There is no homage of the will, no approval of the judgment, no devotion of the heart, no surrender of the body, soul, and spirit to the Saviour, in the infant baptized. This is inconsistent with the design of Christian baptism, and makes the ordinance a mere outward form. It is also inconsistent with the whole tenor of the gospel, every part of which requires *voluntary agency*, and is abhorrent to compulsion.

"There is much said in the present day about the *voluntary principle*, and many infant-baptists contend that it is inconsistent with the gospel to support it by *compulsory rates*. In this we believe they are right. Contributions to religion cannot be acceptable to God unless they be offered with a willing mind. But how does *infant baptism* accord with the *voluntary principle*? Infant baptism is not *voluntary* but *compulsory baptism*. Does the gospel admit of compulsion in its *ordinances*, whilst it disallows of compulsion in pecuniary contributions for its support? Can it be less necessary that we should *act from choice* in that ordinance which is intended to denote the *dedication of ourselves* to the Redeemer and his service, than it is that we should act from choice in the contribution of our *property* to the Saviour's cause? If our *persons* may be taken without our consent and without our knowledge, and submitted to a gospel rite, why may not our *property* be taken

in the same way and devoted to the *the gospel*? Can it be consistent to religion with compulsion, and then compulsion at every subsequent step? we practise compulsion in the importance of gospel baptism, how can we *entirely condemn* others for practising important matters? The advocates of baptism cannot be *consistent* unless ever sincere and zealous they may *maintain* the voluntary principle. Infants can be no part of a voluntary religion; consistency demands that every advocate of the voluntary principle should renounce *baptism*."—pp. 59, 60.

It would delight us to be our pædobaptist brethren would candidly Mr. Craps's illustrative tendency of infant baptism. I which is often overlooked, the portion as it prevails, it must the occurrence of such baptisms recorded in the New Testament, ing them by transactions of a different character.

"The divine institution of believers *subverted* and made void by infant baptism. Those ministers who baptize *infants* except very occasionally, baptize *believers* will not administer believer baptism: have been baptized in infancy; churches are, for the most part, of those who have *never been baptized*. Infant-baptist ministers teach the Christ that they were baptized in infancy and therefore they need not be baptized. It matters not by whom baptized in infancy, whether catholic, testant, churchman or dissenter, they that their baptism in infancy has been quite unnecessary for them to be baptized. And those who have been baptized in infancy consider that, in consequence of the ceremony, there is no need of their tized on their own profession of faith in the gospel; it is difficult to convince such that it is their duty to be baptized notwithstanding their duty on this plainly stated in the New Testament as another duty enjoined by the Saviour. thousands of believers, we might include greater number of believers, in this who are living in the neglect of baptism, entirely in consequence of the *infant baptism*, and who, but for infant baptism, would obey and profess the *Saviour's believing and willing observance* of the institution. So far as infant baptism is in its practice and in its spirit, it *subverts* the divine appointment of deemer; and it not unfrequently strong *prejudice* against believer baptism, *strenuous efforts*, if possible, to prove the disciples of Christ from obeying the ordinance. The writer has known infant ministers to exert all their influence strain every nerve to dissuade believers from their conscientious purpose of putting by baptism, nor have they been

it in the means they have employed in their design. We wonder it did not seem that a high authority once said, "we therefore shall break one of these commandments, and shall teach men so, as shall be the least in the kingdom of God." But such is the tendency, and such is the effect of infant baptism. Popery does completely subvert the doctrine of faith, or the ordinance of the Lord, than infant baptism subverts the doctrine of Christian baptism."—pp. 68—70.

then urged, that if baptism does no good, it at least can do him no harm.

Our author shows however how it operates injuriously, favouring religious principles, encouraging hopes, and indisposing him to any other baptism which is disappointed and beneficial.

that infants when grown up may desire baptism in infancy, is nothing to him.

If it could be shown that infant baptism is beneficial in the retrospect, it would not prove the propriety of the ceremony. It is a mistake and folly may 'act in the retrospect.' If infants, when grown up, do not become believers, their baptism cannot profit them—it may debar them and encourage them to rest in a religion, and so be greatly injurious to them. That this is frequently the sad effect of baptism can scarcely admit of doubt. When they grow up, do become desirous of baptism in infancy is more likely than to benefit them—it is very likely that their entire neglect of the divine commandment of baptism—it is also very common that their entertaining many misapprehensions respecting the influence of baptism is to be very injurious to them in the future; whilst it is difficult to say in what respect baptism in infancy, not being an act, can be of any profit to them. It could possibly be profitable to them, if it were not to 'do evil that good may come.' Supposing these believers were volun- teered, as believers, in willing obedience to the command of their Lord, and as an act of obedience to him and his service, would not of intelligent and cheerful submission to his will be far more profitable to them in the retrospect of their baptism in infancy than if it were?"—pp. 83, 84.

systematic attempts which are made to set aside the scriptures as the sole rule of faith and practice, the following observations peculiarly worthy of the attention of pædo- baptists.

Infant baptism is injurious because it is a FALSE RULE OF CHRISTIAN FAITH. By far the greater number of pædo- baptists advocate the practice on the authority of the apostolic tradition, the writings of the Fathers, or the authority of the church; but none attempt to vindicate it on the sole

authority of the scriptures. Occasionally, indeed, there may be found an advocate sufficiently bold and venturesome to hazard the assertion that infant baptism is taught in the scriptures; but the total absence of every thing like satisfactory evidence in justification of the assertion sufficiently shows that it is not wise to take such elevated ground. The Roman Catholics, who comprise the majority of infant-baptists, found the practice on the authority of the church, and many professed Protestants do the same. The object of Dr. Wall, in his history of infant baptism, is to vindicate the practice on the authority of the fathers. And it is evident that nothing like a case can be made out in favour of infant baptism, without admitting other than scriptural authority.

"The authority of the church, the writings of the fathers, and apostolic tradition, are false rules of Christian faith and practice. The scriptures positively forbid their authority in the church of Christ. The admission of their authority is not merely wrong in principle, but it is also most detrimental in its consequences, inasmuch as it weakens the authority of the scriptures, opens the gates of Zion for the admission of innumerable errors in faith and practice, and sanctions all the absurdities of popery. It is wrong, it is injurious to scriptural religion, to afford the slightest sanction to any other rule of Christian faith and practice than the word of God. But it is the tendency of infant baptism to do this wrong. It encourages persons to practise as a religious ordinance that which the scriptures do not teach—it leads them to admit another authority in religion than the word of the Lord. If they be Protestants it damages their consistency, and gives an advantage and boldness to their Catholic antagonists. When infant-baptists contend with Roman Catholics on the supreme and sole authority of the scriptures, they find their infant baptism no small disadvantage to them, and their Catholic opponents seldom fail to turn it to account, by insisting on their inconsistency in maintaining the sole authority of the scriptures whilst they admit the baptism of infants, for which there is no scriptural authority. There is force in this, and the infant-baptist must feel it, as he cannot repel the remark by adducing a single scripture precept for, or example of infant baptism. Thus Protestantism is abashed and Popery is emboldened by the practice of infant baptism. Is not that practice therefore injurious?"—pp. 87, 88.

The tendency of infant baptism to frustrate the design of Christian baptism, considered as a mark of distinction between the church and the world, is also clearly displayed.

"So far as infant baptism extends, the world is baptized, as much as the church—they have all the same baptism; and when any of these come out from the world and join themselves to the Lord and his people, there is no baptism by which to profess and denote the change from darkness to light, the renunciation of 'the devil and all his works, the vain pomp and glory of the world,' the espousal of the gospel, and the dedication of the believer unto God. Infant

baptism defeats the design of Christian baptism, and makes the ordinance the reverse of what it is intended to be—it baptizes the world, instead of baptizing the church. Infant baptism baptizes the world, but it never baptizes a disciple of Christ. Some who are baptized in infancy may afterwards be converted and become the disciples of Christ, but this is in no way denoted by their baptism in infancy—the unconverted are as much baptized as they are. In all countries where infant baptism prevails there are more baptized worldly people than there are baptized Christians. The god of this world has more baptized subjects than the King of Zion has. Can this be denied? And can it be admitted without shame and regret? And as this is the natural consequence of infant baptism, must not infant baptism be injurious? If it be injurious to frustrate the design of a Christian ordinance, and to obliterate a divinely appointed mark of distinction between the friends and the enemies of Christ—infant baptism must be injurious.”—pp. 89, 90.

We must not indulge in further quotation, but we cordially thank Mr. Craps for his performance. It is not exclusively to our friends who differ from us and to those who are undecided, that we recommend this work, it may be read with great advantage by Baptist ministers and the members of Baptist churches.

Summer and Winter in the Pyrénées. By the Author of "The Women of England," "The Sons of the Soil," and "Family Secrets." London: 12mo. pp. 393. Price 9s.

Mr. Ellis, whose well-known exertions in connexion with the London Missionary Society, first as one of its agents in Polynesia, and subsequently as one of its secretaries at home, have seriously impaired his health, having been advised to seek a restoration in the genial climate of the south of France, arrived at the foot of the Pyrénées in the beginning of 1840, with the inestimable advantage—if she can talk as well as she can write—of having Mrs. Ellis as his companion. The good sense of this lady, as an adviser of “the women of England,” we have had occasion to acknowledge formerly; and now, we have the pleasure to add that while she has retained that valuable quality during her sojourn in a more sunny land, she has shown in her present work that she knows how to combine with it the lively and humorous style of remark which graces the communications of a tourist. She tells us, indeed, that that causeless and indescribable dejection of mind which most

of the inhabitants of our island experience, and with which been conversant herself, is sold in the south of France, except suit of bodily disease; and that it is produced by the clear atmosphere, the brightness of shine, and the elasticity of resembling that which young; accustomed to experience in on a pleasant journey on a fir in company with the friends best, leaving nothing behind regret, and fancying much to invite. It is in this delight that Mrs. Ellis has written and it has diffused its charming pages. The descriptions of leys, cascades, precipices, an passes, are so diversified with tions on modes of travelling and manners, cookery and h ing, glimpses of history and anecdotes, that it is altogether the most agreeable work that could be presented to reader.

Into the general contents volume it will not be expected should enter; but it may be ous to accompany our room with one or two extracts. V to receive from so competent the following brief notice Protestantism.

“In the department of the *Lot* there are about twelve Protestantions; but, with the exception *Orthex* and *Salies*, they are most though it is hoped they are incre well as in other parts of France. of the consistorial churches, and of the colleges, are all paid by the the stipends of the pastor being the population of the places in v bour. The highest stipend is 3 £120; that of the second class is of the third or lowest, 1500, or £6 amount paid by the French govern testant ministers in 1839-40, v while to the Catholic priests, the stipend is about the same as many testants, the government paid du period, £1,100,000. Besides f buildings for worship, and payin of the ministers, the local author residence for the minister, or all that purpose. In *Pau* 500 franc are allowed to each of the Catho lodgings.

“In addition to the ministers (torial churches, the *Société Evang number of faithful and devoted i in almost every part of the countr*

“There are seven professors

many students at the establishment for educating Protestant ministers at Montauban. The reformed church of France now numbers twenty consistories, comprising about four hundred pastors, and about nine hundred lay elders. An encouraging fact, that during the last year this church has opened not less than fifty places of worship. . . .

The Société Evangélique de France is composed of gentlemen of benevolence and piety, organized about eight years, and has, during the period, exercised a limited, but truly influential, in several of the most important parts of France. It has opened worship, or stationed ministers, in not a thirty towns and cities. Schools established, or supported, in twenty which 1600 scholars are receiving instruction. Sixty-eight colporteurs have been by the same institution, who have not the people they have visited with the holy scriptures. These operations of this useful society, are entirely by the voluntary contributions of friends."—pp. 104—106.

concluding paragraphs of the Essay. Ellis expresses his opinion of travelling, as an expedient for improvement of the mind.

regard to travelling abroad, an amusement is generally thought to improve the mind and expand the mind, so far as I have opportunity of judging of its effects, I am of opinion, that, except where it requires it, in nine cases out of ten, it is more than beneficial to the English. I am quite prepared to allow that in cases, where the religious foundation of character is well established, and where it is already so far enlightened as to understand and appreciate what is really most of admiration, that great advantage is derived from travelling abroad. Generally, however, such is not the case with so travel; and to the common order of education in the popular manner, nothing is so hazardous to the formation of character as long-continued travelling abroad. The fact of being hurried away from the sphere of relative and domestic duties, in a continued state of excitement as to go, and what to see next, is of it a dangerous experiment for youth to make. In addition to this, there is the absence of accustomed barriers of protection, which in education places around the family at home. By absolute necessity, these are removed when travelling, by carelessness or indifference, others until, in an almost incredibly short time, the same individuals have learned what they once regarded with horror, and with disgust from what was once as the highest privilege.

is this change, so often wrought upon the young, less fatal in its consequences than the gradual and insidious progress makes. Perhaps the first encroachment on religious habits is necessarily made in the violation of family worship. Next comes the loss of all means of public worship, and

so on, until little by little the whole course of life and habit is changed; while, on the other hand, the good-natured and amiable affability of foreigners, who are even professedly without religion, combined with that gentleness, kindness, and urbanity of manner, which Christians would do well to imitate, has a startling effect upon the minds of the young, and often leads them to compare the engaging manners of their new acquaintance, who make no pretension to religion, with the bluntness, homeliness, or austerity of some of the religious professors they have left at home.

"Superficial as all conclusions drawn from such observations must necessarily be, they are such as the mind of youth is not slow to arrive at; and for this reason, as well as many others, I am convinced there is great danger in bringing young persons of unformed character abroad. The more we are inured in early life to the performance of practical duty, the stronger will be our moral basis, the more consistent our religious life. Let duty be the goal at which we aim, and pleasure will not fail to be found by the way; but if amusement, even of an apparently wholesome and natural character, be made the business of life, duty will soon be found too irksome to be regarded, and will eventually be either ungraciously performed or wholly given up.

"The business of travelling is to see all that is worth seeing in one place, to lay plans for leaving it, and then to hurry on to another. After years spent in this manner, is it reasonable to expect that a family of daughters will settle down into their relative positions, and remain quietly at home? Will they not rather grow listless when there is no longer any novelty to see? fretful when there is no change to anticipate? and depressed and spiritless when there is no excitement to lead on to exertion?

"Far happier in her own feelings, and in her influence upon others, is that unassuming individual, who, having stored her mind with the information of the most intelligent travellers, is satisfied to remain within the home circle formed around the domestic hearth, filling up the measure of daily duty, and willing either to go or to stay, as the good or the happiness of others may require. The mere act of travelling can add nothing to the peace of mind, or the satisfaction with which such a life is accompanied; nor can the absence of what is generally regarded as amusement, take anything from that peace away. If it never happens in the lifetime of such an individual, that duty calls her abroad, she will not be less estimable as a daughter, a wife, or a mother; and if it should occur in her experience, that duty leads her from her native land, she will be one of the first to feel and appreciate all the additional pleasure she is by this means enabled lawfully to enjoy."—pp. 389—393.

Cordially concurring in these remarks, we congratulate our young friends, and their parents, that some of the advantages of a continental tour may be obtained with so much safety, and in so inexpensive a form, by the perusal of this volume.

BRIEF NOTICES.

Miscellaneous Writings, chiefly historical, of the late THOMAS M'CRIC, D.D., Author of the "Life of Knox," &c. Edited by his Son. Edinburgh: 8vo. pp. 676. Price 10s. 6d.

THE extensive historical acquirements of the late Dr. M'Crie rendered it desirable that many contributions which he had made at various times to periodical works should be rendered generally accessible by republication in one volume. To all who are acquainted with his larger performances it will be a sufficient recommendation of this collection if we indicate its contents. It consists principally of biographies and reviews: the former including lives of Alexander Henderson, Patrick Hamilton, Francis Lambert of Avignon, Dr. Andrew Rivet, and Mr. John Murray, with an account of the Taborites, or followers of Huss, in the fifteenth century. The reviews are elaborate critiques on Milne on Presbytery and Episcopacy, Simcon on the Liturgy, Sismondi's Considerations on Geneva, Orme's Life of Owen, Turner's Life and Times, and, especially, Sir Walter Scott's Tales of my Landlord, two hundred pages being devoted to an exposure of the historical delinquencies of that popular writer, his misrepresentations of men who for conscience' sake, in opposing episcopal tyranny, endured the loss of every earthly blessing, and his profaneness in connecting the language of holy writ with ludicrous associations to furnish mirth to the readers of romance.

Consolation for Christian Mourners: Discourses occasioned by the Death of Friends and other afflictive Dispensations. By ADAM THOMSON, D.D., Coldstream. London: J. Snow. 1840.

"COMFORT ye, comfort ye, my people," is a divine injunction not less incumbent upon the pastor of a Christian church than it was upon a Jewish prophet. Nor are the occasions of infrequent occurrence in which the people of God need consolation under his providential chastisements. Few things unite a pastor so affectionately to his people as a fellow-feeling with them in their calamities and bereavements; besides that, the seasons when they occur afford some of the most favourable opportunities for impressing the heart with the solemn truths of the word of God. Such opportunities of usefulness the respected author of this volume has known well how to improve. Having himself endured much affliction from the loss of beloved relatives and friends, he desires to comfort Christian mourners "with the consolations wherewith he himself was comforted of God." As his aim is excellent, so also is the manner in which he endeavours to accomplish it; and the cases must be extremely few and singular, if indeed there be any, which may not find something suited to them in these discourses.

Authenticated Report of the Controversial Discussion between the Rev. JOHN CUMMING, A.M., and DANIEL FRENCH, Esq., Barris-

ter at Law, held in the British School, Hammer-smith, during the months of April and May, 1839. From the notes of Charles Maybury Archer, Esq. With a copious, full, and explanatory Index. London: 8vo. pp. 678. Price 12s.

THE subjects of these discussions, which occupied eleven evenings, were Transubstantiation, the Sacrifice of the Mass, the Invocation of Saints and Angels, Purgatory, and the Rite of Faith. We are not inclined to think that such disputations of this kind are likely to do much towards the elucidation of truth, or the conviction of erroneous auditors. Two remarks may however be made in favour of the contents of the present volume: the first, that great learning and ability were exhibited by the debaters; and the second, that they have united in certifying that the report is faithfully and correctly given. It is curious to observe to what disadvantage the Protestant champions generally appear on such occasions, through their implication in practices and principles which cannot be defended by the rule of faith for which they have to contend. "I ask of my antagonist," said the Roman Catholic advocate, "who means to keep the Bible in his hands this day but with a slippery hold, where, in what book, is to be found one word relative to the baptism of infants? . . . I ask, unless tradition come to the rescue of my learned friend, by what ruling ingenuity will he call upon the Bible to protect him in baptizing infants, that cannot give the answer, that cannot exclaim, 'I believe that Jesus Christ is the Son of God?' " "Now what says my Bible-pinioned opponent," exclaimed Mr. French, after receiving Mr. Cumming's answer, "I call for a text, and he gives me a text which will not satisfy any rational creature in this room. . . . Thus you see, my Anabaptist friends who are here present, that these Church-of-England men, in order to confute us Catholics, take up the Bible and prescribe tradition; but, in order to confute you, they throw away the Bible, and take up tradition as the standard of their faith, the confounder of their enemies."

The New Tablet of Memory; or Chronicle of Remarkable Events; with the dates of Invention, and discoveries in the Arts and Sciences; and Biographical Notices of the most distinguished Persons of every Age and Nation; forming a complete Epitome of Universal History. By THOMAS BARTLETT, Esq. Embellished with illustrative Engravings. London: Kelly. 8vo. pp. 856.

THE above title is fully descriptive of this useful work; it is in fact an encyclopedia in miniature. To students, and ministers whose pecuniary means are not adequate to the purchase of larger works, and whose library must necessarily be very limited, this will prove a valuable compendium of knowledge, as a book of reference on almost every subject on which

ion is desirable. And, if we might be d to give the hint, we would say that it : a very suitable present to such per- : would also be found very convenient who have not much leisure to read, but : to have the means of information at out the necessity of procuring distinct on the various branches of knowledge. pletion of such a work must have cost ne and labour; we do not wonder at a few slight inaccuracies, principally ygraphical nature. It is, however, a ich was much needed, and which we l prove highly acceptable to many.

of the Christian Church from the first nineteenth Century; for the Use of and Families. By CHRISTIANA BUE-Edinburgh: W. Oliphant and Son.

praiseworthy attempt to interest the the history of Christianity, and to sem materials for study in this import-rtment of their education. We agree rriter in thinking that while civil his-nd in schools, ecclesiastical is too much

In part, this may be attributable to t of abridgments and compendiums the use of pupils. The present vo-ferred as a contribution towards sup-is deficiency. In general it is well-and may be used with advantage; tvice two points which require revision. or says, that the London Missionary "composed of all orthodox denomi-und only requires of its missionaries shall preach the gospel faithfully, hem to choose their own forms of overnment." It is time such state-thes should cease to be made by the that great institution, because they e. The London Missionary Society is y paedobaptist, and the churches formed ionaries are exclusively congregational. r matter to which we advert is the sion—we hope unintentional—of the in an enumeration of the societies re missionaries in the West Indies. ion to the parochial clergy," says the missionaries from the Church of Eng-United Brethren, the Wesleyan Me-the London Missionary Society, and ion Church in Scotland, labour among : negroes in the West Indies] with g success." Is it possible that she heard of our churches in Jamaica?

ry Hints to Communicants. By e PRITCHARD. London: (Book So- Promoting Religious Knowledge) p. 34. Price 4d. Cloth.

gn of this tract is to excite to self-n, and to assist in the performance dly neglected duty. The author's nued acquaintance with what is called as world has occasioned in his mind nction that many enter Christian and remain in communion with them ys, who have mistaken transient im- or conversion, and who, though they ided to deceive themselves or others, ng more than "a form of godliness," ly persuaded that this opinion is cor-

rect, and that such cautions and admonitions as these pages contain deserve very general attention.

Pocahontas, and other Poems. By Mrs. L. H. SIGOURNEY. London: pp. 306. Price 6s.

THE name of the first piece in this volume, which is similar in its external appearance to that entitled "Poems, Religious and Elegiac," described in our last number, is derived from that of the daughter of Powhatan, who was king of the country where the founders of Virginia chose their residence, and was said to hold dominion over thirty nations, or tribes, who inhabited that region. The subjects of the other poems are, some American, some Euro-pean, some cosmopolitan; but collectively adapted to enforce the lesson taught,

"When from her bower of deep delight"
We "heard a young girl sing,
'O, speak no ill of poetry,
For 'tis a holy thing.'"

The Lady's Closet Library. The Hannahs; or Maternal Influence on Sons. By ROBERT PHILIP, Author of "The Marys," "Mar-thas," "Lydias," &c., &c. London: 24mo. pp. 308. Price 3s. 6d. cloth, gilt.

THIS is a handsome volume, and contains many useful observations, together with some which savour of eccentricity. But what could induce a dissenting minister to dedicate a work on ma-ternal influence to the queen dowager, who never had an opportunity to exemplify it, and who if she had would apparently have trained up for us a high-church sovereign?

Letter to the Right Hon. Lord Bexley, on the Collision between the Civil and the Church Courts in Scotland; from ALEX. KEITH, D.D., Author of "The Evidence of Prophecy," &c. London: Longman and Co. 8vo. pp. 56.

It is cheering to perceive that the union be-tween church and state is producing such fruits in Scotland as to cause learned, diligent, and conscientious men, like Dr. Keith, to take a view of their position to which they have not been accustomed. He represents himself as one of hundreds of clergymen "whose continu-ance as ministers or members of the church of Scotland, as connected with the state, may depend upon the fate of the bill newly introduced into the House of Lords by the Duke of Argyre, or the passing of any opposite enactment." With the kindest feeling towards them, and earnest de-sire for their usefulness, we hope that no bill will pass which will reconcile them to their con-dition as members of an establishment, or pre-vent in any way their total and complete eman-cipation. Dr. Keith writes so well on the limitations of human authority, and exclusive obedience to Christ in sacred matters, that he really deserves to be a dissenter.

The Moral Influence, Dangers, and Duties, connected with Great Cities. By JOHN TODD. London: 24mo. pp. 180. Price 1s. 6d. cloth.

A SMALL book, of great value. It describes the importance of having religion in great cities, the temptations peculiar to Christians in great cities, the duties peculiar to Christians in great

cities, the dangers peculiar to worldly men engaged in business in great cities, and the dangers peculiar to young men in great cities. Every inhabitant of London should read it.

A Visit to the Indians on the Frontiers of Chili. By CAPTAIN ALLEN F. GARDINER, R.N. London: Seeley. 12mo. pp. 194.

THE benevolent author visited Chili in 1838, with the hope of finding an eligible site for a missionary settlement. We know so little of that part of South America that the authentic information he affords is acceptable, though we cannot agree with him in thinking that the part of the country which he traversed offers much encouragement to Christian enterprise.

The Early Life and Conversion of William Hone, born at Homewood Farm, Ripley, Surrey; afterwards of the Old Limekiln, Hammersmith; and latterly of Clerkenwell, where he died, aged 76. A Narrative written by Himself. Edited by his Son, WILLIAM HONE, Author of the "Every Day Book." London: 8vo. pp. 48. Price 1s.

THE late Mr. Hone was an admirer of Mr. Huntington, and was a prey to the voices, dreams, and impulses which his ministry encouraged. His son, who has rendered good service to the community for many years, as sub-editor of the *Patriot*, and in other ways, but who is now debilitated by paralysis, contemplates, it appears, the publication of his own mental history, from the perusal of which we hope to derive much pleasure.

Chorazin: or an Appeal to the Child of many Prayers, on questions concerning the great salvation. By DAVID EVERARD FORD, Author of "*Decapolis*." London: 24mo. pp. 118. Price 1s. 6d.

WHETHER hope predominates in the mind of a Christian parent, or fear, in reference to the object of his solicitude, he may place this small volume before him with a certainty that it contains advice suited to his case.

Fisher's Historic Illustrations of the Bible. Division III. 4to. Cloth.

ADMIRERS of the old masters will find here engravings worthy of the paintings from which they are taken. The subjects in this division are, the finding of Moses—Touch me not—the brazen serpent—the return of the ships from Ophir—the repose in Egypt—Esther crowned—Laban searching for his images—the interview with Thomas—Christ healing the sick—the meeting of Jacob and Joseph—the first death, which is very fine—and Samson betrayed by Delilah, which is yet finer.

Lyra Sacra, a Collection of Original Psalm and Hymn Tunes, with an Accompaniment for the Piano Forte, fitted for Congregational or Private Performance. Composed, arranged, and adapted to the Poetry of Watts, Doddridge, Steele, Heber, and other Authors of established reputation. By C. OLDERSHAW. Leicester: Folio, pp. 61. Part I. Price 1s. 12s.

AN acceptable addition to the number of hymn tunes adapted to congregational use. Of the forty-eight original compositions contained in this work, one half are in peculiar metres.

RECENT PUBLICATIONS

Approbated.

The Persecuted Christians of Madagascar: a series of interesting occurrences during a residence at the capital, from 1838 to 1840, extracted from the correspondence of the Rev. DAVID GALLFRIEN, late Missionary to the island. Addressed to his wife, and printed at the request of her friends. London: 12mo. pp. 41. Price 2s.

The Spiritual Destitution of our Country, and the best means of remedying it, considered in a Discourse, preached in Nile Street Chapel, Glasgow, on Thursday, 8th April, 1841, at the Twenty-ninth Annual Meeting of the Congregational Union of Scotland. By W. LINDSAY ALEXANDER, M.A. Published by request. Glasgow: 18mo. pp. 41. Price 6d.

Christian Activity demanded by the Signs of the Times: a Sermon, preached in Albion Street Chapel, Glasgow, on Wednesday, 7th April, 1841, on occasion of the Twenty-ninth Annual Meeting of the Congregational Union of Scotland. By JAMES MATTHEWS, D.D. Published by request. Glasgow: 18mo. pp. 36. Price 6d.

Fisher's Illustrated Edition of the Rev. T. SCORRY Commentary on the Bible, containing the Old and New Testaments, according to the authorized version; with Explanatory Notes, Practical Observations, Copious Marginal References, Indexes, &c. Every Part embellished with a highly-finished engraving on steel, forming a series of views of the principal places mentioned in scripture, from drawings taken on the spot. Part IV. with a view of the Cedars of Lebanon; Part V. with a view of Ephesus. London: 4to. pp. 56 & 40.

Family Secrets, or Hints to those who would make Home happy. By MRS. ELLIS, Author of "*The Women of England*." London: 8vo. Parts 4 & 5. Price 1s. each.

The Rhine, Italy, and Greece, Illustrated. In a series of views from Drawings on the Spot, by Messrs. Leitch, Bartlett, and Wolfenberger, Cal. Cockburn, and Major Irton. With descriptions by the Rev. G. N. WRIGHT, M.A. Parts IV. and V. London: 4to. Fisher & Co.

Canadian Scenery Illustrated. From Drawings by W. H. BARTLETT. The literary department by N. P. WILLIS, Esq. London: 4to. Part XIII. Price 2s.

The Scenery and Antiquities of Ireland Illustrated. From Drawings by W. H. BARTLETT. The literary department by N. P. WILLIS, Esq. London: 4to. Part II. Price 2s.

Ward's Library. A Practical Exposition of the Lord's Prayer. By the Rev. THOMAS MANTON, D.D. Reprinted from the Edition of 1684. London: 8vo. pp. 138. Price 3s.

Heat: its Sources, Influence, and Results. London: (Tract Society) 16mo. square, pp. 196. Price 3s. 6d. Cloth, gilt.

The Church in the Army. Second Edition. London: (Tract Society) 18mo. pp. 216. Price 1s. 6d.

The Orphan's Friend. London: (Tract Society) 32mo. pp. 160. Price 8d.

The Honey Bee. London: (Tract Society) 16mo. square, pp. 32. Price 4d.

The Mother with her Family: being Scriptural Exercises and Prayers for Children, every Sunday Evening. By the Rev. T. TIMPSON, Author of the "*Companion to the Bible, &c., &c.*" With Counsel to Mothers in teaching Religion to their Children. By MRS. HANNAH MOORE. London: Snow. 24mo. pp. 206.

INTELLIGENCE.

AMERICA.

TRIENNIAL CONVENTION.

meeting at Baltimore, to which the missions in America have looked with so much anxiety, commenced 5th of April, when an unusually large number of delegates assembled. The *Watchman* says, "Nearly every tract, and territory in the Union represented at Baltimore. The members of the Convention are chosen by churches, societies, associations, and State conventions—the payment of one hundred dollars annually giving to any of these bodies the privilege of electing a representative to the Triennial Convention, so that each member represents one hundred dollars, which has been continuing the previous three years, for the support of foreign missions . . . The Convention has an Executive Board to transact business, and prosecute the objects of the Convention during the three years of its duration usually regarded as the most important of the business . . . It was to be expected that in electing the officers and members of the Board, there would be occasion for jealousies at least. Local prejudices had been aroused, and it was natural to expect that they might even have been here. When the time for the election came on, every one appeared to be conscious of the importance of the occasion, and to take a deep interest for the result; yet no contention was manifested to submit to the decision of the majority. The utmost candor and fairness was evident throughout the whole proceedings. Each member was heard as he pleased, and of course, on the principle, should be satisfied with the result."

Rev. S. H. Cone of New York, who has been president for nine years, having been re-elected, the choice of the Convention fell on the Rev. Dr. Johnson of South Carolina.

On the preceding Saturday, three or four delegates from New York and Boston had been in the Southern brethren, to endeavor to effect an arrangement respecting resolutions which it was feared would have a bad effect on the peace of the meetings. At this document was drawn up and agreed to by Mr. Cone describes as "based on the principles of the Baptists; namely, the independence of the churches—no church having a right to censure or exclude

any but its own members; Jesus Christ the one Lawgiver of the church; no test of fellowship to be admitted but those he has established," &c.

Previous to the commencement of the balloting, Mr. Fuller of South Carolina inquired of the President and Secretaries whether any demand had been made through them officially upon the Convention that any individual should be excluded from the board for conscience' sake. The question was answered in the negative. Mr. Colver of Boston inquired if delegates from the South had not in some instances been instructed by those who sent them to procure the expulsion of certain members from the board. Knowledge of this also was denied by the President and many others. Mr. Brisbane then asked if delegates from the South had not come there instructed to procure the exclusion of Elon Galusha from the board. Mr. Fuller said he disapproved of such personalities; he regretted the mention of brother Galusha's name in such a manner. "I love that brother," said he, "I have had sweet intercourse with him, I hope to worship with him hereafter before the throne." Many other delegates from the South, while they denied the right to question them as to instructions, protested that they came there free to act as their own judgments should dictate. A motion was then made that previous to the election the body should unite in prayer, and that Messrs. Fuller and Galusha should successively engage in the exercise. Fervent addresses were then presented by these brethren to the throne of grace. "A heavenly spirit," says the Baptist Advocate, "appeared to pervade the assembly, and never, perhaps, did brethren love each other better than at that moment." Ten tellers were then appointed to receive and count the votes.

When the returns were made, it appeared that several members were not re-elected; and among those omitted were Mr. Galusha, and the Rev. T. Meredith of Raleigh, North Carolina, editor of the Biblical Recorder, who has distinguished himself as a violent opponent of the abolitionists. After the announcement Mr. Colver gave notice that he should retire from the Convention. Mr. Galusha desired to be excused from acting on a committee, upon which he had been placed, not, he said, because he felt hurt at the omission of his name in the board, but because he had grounds, in the day's transactions, to infer, that it was an

embarrassment to the Convention for him to occupy any prominent place in its proceedings: it was voted that he be excused.

In the account of subsequent discussions we find however that Mr. Galusha did not altogether withhold his assistance; and on the last day of its meeting, "the hour of adjournment having arrived," says the Baptist Advocate, "the President called on brother Galusha to offer prayer. Previous to engaging in prayer, brother Galusha said he wished to make a remark or two, as he must that afternoon leave the city, and should therefore not be able to meet the Convention again. He said he did not speak from any personal feeling, but would utter the sober convictions of his mind that prejudices on any subject ought not to influence brethren in their proceedings in that body. He would there know no man but as a friend of foreign missions; and he regretted that any room had been given to prejudices which could affect the peace of the body. He had there associated with brethren from different sections with great satisfaction; and he had wished to be able to go home and say he had found them above all prejudice. He still cherished the best feelings towards the Convention, and should continue to co-operate with the body, if practicable. Brethren who felt with him on some subjects might insist upon another organization; and in that case he might feel it to be his duty to work with them; but he should use what influence he had to prevent such a measure, and hoped to succeed and to continue with the Convention. After prayer by brother Galusha the Convention adjourned."

The view which the abolitionists take of this transaction, and of the course which it is now proper for them to adopt, is described in the Report of a Committee on the Connexion of Slavery with Benevolent Institutions, which was adopted at a meeting of the Baptist Anti-slavery Convention at New York, the following week, at which Mr. Galusha presided. After stating that at the Triennial Convention the abolitionists proscribed no man, however much he might differ from them on the subject of slavery, that they consulted no prejudices either at the North or South; and that they voted for every individual on the former list of officers, with a view of preserving the common ground of union, they add, "But we regret to have to say an opposite course was pursued by a small majority of the members of the Triennial Convention. We are sorry that they should have deemed it just and wise by their votes to exclude from office some of the earliest and warmest friends and supporters of the Convention to secure moneys which individual and religious bodies at the South have threatened to with-

hold till the Board or Convention should depose those very individuals, on account of their abolitionism. Those who regard slaveholding as sinful have occasion of satisfaction and grief that the Convention has thus practically become a party to its views, feelings, and demands of a class the South, in opposition to equally devoted friends of the missionary cause at the North and thus involved themselves in the fearful responsibilities of that system which excludes a large portion of the coloured population at the South from the privilege of reading God's holy word, which is able to make them wise unto salvation. It is therefore a subject of painful regret that the Convention has thus been drawn aside from the legitimate object of its organization to purposes not embraced or contemplated in its constitution—operating as an impediment to the free action of individuals and churches on the subject of slavery, and virtually instituting a new test of mutual and equal participation in the functions of the body. Against this unhappy procedure we are constrained, kindly, but firmly, to protest in full confidence that the Baptist public will discern the justice of our remonstrance and duly appreciate the Christian forbearance which we shall endeavour by divine assistance to exercise, in our great solicitude for the salvation of the heathen, and earnest desire, though we suffer personal injury, to do nothing that may retard the progress of the glorious missionary enterprise. With this view we deem it inexpedient at present to form a new and distinct missionary organization, and recommend to our anti-slavery brethren to transmit their funds for foreign missions through the Baptist General Board; not doubting that they will be faithfully applied according to their specific designation. Patiently waiting, and earnestly praying, and tenderly forbearing, we will hope that our brethren who have erred in this thing will see their error and return to the broad and impartial ground from which they have departed; and thus prevent a separation of the denomination in our benevolent enterprises."

From a perusal of the accounts which we have received from different parties, we are persuaded that if the abolitionists pursue with firmness and moderation the course which they have prescribed for themselves, and which Mr. Galusha exemplified at the Triennial Convention, a re-action in their favour will speedily be apparent. We do not find that any general rule was proposed which would exclude them as a class, or that any approximation to the personal danger which they had feared was indicated, or that they experienced any want of courtesy; and we doubt not that the calm and temperate perseverance in their present

course will at another election remain the same which they have lost, great increase of respect. In the number of the Christian Reflector we have seen, we read with pleasure from the editor of another paper, he says of Mr. Galusha, "His ap- has been such throughout as has much of the Southern prejudice im, and I have heard some of the brethren say, since the election, regretted what was done, and were it again, he should not be left off."

AMERICAN AND FOREIGN BIBLE SOCIETY.

41st annual meeting of this institution held at Baltimore, April 27. The Rev. S. H. Cone, occupied the pulpit. Dr. Kendrick, of Hamilton, New York, read the sixty-second chapter of Isaiah, and prayer was offered by brother J. H. Baltimore.

The treasurer of the society, brother J. H. Colgate, of New York, presented the report, exhibiting receipts during the year as follows:

840. Balance in the Treasury..	dolla. cts.
841. Amount of receipts to date from Auxiliaries, Associations, Churches, and Individuals	5,583 76
	36,306 76

31,892 52

the treasury, consisting of	
receivable	1071 23
Stock	500 00
.....	79 20
	1650 43

disbursements, namely,	
to the Board for Foreign Missions	
to aid in printing and circulating the sacred Scriptures	13,500 00
do. for Hamburg	1,000 00
do. for Norway	500 00
to the American Bible Society, to aid the Calcutta Mission	1000 00
to the Baptist Missionary Society, to aid in printing and circulating the sacred Scriptures in Orissa	2000 00
to aid salaries, travelling expenses, room hire, paper, binding, exchange, disbursements	8743 61
transferred to Foreign Missions having been received	382 48
interest, and uncurrent	116 00
	30,242 09

the treasury as above	1650 43
	31,892 52

The report of the Board of Managers was read by the Secretary, brother Somers. New York. Brother Fuller of North Carolina moved that the report be read and printed. He was confident that the members of the society would vote for it, but with regret he was obliged to

propose one slight amendment. The report took notice of the English Bible Translation Society as being formed on the same principle as our own. But that society has a rule which is directly opposed to this principle. We understand the scriptures in the original languages to be the only standard of translations; and when we are satisfied of the competency and piety of translators, we leave them untrammelled. We look to that principle for great results. It will compel men to look carefully to the originals. When they do this, the result will be the same as it was with Carey and Judson. The Baptist Union in England presented an excellent address to the British and Foreign Bible Society. But look now to a rule adopted by their Bible Society, which violates the principle set forth in that address—a rule dictating to the translator, in this language—"the word *baptizo* shall be translated by a word meaning to immerse." Mr. F. would submit, as an amendment to the report, an additional sentence expressive of disapprobation of the above restriction, with an affectionate request to the Bible Translation Society to remove this feature from their organization. The motion to amend was seconded by brother Kingsford of Penn., and adopted."

New York Baptist Advocate.

"Baptist Translation Society.

"We had noticed with regret the resolution adopted at the formation of this society and alluded to at the late anniversary of the American and Foreign Bible Society. From the discussions upon the subject in the London Baptist Magazine, we trust that the obnoxious clause will be rescinded at the next meeting.

"The only ground which we as Christians and philologists can properly take, is, that the scriptures shall be faithfully translated from the originals. To prescribe what is faithful before a version is submitted for examination is to prejudice. If any person can prove that "sprinkling" is a faithful translation of βαπτίζω we must submit. The truth, and the truth alone, must be the aim of Baptists in all that they say and do."

New York Baptist Advocate.

AMERICAN BAPTIST ANTI-SLAVERY CONVENTION.

"The second anniversary of this body has just closed in New York, in the M'Dougal Street Chapel. The attendance was about the same as last year, embracing nearly one hundred delegates.

"E. L. Galusha, of New York, was chosen president; C. P. Grosvenor, of Massachusetts, secretary; C. W. Denison, of New York, and A. L. Post, of Pennsylvania, assistant secretaries.

"The proceedings of the executive committee during the past year—their addresses to the Southern churches, and efforts to advance the cause, were approved.

"Reports on the connexion between slavery and our benevolent societies and religious press were adopted, and ordered to be published.

"Resolutions soliciting appropriate action from the Bible Society, the Home Mission Society, the Publication and Sunday School Society, the Education Society, and the friends of God and man generally, were passed unanimously.

"Joseph Sturge, Esq. of England, L. Tappan, Esq., of New York, and other friends of the cause, were present during most of the sittings, and cheered the Convention by their presence.

"An adjourned meeting will be held in Boston, in the Tremont Chapel (Rev. Mr. Colver's), on Wednesday the 26th inst., at 10 A.M. It is hoped and expected that New England will be well represented on the occasion."—*Christian Reflector*, May 12.

THE REV. ARCHIBALD MACLAY.

"Rev. A. Maclay, the indefatigable agent of the American and Foreign Bible Society, while attending the Convention at Baltimore, met with a distressing disaster. In walking through the streets, leaning on the arm of Dr. Going, he wrenched his leg in stepping on a curb stone and broke the ligature that binds the knee pan. Such, at least, is the account which we have heard from a friend, who adds, that 150 dollars were immediately subscribed for him among the friends at the Convention. It is supposed that he will be confined by the disaster for five or six weeks, and that he may not perfectly recover the free use of his injured limb."—*Baptist Advocate*.

THE REV. S. H. CONE.

"On last Lord's day, Rev. S. H. Cone announced to the church of which he has been the beloved pastor for seventeen years [Oliver Street, New York] that he had sent in his resignation to the officers, and expected to preach his farewell discourse on the last sabbath in June. To this step he was led, after long and anxious deliberation and earnest prayer, in consideration of the benefits which will be likely, under the blessing of God, to be realized by the denomination from the contemplated change. The First church has tendered a unanimous call to Mr. Cone, and has agreed, if he becomes their pastor, to erect on the lots purchased in Broome Street, a spacious and commodious building, comprising a large place of worship, and suitable apartments for the convenience of our public societies. This movement we esteem one of the most

important, and likely to be one of the most useful in its various results ever made in this city."—*Baptist Advocate* of April 24.

This invitation Mr. Cone has subsequently accepted, and is to enter on his new engagement on the first Lord's day in July.

ARRIVAL OF THE REV. J. GIRDWOOD, AT MONTREAL.

A letter has been received by the Secretary of the Baptist Colonial Society, the Rev. Jos. Davis, from Mr. Girdwood, dated Montreal, May 28, 1841, which states that he and his family, and Mr. Edwards, arrived there in safety, after a stormy and dangerous voyage of six weeks and six days. He adds, "I have found a cordial reception from all the friends, and, in connexion with their prayers and the blessing of God, hope to be instrumental in effecting much good. Under the roof of Dr. Davies my family and self are most kindly and hospitably entertained for the present. In regard to chapel, situation, scenery, &c., every thing has exceeded my expectation."

A MISSIONARY TOUR.

The Canada Missionary Register for June contains a letter from Mr. John M'Laurie, late student in the Canada Baptist College, giving an account of a tour in the Bathurst district, in which he says, "The people turned out to hear remarkably well wherever I preached, and from the long distance of several miles which many of them had to come to meeting, and the deep attention with which they listened, they manifested their ardent desire to hear the gospel, and to be benefited by it. There are some in the township of M'Nab who have said to me, that they were six years settled there before any preacher visited them—some said that they often bewailed their condition in the language of the Psalmist, 'Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar!' In one house, after I had done preaching on a week-day evening, the master and mistress thanked God and said, though they had once given over hopes of ever having preaching in the place, yet now they had the privilege of having public worship in their own house. O what an inestimable privilege it is to be favoured with the preaching of the word of God, and to enjoy the ordinances of the gospel! May the Lord of the harvest speedily send forth many faithful labourers to his harvest.

"It is almost unnecessary for me to say that I was generally welcomed as a preacher of the gospel, with evident demonstrations of joy, and treated with the greatest kindness, and that too by persons of various denominations. I had several urgent calls to preach in various other places, espe-

y in the townships of Leitchfield, Clam, Bristol, and Onslow on the north of the Ottawa, and in different other ships on both sides of the river below town; but from the extreme difficulty of visiting these places, at this time of the year, on account of the breaking of the ice, I had to decline complying with their requests on this occasion. I traded nearly a hundred miles on foot last week, on my way home, most of which was on the ice, where it became dangerous for me to travel. I can now safely affirm that some of the most destitute missionary stations in Canada, west from Montreal, are now found along the banks of the Ottawa, and that not only from the settlements lately formed along the river, but also from the probability that the tide of emigration from Britain and Ireland will move in this direction, on account of the vast extent of land that is yet unsettled on these waters."

NEW CHURCHES.

NORTHWICH, CHESHIRE.

A branch of the baptist church at Littlewich, under the pastoral care of Messrs. Winton and Smith, was formed at Northwich on the 11th of April. In December last, worship was commenced in a house in that populous town, and since that time eight persons have been baptized on a profession of faith. Six have been dismissed from other churches to unite with them. The prospects are encouraging, and the erection of a chapel is contemplated.

ACTON TURVIL, WILTS.

In this village the gospel has been preached by baptist ministers near twenty years. Mr. Baker, a member of the baptist church, Malmesbury, removed there to commence a school. He soon thought of introducing the gospel to the villagers. Preaching first began out of doors; soon after he licensed his school-room, and entertained the preachers mostly at his own expense. He soon had the pleasure to see the work of the Lord prosper; the school-room was not large enough to contain the hearers. He and a few friends consulted about erecting a small chapel, which was soon accomplished, and it has been well attended ever since. Good has been done, and souls have been blest; and on Lord's day, May 23, 1841, a baptist church was formed in this dark and benighted village. Mr. Davis of Bath baptized, and brethren Martin of Malmesbury, Hicks of Grittleton, and Hancock of Bath took different parts in this delightful service. The church begins with seven members.

VOL. IV.—FOURTH SERIES.

WINDMILL STREET, LONDON.

On Lord's day, May 30, 1841, an interesting service took place at the Rev. W. Jones's Chapel, Windmill Street, Finsbury Square; for the formation of the Welsh friends meeting at the above chapel, into a Christian church. Divine service was commenced by reading and prayer, by the Rev. J. B. Shenston. The Rev. W. Jones, M.A., preached an excellent sermon, on the nature of a gospel church, from Eph. iv. 1—16. The Rev. J. T. Rowlands was unanimously chosen to take the pastoral charge, and brethren D. Humphreys and B. Lloyd appointed to fill the office of deacons. The church was then incorporated; the minister and deacons were severally addressed by the Rev. J. B. Shenston, from 1 Tim. iv. 16. After which the brethren and sisters participated of the Lord's supper, in commemoration of their Saviour's death, their minister presiding and the deacons officiating at the table.

BROOK, NORFOLK.

On Sunday, June 13, a few baptized believers were formed into a church in the parish of Brook, near Norwich; when Mr. John Bane, pastor of the baptist church at Aylsham, preached in the morning and afternoon; after which, he called over the names of those who were about to be formed into a church, and gave to each the right hand of fellowship, and administered the Lord's supper to the little company. In the evening, an address was delivered by Mr. W. Spurgeon, pastor of the baptist church at Neatishead.

NEW CHAPEL.

BARNEY, NORFOLK.

A small place of worship for the use of the Particular Baptists was opened at Barney, near Fakenham, on Wednesday, June 2; when sermons were preached, in the morning by Mr. Thomas Owen, baptist minister, Holt; in the afternoon by Mr. Legge, Independent minister, Fakenham; and in the evening by Mr. John Bane, pastor of the Baptist church at Aylesham.

ORDINATIONS.

HITCHIN.

On Thursday, April 22, special religious services were held in connexion with the settlement of the Rev. John Broad, as pastor of the baptist church assembling in Tilehouse Street Meeting-house, in this place. In the afternoon, after reading and prayer by Mr. Hall of Shefford, a suitable discourse

was addressed to the church by Mr. W. Upton of St. Alban's, from 1 Cor. xvi. 13; and the concluding prayer was offered by Mr. Saunders, Wesleyan minister. In the evening a devotional service was held, when prayer was offered by Messrs. Underwood of Hatfield, Mountford of Whitwell, White of Sandy, and G. Conder, jun., student. Addresses were delivered on the following subjects:—the evidences of the Christian character, by Mr. Kent of Biggleswade; the incumbency of a Christian profession, by Mr. Burgess of Luton; the importance of Christian consistency, by Mr. Wayne, Independent, of Hitchin; motives to Christian union, by Mr. Biggs of Breachwood Green. The services were of a very interesting character; the attendance numerous; and, from the spirit of Christian union which appeared to pervade the assembly, much good may be anticipated to result from them.

TOTTLEBANK, LANCASHIRE.

The public recognition of Mr. Taylor, late of Horton College, Bradford, Yorkshire, as pastor of the baptist church assembling at Tottlebank, took place on the 28th of April; when the following gentlemen took part in the interesting services of the day—Rev. J. Harbottle of Accrington addressed the meeting on the constitution and government of a Christian church, and asked the usual questions; Rev. J. Acworth, president of Horton College, offered up the ordination prayer, and gave the charge to the minister; and Rev. Mr. Anderson of Maryport affectionately addressed the church. May the union thus formed be a mutual blessing to the church and pastor, and tend greatly to advance the cause of Christ.

TRING, HERTS.

On Tuesday, May 18, 1841, the first anniversary of the baptist church, Tring, was held, when the ordination of Mr. Wycherley as pastor took place; Mr. Roycroft of Westoning, Beds, described the nature of a gospel church; Mr. W. gave an account of the Lord's gracious dealings with him, and a confession of his faith; Mr. D. Whitaker of London delivered an appropriate charge to the pastor; Mr. Allen of London affectionately addressed the people; Messrs. Gunn (Independent), Collier, Thompson, Hillier, and Kingsbury, taking part in the services of the day.

The new chapel was opened for divine worship, Oct. 6, 1840; but, being too strait for the people, side galleries were put in, and opened on the day of ordination.

DERBY.

The Rev. J. Ford of Dublin has the unanimous invitation of the Derby lately under the pastoral care of Rev. W. Hawkins.

BOW, MIDDLESEX.

The Rev. Andrew Gunton Fulcepted an invitation to the past the baptist church at Bow, and upon the duties of the office imma

RECENT DEATHS.

REV. S. STENNETT.

Died on the 3d of May, after a illness, in his sixty-first year, widow and seven children to his loss, Mr. Samuel Stennett. His peace, his faith being unwavering hopes built on the "Rock of Age

MRS. DOULTON.

On Friday, April 9, 1841, at forty-six, Mrs. Jane Doulton of H Lambeth, exchanged a body of death for "a house not made with eternal in the heavens." She was a sistent follower of the Saviour twenty years. In her early life lowed the course of this world, see piness from its gay amusements tisyfying pleasures, and was ofte admire that rich and distinguish that turned her feet into the way Shortly after her union with him mourns his loss, a room was open worship of God in Prince's Roa was the origin of the church and tion now assembling in Reger Lambeth). She was among the attended the means of grace in t and there the gospel was made the God to the salvation of her soul. not make a public profession till A just seventeen years previous to h from that time, though of modest habits, she was a living witness truth, and an ornament to the church with which she was connec

For the last few years she was afflicted during the winter season, so than usual the last severe wi was thus prevented attending the God for four months previous to l which was a great grief to her, as valued the means of grace and nances of God's house. Her enj divine things was, however, great she could say, amidst severe suffer

"I can do all things, and can be All sufferings, if my Lord be the

a murmuring word escaped her during afflictions. When in health she thought to leave her beloved children would be a severe trial, but she was enabled to resign into the hands of her covenant God Father; and, like Jacob of old, wished family to assemble around her dying, and then, one by one, affectionately rested them in language peculiarly able to the circumstances of each, and loved the divine blessing to rest upon attend them all the journey of life. blessed God for what she had seen, some of her children were the followers Jesus; and added, that if glorified spirits were permitted to take an interest in what going on upon earth, nothing would be interesting to her as to look down and all her dear children uniting themselves the church below, and walking in the light. At the close of this affecting scene said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Being much exhausted the exertion, she laid her head on the pillow, and, clasping her hands together, said, "Into thine hands I commit my spirit, thou hast redeemed me, O Lord God of Israel!"

Her attachment to the cause of God in this place where she had been so long united to her people, and had derived so much benefit, was very great; and she charged her loved children not to forget the house of God, but to do all they could to promote the prosperity of Zion. She enjoyed a rich manifestation of the love of God to her soul. Her sickness no gloomy doubts and fears were permitted to disturb her mind. She was in whom she had believed, and had committed her precious soul into his hands, and a full and blessed assurance that she was safe for eternity. Her friends who had round her dying bed felt it a privilege to attend to one who was so happily freed from the attractions of earth, and entered for the joys of heaven. Her concern for the eternal welfare of her friends and relatives was very great, and she deeply regretted that she had not more frequently spoken to them on this important subject. To one she said, "You thought I too particular, but now I feel the conditions of religion, and you now see it is religion alone that

'can supply
Solid comforts when we die.'"

In the medical gentleman who attended shared her anxieties. "Sir," she said, "wish you were as careful for the souls of the people as you are for their bodies." The closing scene approached, she appeared to long for and anticipate it. And repeated the lines—

"There is a house not made with hands
Eternal and on high."

She added—

"And here my spirit waiting stands
Till God shall bid it fly;"

Laying much emphasis on the word *waiting*, saying she never felt the full force of that word before.

When she felt she could not long survive she inquired if the sabbath was near, remarking, "You will spend it on earth, but I shall spend it with my Saviour in heaven. There will then be,

'A mortal paleness on my cheek,
But glory in my soul.'"

Her memory was richly stored with the word of God, and with hymns which she would often repeat. On one occasion she said, with considerable feeling—

"Haste, my Beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God."

When very near her end, sitting in the bed, supported by her husband, and anticipating the last enemy, she exclaimed, "O death! where is thy sting! O grave! where is thy victory!" Her end was emphatically peace, the sting of death was taken away, and anticipating the grave with serenity and composure, sweetly fell asleep in Jesus; leaving a bereaved husband and eight children to lament their loss. May they all follow her, as she followed Christ!

MRS. JONES.

On the morning of Wednesday, May 12, at the age of thirty-three, departed this life, Ann, the beloved wife of the Rev. Wm. Jones, pastor of the Baptist church at Shepherd's Barton, Frome.

At a very early period, under the ministry of the Rev. Mr. Saunders, she had experienced convictions, which awakened her to a sense of her lost state, and resulted in a humble application for mercy at the foot of the cross; but her fear that a change of heart had not been experienced, and her high estimate of what a Christian profession required, prevented her from revealing her feelings, or yielding herself publicly to the Lord: yet from this period did she daily approach the mercy-seat, looking humbly unto Jesus, and hoping for the farther manifestation of his saving power on her heart. Through the subsequent years and changes of her life, her serious spirit, her constancy in prayer, her exclusive, though trembling reliance on the Saviour, joined to her Christian deportment, excited in those who knew her the perpetual hope of her

uniting herself to the "Lord's people," as they warranted the conviction that she had truly "given herself to the Lord." But her constitutional self-jealousy prevailed to deter her; at the same time that her spirit and deportment ensured the esteem and affection of the church with which she felt herself identified. Of late, however, and shortly before her illness, she had felt "a breaking in of more light and comfort upon her spirit;" and gradually, her humble persuasion of an interest in Christ, and desire to be publicly consecrated to his service, were so strengthened that her reserve and hesitation gave way, and she had resolved, on the first occasion, if spared, to be proposed for admission to the church by baptism. It is needless to add, with what joy this proposal would have been hailed. But it was not so to be. The symptoms of her disorder which attacked her in December last matured into those of decline, although such hope was still afforded as authorized her making trial of a change of climate, by a visit to Devonshire. Nor was her residence there, though unavailing as regards recovery, without advantage in respect of still higher good. The conversation and prayers of the beloved professional friend who attended her,—to whom numbers more owe the same unspeakable obligation,—were blessed to the fuller attainment of sweet peace in believing, and to her entire deliverance from the fear of death. In this respect, as contrasted with the occasional despondency of her former experience, she had become a wonder to herself. The following extract from a note written by him conveys his impression of the striking progress which then took place in her feelings:—"It is a source of unspeakable satisfaction to myself, that Mrs. Jones has opened her mind to me, and given me sweet evidence that the Spirit of the Lord is carrying on his own mighty work in her soul. Who am I, that the Lord should thus honour me? Bless the Lord, O my soul, and forget not all his benefits." After her return home the same peace continued, joined to the same humility and jealousy over herself. She loved to lie more and more humble at the feet of Jesus, and to look simply to him. The early sufferings of her illness, and the exhausting debility of its subsequent stages, she bore with a sweet resignation, so entire, so constant, that the effort it cost her was forgotten; and the struggle was in great part concealed which it required, to resign her husband, and a family of dear children, at the bidding of her heavenly Father. Her last remaining difficulty was a dread of more suffering; but this fear also was mercifully disappointed. Up to the Monday previous to her removal she was enabled to take exercise in a carriage, with considerable bene-

fit. In the evening of the same day she was prematurely confined with an infant,—who has since joined her mother,—and in little more than twenty-four hours afterwards she fell asleep in Jesus, without pain or a struggle. Her emphatic language on the last morning of her life betokened an intense consecration of her spirit to God, and the most passive submission to his disposal. In her death there was no rapture, but a venturing herself calmly into eternity in the Saviour's hands. Thanks be to God who giveth us the victory, through our Lord Jesus Christ.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

At a meeting of the proprietors, June 18, the following sums were voted to the widows of Baptist ministers:

		Recommended by	
M. C.	..	£4	Rev. T. Winter.
R. E.	..	3	W. Jenkins.
A. E.	..	3	Benj. Price.
S. W.	..	4	J. M. Soak.
M. V.	..	4	Wm. Gray.
J. F.	..	3	H. Jones.
E. E.	..	4	J. H. May.
M. E.	..	3	Tim. Thomas.
A. D.	..	3	Tim. Thomas.
E. A.	..	4	John Trimming.
M. S.	..	4	Philip Saffery.
H. B.	..	4	Cornelius Elven.
E. H.	..	4	Uriah Foot.
H. W.	..	3	Thos. Thomas.
J. C.	..	4	Samuel Green.
E. H.	..	4	Manoah Kent.

ADDRESS TO THOSE ELECTORS OF GREAT BRITAIN AND IRELAND WHO ARE MEMBERS OF CHRISTIAN CHURCHES.

From the Committee of the Baptist Union.

Since in many places the practice of giving and receiving bribes for the exercise of the elective franchise has become very prevalent, it cannot be improper for a Christian body to offer counsel and caution to such as may be exposed to the temptation. That such a practice is unworthy of the Christian name scarcely admits of question. Both the word of God and the laws of men condemn it;—the word of God, if not in the form to which we are now advertising, yet certainly in the principle; bribery being in all cases a subordination of truth and integrity to narrow and selfish ends. The laws of men pointedly condemn it, in form as well as in principle; the vote of every elector being given under liability to a solemn and stringent oath that he has not either directly or indirectly been bribed: and a heavy penalty, in some cases

validation from ever again exercising the choice, being among the punishments imposed. Surely Christians ought not to touch dag so unclean that all have denounced it! unless others do, you ought to be entirely free from the pollution.

We might enforce this by adverting to the misery, falsehood, treachery, and crime which the giving or taking of bribes encourages. Should not you be uncontaminated? here shall we find public virtue if not among us? You profess to be followers of him of whom it was testified that guile was not found in his mouth; consider by what solemn and peremptory sanctions you are required to tread his steps.

Permit us to remind you that religion requires, that to the utmost of your abilities you should be the friends of the oppressed. You are to unloose their burdens and relieve their captivity; but to sell your vote is to forego your opportunity of doing this. It is to sacrifice the honour and the happiness of thus discharging operative obligations, for the sake of personal gain. Religion disowns such conduct. It looks upon the miserable being in whom it is found. Are the men who obtain suffrages by a bribe likely to advocate the cause of the injured and the oppressed? Are they the persons to whom it is safe to commit the interests of the country, and the decision of momentous questions, such as those of peace and war, involving the welfare of millions both in our own and in foreign lands? You desire that our legislators should be guided by the fear of God. Suffer yourselves to be bribed and with what consistency can you expect this? Selfish men may be thus corrupted,—it accords with their character. But, with yours, what but a bold, uncompromising adherence to the great interests of virtue and integrity can harmonize? Suffer us to speak plainly. The man who bribes and the man who is bribed cast off the fear of God. The one has yielded to the lust of power, the other to detestable cupidity; and, under the guidance of such principles, what is there of virtue, of social happiness, or of wise legislation, that will not be entirely subverted?

You occupy a position which cannot fail to render your conduct in the present crisis of the utmost importance. Righteous men are the saviours of their country; but by what means except by acting righteously? You have to be examples of public virtue. All expect it. If you are corrupted, whence is healing to come to the land? If you be drawn aside, where are we to look for integrity? You cannot be willing to give countenance to the cause of falsehood and vice—to bring odium on the church, which in the person of each of its members should stand forth as the avowed advocate of all that is honest and of good report—and to dishonour the worthy name by which you are called!

Having confidence in your principles, we call upon you to act in conformity with them whatever temptations may assail you, and according to the emphatic language of the prophet, to "shake your hands from holding bribes."

THE LONDON MINISTERS AND THE CORN LAWS.

At an extraordinary meeting of the General Body of Protestant Dissenting Ministers, of the Three Denominations, in London and Westminster, on the 4th of June, the following series of resolutions was adopted.

I. That while this body have always abstained from expressing themselves on merely party politics, they claim the right to utter their deliberate opinion on such great and general measures, as plainly and deeply involve the weal and woe of the entire community.

II. That they regard all interference with trade and commerce as unwise and injurious, whether on the principle of bounty or of prohibition; that freedom is the natural and necessary element of commerce; and that the less any government shall legislate for it, the more it will prosper.

III. That, of all such commercial restrictions, those affecting the necessaries of life are the most unwise and unrighteous, as they favour the few at the expense of the many, as they reduce the means of the poor man to increase the means of the rich. And, if such measures have been sustained by right intentions, as without doubt in some instances they have, the system is not the less obnoxious to arraignment and condemnation.

IV. That, like all wrong, such restrictions carry with them their own punishment—they work injuriously for all classes, not ultimately excepting even the owner of the soil. That the restrictions on food especially, bad in every case, are fearfully aggravated with us from our insular position, from the extent of the population as compared with our territory, and from the importance and magnitude of our commercial engagements as compared with our agricultural.

V. That although we have long suffered from such cause, it is now that the evils are more fearfully developing themselves. Our industrious poor are threatened with low wages and dear food; the craving children in myriads of families look up and are not fed; the parent asks to purchase his bread in the cheapest market, and he is denied, and he resents the denial. Our artisans, our capital, and our trade, are forsaking our shores; the spirit of commerce is prostrated by the dead weight of monopoly; and, as the value of our lands is sustained only by the extent of our commercial relations, we are threatened as a people with one common ruin.

VI. Especially this body, as composed of Christian ministers, do deprecate and deplore the immoral and irreligious tendency of the restrictions complained of—That they contribute to reduce masses of the poor to such deep poverty as to deprive them of all independence and self-respect, since nothing is more withering to every virtue than the conviction that after a man has put out his best efforts to provide for his family they must fail. Education, public worship, and respect for others, in such circumstances, are out of the question; the bonds of society are broken; and suspicion and

enmity are cherished where only love should dwell. That, besides such evils, the method by which the present restrictions on food are regulated, while it acts generally as a prohibition, offers just that temptation to the rash speculator which converts an honest course of trade into a gambling transaction. As ministers of religion, they must solemnly denounce a system which originates such complicated evil, and must fear that, if persisted in, it may fall under the malediction of heaven, "He that withholdeth corn the people shall curse him, but blessing shall be on the head of him that selleth it."

VII. That on these and on other occasions this body would not fail to welcome every indication on the part of the rulers of this country to return as speedily as the case may allow to a wiser and more righteous policy. That in so doing they are deeply convinced they will be supplying an efficacious remedy for the evils beneath which our people are groaning, that they will preserve for Britain her due standing amongst the nations; that they will be fulfilling the beneficent designs of providence; that they will be acting in conformity with the spirit and letter of the sacred scripture; that in becoming the known and devoted advocates of freedom, and trade, and international communication, they shall secure to our beloved country a greatness which she has never known, and from which none shall wish to cast her down.

A petition embodying these principles, and praying for the adoption of the plan respecting the admission of foreign corn submitted by Her Majesty's ministers to the House of Commons was also adopted, *nemine contradicente*.

SOHAM.

This place of worship having been closed for several weeks to erect side galleries which were become necessary to accommodate the congregation, was re-opened on Lord's day, May 30, 1841; when three sermons were preached by the Rev. J. Simmons of Bluntisham. It is but nine years since it was erected, at a cost of near £900; all of which has been paid off some time, and nearly the whole amount required to erect the galleries is also subscribed. It affords matter for thankfulness, that as many persons have been admitted into the church during the six years of the ministry of the present pastor as had been added during the previous twenty-four years.

COWBRIDGE.

Mrs. Llewellyn of Vurlong House presented the baptist church at Cowbridge, Glamorganshire, with a very handsome and rich set of communion service, on the 28th of March last.

LLANELLY.

On Lord's day, May 23, 1841, ninety-four persons were baptized at Llanelly, Carmarthenshire, by the Rev. J. Spencer and the Rev. D. Bowen. Previous to the administration of the ordinance, the Rev. D. Davis of Swansea delivered an excellent sermon on baptism to an immense concourse of people, near, as it was supposed, 6,000.

RESIGNATIONS.

The Rev. C. Evans has resigned the charge of the church assembling at Chapel, Dorchester.

The Rev. W. Barnes has resigned the charge of the baptist church at Tl in order to become an evangelist in Glamshire under the auspices of the Baptist Missionary Society. He preached his sermon, to a large and deeply affected gation, on the first sabbath evening in

MARRIAGES.

At St. Andrew's Street Chapel, Ca by the Rev. R. Roff, April 21, Mr. W to Miss SUSANNAH DOUGHTY, both bridge.

At the Baptist Chapel, Newark, by C. Kirtland, May 6, Mr. GEORGE to Miss ANN LACEY, both of Newark.

At St. Andrew's Street Chapel, Ca by the Rev. R. Roff, May 11, Mr. JOA of Dimmon to Miss A. THURLBOWNS bridge.

At the Particular Baptist Chapel, S by the Rev. W. Syckelmoore, May 21 Mr. JOHN CRITTELE to Miss LOUISA both of Plackley.

At Bethany Chapel, Cardiff, by th William Jones, May 21, Mr. JAMES T BARRY, watchmaker, eldest son of Mi Barry, deacon of the baptist church, Herefordshire, to Miss CELIA WILLS Cardiff.

At Denmark Place Chapel, Camber the Rev. Edward Steane, May 22, 18 JOHN JAMES SMITH to MARIA, third d of W. B. GURNEY, Esq.

At the Baptist Chapel, Clare, Suffolk. Rev. W. Reynolds, May 31, Mr. W. K Cambridge, to MARY, eldest daughter Rev. W. REYNOLDS of Clare.

At Bethany Chapel, Cardiff, by the B Jones, May 31, Mr. ELLIS JOSEPH BEN shipwright, to MARGARET, daughter of t Rev. MARMADUKE JONES, baptist in Monmouthshire.

On Wednesday, June 16, Mr. EBS SARGENT of Birmingham, solicitor, to E BRUZEVILLE, second daughter of the lat J. P. HEWLETT, M.A., of Oxford. Th formalities having taken place at the S tudent Registrar's Office, Eastry, the afterwards engaged in a religious cele service at the Baptist Chapel, Eythorne,

CORRESPONDENCE.

THE CONSTRUCTION OF CHAPELS.

Editor of the Baptist Magazine.

Your correspondent H., in your *Magazine*, is desirous that the "On the Construction of Chapels" be taken up. I do most willingly and cheerfully respond to that wish as far as experience has qualified me, but how upon the subject with a due regard to the limits of your *Magazine*, is no easy thing. The plainest formula will not be useful without the necessarily expensive equipment of wood-cuts, because the churches located distant from an architect are the parties most in need of aid and information.

When drawing a plan, specification, and estimate for a chapel of a given size, and furnished with directions how to proceed, it is difficult to conceive how it can be done, because so many circumstances have to be taken into consideration, such as the site, adjoining buildings, aspect of country, value of materials and labour, &c. It is clearly the interest of the committee, notwithstanding the distance, to employ an architect, and get him to put the thing in working order, before a stone was commenced. I apprehend he will find it sufficient to make one journey to the site, obtain the needful data, ascertain the wants of the church, and then a plan can be done. He will afterwards send a plan. If the committee signify approval, stating any alterations (if any), he will next send them the complete plans, specifications, and estimate, with directions how to enter into an agreement with builders, and he need not superintend, so long as there is a member of the church sufficiently intelligent to see to that matter; but in all points of detail the architect can be corresponded to.

All these advantages may be secured for a trifling charge, for I am certain my fellow brethren—those who study *ut cum amore*—will regard a fee as a very small consideration, and cheerfully and willingly aid those whose means are slender. Another topic in your correspondent's letter tends rather to a discussion on acoustics, the philosophy of sound, but the plain deduction therefrom will indicate of the foci within a place of worship, and how to be the most aiding to the voice; most comfortable and convenient for minister and congregation; and the conducive to the efficiency of public worship. It is obvious that the size of a chapel must not exceed the capability of the

voice; 80 feet by 60 feet is rather more than the maximum size for hearing, except for a powerful speaker; practically a mean of 60 feet by 40 feet is best.

Where the area exceeded the range of the voice, the ancients had recourse to artificial aids to augment its power, and they seem to have succeeded.

As a general principle, it may be assumed that the square and the parallelogram are unfavourable: three straight sides with a curve wall behind the pulpit, has received the approval of experience; but a room nearly semi-circular, with one straight side; with the seats rising tier above tier to the extreme limits of the chapel, and with the minister lowest of all, is evidently the most scientific, for this plain reason, sound does not descend, it *ascends*, hence the absurdity of high pulpits. Think of the impressive effect of such an arrangement; the monkish fashion of pews knocked away (save in some special situations for invalids), and giving place to plain but comfortably-backed benches; the congregation, as is fitting, feeling themselves in their true position—equals in the house of God, all looking towards the minister, all exhibiting an harmonious unity of purpose; the dispenser of the word of life embracing all at a glance, and when he speaks the sound radiates clear and distinct to the utmost confines of the room. And when I add that all could quietly keep their seats, and contemplate the rite of believers' baptism by immersion, it needs no further proof in its favour.

Galleries could be added on the same principle, and the seats would help, with the aid of a little extra height of walls, to provide sabbath-schools on the basement-floor. Externally, such a building could be square, the angles left by the semi-circle give places for stair-cases and entrances.

But in this, as in most proposals to deviate from the forms established by custom and prejudice, we must wait until public opinion has imparted to truth the power to achieve, and before such power is matured, discussion must promote habits of reflection.

I am, Sir,

Respectfully and sincerely yours,

PH. SAMBELL, JUN.

Truro, May 12, 1841.

To the Editor of the Baptist Magazine:

DEAR SIR,—If you think the following communication worthy of insertion in your valuable periodical, it is much at your service.

A correspondent in your last number well remarks, that every thing tending to promote the comfort of either speaker or hearers, in our places of worship, is of importance. Having resided for some time in New York, U.S., I observed, as I thought some improvements in this particular, which I will endeavour to describe. Two things especially I much admired, and as I am not aware that any such plan has yet been adopted in this country, perhaps the suggestion may commend itself to such as have a concern in these matters.

The ground-plan of the pews in the lower part of the chapel, is one thing which struck me as an improvement. Instead of straight pews in either direction, or aristocratic-looking square ones at the sides, they are constructed in a series of curves, or arcs of concentric circles, the central point being a short distance in the rear of the pulpit, which obviates the too rapid curvature which would result (in its immediate vicinity) were the pulpit the exact centre. The aisles, though they break the continuity, are not suffered to destroy the harmony of the figure. By this arrangement each individual faces the minister, and for symmetry it excels, in my humble opinion, all the right angles we can boast.

Another remark relates to the construction of the seats, and their backs. Our notions of taste induce us to erect high partitions, which must be capped with mahogany, generally projecting most uncomfortably against the shoulders of the person who sits before it; while its rigid perpendicular well agrees with the horizontal position of the seat to produce one of our favourite angles, in accordance with our square notions. The American plan is, to make the seat slope gently downwards towards the back, which is slightly curved, so as to resemble the back of a chair; it is also eight or nine inches lower than is usual with us, and is without the obnoxious cap on the top. By this means what is otherwise but a shelf becomes a seat; cushions are not indispensable; and the back, instead of being merely a division of property, becomes a convenient and comfortable support to the occupant.

Were I to say any thing in regard to pulpits, it would be, that they have improved them too. They are generally placed against the end-wall, are made wide enough to contain three chairs, have no door, but have stairs on each side, the whole occupying in width as much space as is contained between the galleries.

Leaving this to your discretion,

I remain, Sir, yours, &c.

J. WILSON.

20, Whiskin St., Clerkenwell,
May 18, 1841.

EDITORIAL POSTSCRIPT.

THE offer of £50 towards a new chapel at eastern end of London, announced in our number for May, has elicited the offer of £20 towards the same object from another member of our denomination resident in that district. A eligible spot of ground has also been suggested and if any other friends inclined to coöperate in the undertaking will apprise the editor of their views, he will endeavour to make arrangements for a private conference.

It affords us pleasure to learn that a committee has been formed to carry into effect the idea of erecting a baptist chapel at Gravesend, responding with the necessities of that increasing and attractive neighbourhood. The names of Dr. Cox, Mr. Steane, Mr. Paxon, and Mr. Daniell of London, Mr. Lewis of Chatham, Arnold and Mr. Pepper of Gravesend, are appended to a circular which solicits, and we hope will not solicit in vain, the contributions of those who care for the souls of the innumerable visitors who crowd the streets of Gravesend every bath day. The Rev. J. M. Daniell of Ramsgate who acts as secretary to this committee, states that they do not ask for remittances until they have obtained promises sufficient to justify execution of the project.

A correspondent inquires whether "after didates for church fellowship have professed penitence towards God and faith in our Lord Jesus Christ before the church with whom they wish to unite, that church has any scriptural ground to justify them in further demanding subscription to a set of doctrinal articles which they admit them to their communion?" It is not that he mentions a case of the kind which has really come within his own knowledge, should have asked in return whether any Baptist church could be found adhering to a practice so remote from the spirit and customs of the scriptures. But if there is such a community, our respondent would not find, we imagine, that attempt to justify their practice by an appeal to scripture. They would probably avow, like seceders, that the scripture is not a sufficient ground, and would fall back, either on expediency or the customs of their "fathers." Such a plea however is as baneful as it is unauthorized: a barrier against error it is quite useless: perverse ingenuity of the human heart in contriving new forms of error being too great to deride it possible that any creed however extensive should preclude them. It is however a hindrance to that free investigation by means of which truth is established, knowledge enlarged, opinions purified; a device of Satan for perpetrating mistakes, and resisting the progress of scriptural light. It is the substitution of "the wisdom which man's wisdom teacheth" for "the wisdom which the Holy Ghost teacheth," and the recognition of other authority in the church than the authority of Christ. Human societies have a natural right to construct their own constitution and enact their own laws, but Christian churches are of divine institution, and are not at liberty to enact any law, test, or restriction, which King of Zion has not himself ordained.

THE

MISSIONARY HERALD.

scriptions and Donations in aid of the Baptist Missionary Society will be thankfully
 ad by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street,
 m: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in
 sw, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the
 s Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev.
 a Timson; and at New York, United States, by W. Colgate, Esq.



AFRICA RECEIVING THE GOSPEL.—p. 361.

WESTERN AFRICA.

Our number for May brought down the history of our brethren, Clarke and Prince, as far as the 19th of December, on which day they landed at Cape Coast Castle, and were hospitably received by Mr. Mycock, the Wesleyan missionary residing there. Subsequent letters announce that, through the kind protecting care of our Heavenly Father, our friends had reached Fernando Po in safety, and passed over to the neighbouring continent, which is about forty miles distant from the island.

Under date of 2nd February, Mr. Clarke, writing from Cameroon, King's Bastion Town, thus narrates their progress:—

"We landed at Clarence on the 1st day of January, had a kind reception from Mr. Thompson the agent of the West African Company, and were invited to remain (until lodging could be found for us elsewhere) at his house. Dr. Prince felt unwell previous to our coming in sight of Fernando Po, and went on shore with a slight attack of fever upon him. On the Sabbath he had a second attack, after which it did not return for some time; he has since had a second visit of fever and ague, but it was upon the whole lighter than the first; and he is again well, and devotedly engaged in doing all the good he can to the benighted men among whom our lot has been so wonderfully cast. I obtained a residence in the town of Clarence at ten shillings per week, and removed to it on the 4th of January. My beloved brother Dr. Prince was able to come to take up his abode with me on the 6th. On the first sabbath of the new year I commenced preaching to the interesting people who reside there. I addressed them from Luke ii. 10, 'And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.' About 250 attended, and in the evening I again preached, and had a still larger congregation to hear from my lips the words of eternal life. On the Monday evening I commenced service in our dwelling, and every evening, when we are at Clarence, the people assemble in numbers varying from fifty to eighty and one hundred, to listen for an hour to the reading and expounding of the truths of God. Dr. Prince takes his full share in the work with me; and is, I believe, the means of much good to myself and to the people.

We meet in the cool of the morning and evening; we have the people seated in the yard, and worship commences about 6 o'clock A. M., and again at 5 o'clock P. M. The people rejoice to hear, and some of them we hope are feeling themselves sinners, and in need of a Saviour, and will soon show that

the word preached has not been in vain.* shall want a place to meet the people when the rainy season sets in; but how to encourage ourselves at present with the cares of business we do not know. God, I doubt not, will direct us in this important matter, and we believe no time will be lost by you sending out men to occupy the ground God has evidently prepared. The people are anxious to have a place in which to worship (Mr. Thompson has offered a piece of land, we have applied to him to know what a building, durable, but of moderate dimensions would cost. The people are very willing to assist in lessening the expense of the undertaking, and we feel assured the Committee do all they can to follow up the instructions they have given for our direction.

The town of Clarence contains 170 houses and 17 at Krou town, adjoining; besides large houses belonging to the West African Company. There may be in Clarence inhabitants, and of Kroumen; at Kroumen and hiding in the woods, 300. The Adey or aboriginal inhabitants, are from 5,000 to 10,000 souls; their correct number cannot be ascertained. We have met interesting people at three of their towns, had about 600 of them in all to hear from the words of eternal life. They are a harmless race of people, and are not so courageous as most of the Africans usually are. I gave us a very kind reception and expressed themselves glad that white men were about to instruct them respecting God, and that we were to be ever happy.

The climate of Fernando Po is, probably not worse than other parts of Western Africa. It has this advantage, you can get up to mountains as high as is necessary, and obtain a cool and pleasant retreat; we have ascertained

* It is proper to state, that several of those who joined us as inquirers, were formerly connected with the Methodist Society at Sierra Leone, Liberia, and the Coast Castle, and had often felt serious conviction before we preached the gospel unto them.

a mountain about 3,000 feet, to the place where Colonel Nichols had his house. The air was cool and pleasant, and the prospect good; and here, or two miles below, a house might be speedily erected for the accommodation of a missionary. On the way, and about five miles from Clarence, are four Adeeyah towns, in which there may be about 800, or perhaps 1,000 inhabitants. To the place here we slept, and where a house might be

built, it is eight miles; and to the mountain where the late governor had his house it is about ten miles from Clarence. The soil is amazingly rich, and continues to be so to the tops of the mountains. The land is cleared near the towns of the natives, but elsewhere is overrun with tall trees and bushes. It is well-watered, and very well supplied with all the luxuries usually found in tropical climes.

Respecting the Adeeyahs, or original inhabitants of the island, the following additional notice occurs, in another letter from Mr. C.:—

"I took a walk into the woods one morning, and came to a town of the 'Adeeyahs,' but for want of an interpreter, I could not talk to them of the Lord Jesus. I have now got a person, who was for eleven years among these people, and who understands their language as well as he does his own. He also speaks English moderately well, and will, I hope, be able to do something for us among this people, who are, I should think, without exception, the most degraded that exist upon the earth. A male and a female who reside in this town, who understand English, and are a little civilized, are already ranked among the number of our inquirers after truth. God grant they may be the first fruits of a rich harvest unto God.

They are a timid, inoffensive race, and are usually kind to such as go among them in a friendly way; but among themselves, they sometimes have war, and fight with the long wooden spear and the knife. Their language is certainly very poor, and cannot be very difficult to acquire. It seems to me soft and gentle; but I have not yet heard a regular 'palaver;' I have only heard the more delightful sounds of a timid female 'Adeeyah' teaching four of her countrywomen the truths concerning God, and his Son Jesus Christ. This may seem strange to you, but it was thus: last Sabbath I attempted to make myself understood, on my return from 'Krou Town,' in a very short conversation with one or two of these poor females. The result was, that five of them, neatly dressed, came to our dwelling on the following day; two of them understood English, and in the simplest way I possibly could, I put words into her mouth to speak to the others, praying God to bless the feeble effort, and to write conviction on each of their hearts."

"These Adeeyahs are vulgarly called 'beebies': their huts are scattered over the island in different directions. Those nearest to each other form a town, and of such I have got the names of above thirty-seven already; and have no doubt there are many, the names of which I have not yet been able to obtain; their numbers cannot be accurately known.

The captain of a trading vessel at Fernando Po, had kindly promised to take our friends across to Bimbia, Cameroons, and Calabar, but was prevented from accomplishing his friendly purpose by the arrival of a letter from his employer in England, expressly forbidding him to afford the missionaries any help whatever! In justice to the great body of British merchants, the writer feels it incumbent on him to state, that his experience of a quarter of a century supplies no parallel to this prohibition. It is thus noticed by brother Clarke, after mentioning the departure of Captain B.:—

"We followed in a little boat going to Cameroons and Bimbia for goats. We had to sleep on the small deck, exposed to the dews by night, and put up our umbrellas to screen us from the burning sun by day. God preserved us; blessed be his holy name: but had we lost our health or our lives by the exposure, I fear Mr. ——— would have had to answer

for this, and for the retarding of the gospel of Christ, in the day of God. I feel greatly for Mr. ———, but it is a feeling of pity, and sorrow, and forgiveness, which sends me to the throne of God to ask him to pardon him, and change his heart, so that he may soon be disposed to favour the cause of the God he professes to serve."

On arriving at Cameroons, our brethren were introduced by Capt. Lilly, a resident trader, to the native chief, King Bell, for whom, and several other individuals of the same rank, they had been kindly furnished with letters of recommendation by Lieut. Col. Nicholls. King Bell immediately granted the Missionaries his large hall, upstairs, to sit in 'a luxury,' observes Mr. Clarke, 'not often found in Africa.' From this regal abode, Dr. Prince writes as follows on the 4th of February:—

"Truly, we find that the Lord is a hearer of prayer; we see that he is favouring our mission, and inclining the hearts of men towards us. At this moment, though obviously in the power of a people and of a chief whose hearts are wholly given to the idolatry of covetousness, and with whom the life of a man is of less value than a printed cotton handkerchief; yet we are, by faith in the Most High, and as his servants, divested of all apprehension; and, by his Spirit operating upon the heart of our heathen host, our persons and property are respected in an unwonted degree. I will tell you, however, a little incident, which has given occasion for the display of the ruling passion of acquisitiveness. We appeared before King Bell with hats we had purchased at Cape Coast, of unique appearance, but the best suited for wear in a hot country that I ever saw. His Majesty's eye was soon riveted on these hats, and his tongue was as quick to demand them. The equivalent he offered was two seamen's castors, much too small, and not a little the worse for wear. After a hopeless resistance, we thought it expedient to comply, and the next day I borrowed my old friend to go to King Agua's town hard by, to open our commission before him and his subjects. The hat attracted his cupidity also, but when he heard that it was Bell's already, and that his rival had possessed himself of the two, he be-

came sullen, pettish, and implacable; he would not shake hands, nor speak, except his displeasure, at parting, and left us to wander home as we best could, through the intricacies of his plantain ground. His displeasure soon spread amongst his subjects, and we could get no help, till we reached the outskirts a little before the news of the transaction, and then, by the promise of a reward, we secured a canoe to carry us down a mangrove creek to the great river.

"In conclusion of this tale, I have to acknowledge the friendly aid of Capt. Wild, of the 'Renewal,' a Liverpool ship which trades with Agua. He assisted us next morning to reach this town, gave his influence to conciliate and to urge the old man to gather his people, and yet only 150 collected. As it would have been imprudent to 'take chop' (eat), as we were asked to do, of the chief's morning fare, our friendly intercessor took us off to his ship, and afforded us a very reasonable repast. We are to return to Agua this evening, to know his mind about welcoming a religious teacher, &c. We have not had occasion to return to any other people whom we have met, to hear their decision. It has been declared in the most prompt and hearty way in all previous cases, and has sometimes anticipated the explicit declaration of our purpose to supply their wants."

On the following day, Dr. Prince, resuming his narrative, observes:

"The morning that we met Agua's people for the first time, we took care to introduce, in our opening addresses to the blacks, a very distinct disavowal of participation in, and interference with trade and traders; declared that we came empty handed, making no presents, only parting with goods or money in return for services rendered, or the necessities of life demanded. The simplicity of our design they appeared to comprehend, and satisfaction was evidently expressed in the proceedings. Before several captains, supercargoes, and surgeons, we have had opportunity of showing our designs in so simple and forcible a light that one general friendly reception has been given us. We have conversed with the various gentlemen interested in the trade, on the sin of desecrating the sabbath, by a pursuit of their calling, and have obtained a ready declaration from all, without an exception, that they will discontinue and discountenance it. We felt that this sin, perpetrated and upheld by Englishmen, would be a great barrier to missionary success, and we trust that this reproof and exhortation will be as a prophet's reward to those who have shown a friendly part to us.

"Capt. Wild has propitiated Agua by a small present from the ship's mess barrel, and in the same way has made a *douceur* to the Hicory people, whom we are to visit this afternoon in company with him, and in his boat. It will occupy some hours to cross and recross the river, and talk to that town's people. But the most essential service hitherto

rendered by this obliging gentleman was displayed last evening at Agua's, whither I told you I was to go to receive an answer to our proposition to furnish them with godly teachers. Capt. W. had seen the sulky old man and several of his head people in the forenoon, and about 5 P. M., I had the gratification of meeting the most numerous and animated assemblage we have yet addressed. Brother Clarke did not go with me; he was occupied in concluding a meeting with Bell's people. I only wish a draftsman had been present to sketch the scene. The king, habited in a rich scarlet silk around his loins, which formed a striking contrast to his glossy, jet black skin, was seated before his door. On his left was a large group of his chief men, and numerous sons. Those in the front squatted, flanked and supported in the rear by others on their feet. At a little distance on his right were some of his fifty wives, gracefully ornamented with large beads of various colours dispersed around their heads and about their persons. Then, on every eminence, and forming a large circle around me, were parties of anxious expectants of my address,—youths, Zaccheus-like, mounting the trees. We were on a considerable height, looking down upon the majestic stream, that presented upon her bosom many of England's boasted traders. The sun was rapidly declining behind the opposite shore, and ere I concluded, after they had with one accord shouted their welcome to the promised missionary and teacher of their offspring, I turned to

the beautiful moon, then rising full in the sight of all, and told them that the God who made that orb for their accommodation by night, had heard their vow and would record it. There were no fewer than 500 in this company, which had been collected by sound of their country drum in thirty or forty minutes. Many understood English, and these were so desirous of my continuing to speak without interruption, that they would scarcely allow the use of the interpreter, promising to make amends to the less instructed by their own repetition. Your Committee, and the Christian public who wished us farewell and God

speed to this land, would have been startled into admiring gratitude at the instant that this large company rose as one man, and carried by acclamation, that penetrated far through the circumambient air, the proposition to send them a minister to reside amongst or near them. They called it 'good palaver,' said they would protect him who came, thanked us most cordially, declared they would build a house and school, and never desert the white man.

"Let my imperfect narration be recited to the praying public of England, and they will determine whether missionaries shall be sent to fields already white to harvest."

In conformity with the wish of our zealous brother, his 'imperfect narration,' as he modestly styles it, has thus been repeated to the 'praying public of England.' We feel assured it will stir up many to bless God for the 'manner of entering in' which he has vouchsafed to his servants, and to render further aid to this promising department of missionary enterprise, as well as to the general objects of the society. The wood engraving at the head of this article, was designed for the embellishment of a supply of collecting cards, furnished at the request of some friends, who have, from the first, taken a deep interest in the proposed mission to Africa; and any number which can be advantageously employed in other quarters, may be had on application to Fen Court.

JAMAICA.

KINGSTON.

From Rev. Samuel Oughton, Jan. 30, 1841.

"Since I last wrote, my health has not been nearly so robust as it used to be. Still I have, through mercy, been enabled to persevere, often ready to fear that I should sink, but at all times receiving grace to help in my time of need. On Christmas day we had a delightful service; at four A. M. the chapel was thronged with a most interesting congregation, to implore the presence and blessing of God on the services of the day. Soon after day-break, the concourse repaired to the sea-beach, where 156 persons, who had witnessed a good confession before many witnesses, followed their Lord in baptism. The number, although large, is but a fraction of those who appear to be under serious concern for their souls; and when I tell you that Mr. Rouse and myself had been nearly four months examining them, we shall not be charged by you with precipitancy or indifference in that important duty. Many of the candidates were formerly scholars in the schools here, and had I time I would send you the replies of one young man which he gave me to my questions, which, although I am not fond of chronicling negro dialogues, would I am sure prove interesting.

"I have at length obtained a delightful spot for a country residence and station; it is about 9½ miles from Kingston by a good road;

has a comfortable house, and nearly 11 acres of land, with a most eligible spot for a chapel, and in a populous neighbourhood. I anticipate a great advantage to our health, and much increased usefulness, will result on this undertaking. May the Lord abundantly bless it. It cost £700, which I had to pay yesterday. A great part of the money was borrowed. I have had a trust deed made out by which it is effectually secured to the mission. When I tell you that since I have been here, we have expended in enlargements, repairs of premises, country stations, &c., upwards of £6,800, exclusive of minister's salary, schoolmaster's ditto, and incidentals, and that fully £5,000 of it is paid, you will say we have done what we could. We are at peace. God appears to be blessing our labours. The congregations continue to increase both in numbers and respectability, and my affection for the people, and theirs for me, seems to grow stronger every day.

"Pray for me, my dear sir, that I may be humble under so much prosperity, and faithful to my charge, and that these pleasing indications of prosperity may not be as the morning cloud and the early dew, but may continue to increase and abound more and more."

JERICHO.

From Mr. Joseph Merrick to Mr. Dyer, dated,

Jericho, Feb. 23.

"You will perceive by the Tabular View of the Baptist churches for the year ending 31st December, 1840, that there are 1412 members in the Jericho church. I cannot positively state the number of catechumens, but I think there are at least 800. The chapel cannot accommodate more than 1200, so that, on Sundays, many hundreds are compelled to remain outside, exposed to the sun and sometimes to rain. This inconvenience would have been considerably greater were it not that the Guy's Hill station (a branch of the Jericho church) draws off about 500 persons. At the place just mentioned, service is conducted every Lord's day by the schoolmaster. My father or I preach there one Sunday in every month, and now and then on week nights. Service is conducted by my father or myself every other sabbath at the Jericho station, except on those occasions when we have to deprive it of a service for the purpose of visiting Guy's Hill. In our absence, prayer-meetings are always conducted by one of the deacons. We also have a prayer-meeting every Monday evening, and a service on Friday evenings, at which the scriptures are expounded. For want of room, we have not been able to baptize more than 88 persons during the past year. There are about 200 candidates ready for baptism as soon as the galleries are completed. A view of our Jamaica congregations is calculated to excite both sorrow and joy. Sorrow to see so many scattered about the chapel yard, like sheep without a shepherd, and joy to behold their anxiety to obtain religious instruction. The Jericho chapel will soon be capable of containing 2000 persons, but even then I fear there will not be a sufficiency of room to accommodate all the people.

"You will be happy to learn that the churches support the Redeemer's cause as liberally and cheerfully as ever. They are also increasing in knowledge, and I hope in grace. Collections have lately been made in all the churches to assist in liquidating the debt on the Parent Society. I have received 100*l.* sterling, which I have handed to Mr. Knibb, to be forwarded to you with the amount collected for the society on the north side of the island. It would have cheered your heart had you been here to see many mothers bringing their babes in their arms, and putting sixpence and threepence pieces in their hand to be given to me for the Parent Society. Oh that, while they honour the Lord

with their substance, they may present their souls and bodies a living sacrifice unto him.

"I am happy to inform you that the churches seem to have caught the spirit of their dear pastor with respect to the introduction of the Gospel into Central Africa. The most fervent supplications are presented at our prayer-meetings for the salvation of Africa. Many have already contributed towards the African mission, and all seem willing to do so. A society has been formed in the Jericho school for the purpose of making clothes for the African children. While their bodies are covered with the fading garments of Christian benevolence, I trust that their parents' souls will, by the preaching of the Gospel, be clothed with the imperishable righteousness of Christ. I have lately received letters from two of our members in which they promise to support the African mission, and express the most earnest desire for the salvation of Africa. One is from a young man named Bennit, of Palm Estate, and the other from a Mrs. Francis, of the Spring-Field church. The latter promises an annual subscription of 12*s.* sterling between herself and husband, and has sent a few articles of clothing for the African children. Perhaps it would not be uninteresting to give you an extract of Bennit's letter. He writes as follows:—"My dear Minister,—This is my offering (6*s.* sterling) for the cause of Africa by the year, and I have given up coffee for the purpose of sending the Gospel into Africa, 2*s.* 6*d.* (i. e. 1*s.* 6*d.* sterling) a quarter. I hope this offering may not be in vain." He has, you will observe, given up the use of coffee that he might be able to contribute more liberally towards the African mission. I do hope and pray that the church of Christ may see the necessity of making self-denying efforts for the purpose of spreading the knowledge of the Lord over the world.

"The day-school at the Jericho station is at present in a prosperous condition. There are 110 names on the list, and 75 children in daily attendance. Many of the children read and write well. A few can cipher pretty well, and others are making good progress in English grammar.

"I have lately established what I may call universal Sunday schools in all the churches. Classes are formed throughout the whole church, and all who are desirous may learn to read."

SPANISH TOWN.

A letter from Mr. Philipppo, dated on the 28th of December, contains some interesting particulars respecting his second visit to the parish of Manchester, and the formation of a new station there at Vale Lionel.

"I again proceeded to this parish at the request of the people it contains, calling themselves Baptists, seconded by the entreaties also of the young man whom I placed among them as a schoolmaster, further acting to their wishes by taking along with my wife and two eldest boys. We reached us, amidst a heavy shower of rain, and were accompanied the last twelve miles by a strong body-guard of the peasantry on horseback, who had come that distance to meet us, arriving at a little beyond the suburbs of the town, the inhabitants, both old and young, flocked forth from their houses from all directions, and greeted us, as we passed along, with the most cordial welcome. Among them were seven young men who were once scholars in my school at Spanish Town, all of whom are now occupying respectable stations in society. A few minutes brought us to the stage in which we were to take up our abode, and which we found had been vacated by the very kind and hospitable couple to whom it belonged, expressly for our accommodation. The weather during the whole of our stay was unfavourable, but I am happy to say that I was, notwithstanding this impediment, enabled to accomplish more than I anticipated. The temporary place of worship to which the people had hitherto assembled, being found far too small for the accommodation of the number of persons now usually congregating, as also in other respects objectionable, I succeeded in renting, for twelve months, what is called the Great House of Redbury plantation, situated in the neighbourhood, and which is sufficiently large for a complete missionary establishment, for about 1000 sterling, per annum, the people cheerfully agreeing to pay the amount. This arrangement was made on the Friday, the second day after my arrival. On the day following, the grounds round the house were speedily denuded of their superfluous vegetation by the voluntary labour of the numbers that crowded to the spot for the purpose, and before the evening, every arrangement was completed for occupying the residence as a house of God on the ensuing day. The children of the Sabbath-school under the superintendence of their excellent teacher, assembled in it at an early hour and pursued at once their regular routine of duties.

"The regular worship of God commenced about 11 o'clock. Several respectable white and coloured inhabitants were present, and not less than 700 peasantry. But for the un-

favourable state of the weather and the prevalent sickness of the time, the number it was thought would have been nearly double.

"While the poor people were joyfully engaged on the Saturday in preparations for the worship of God at Redbury, I proceeded towards another opening for a station about nine miles further up the country in the immediate vicinity of another new township. Here a lady kindly offered a large coffee store on her property for occupation as a place of worship and school, having previously united with us at Porus as an inquirer after the truth in Christ.

"On the Monday I directed my course as usual, at the urgent solicitations of multitudes of people, to a property belonging to Earl Balcarras, a little beyond Mandeville, the chief town of the parish, and situated nearly in its centre.

"At this place, I was again cordially greeted by numbers calling themselves Baptists, and was earnestly implored by them and others to do my utmost towards securing for them a schoolmaster, and the stated or occasional means of grace; assuring me that such were their prospects as to a congregation under such circumstances, that they would pledge themselves at once to the support of a teacher, and the rent of a temporary place of worship. I accordingly made immediate inquiries after premises suitable for the establishment of a station here also, and am happy to say that I have every prospect of obtaining them, being assisted in my search by several of the most respectable and influential individuals in the parish—friends and coadjutors of the late worthy pastor Dr. Davy, of whom such honourable mention is made by J. J. Gurney, Esq., in his Familiar Letters. These gentlemen treated me with the greatest respect and kindness—spoke in the highest terms of the character and conduct of the poor calumniated Baptist people in the neighbourhood, and assured me that I had not only their best wishes, but should have their best exertions for the success of my plans for their spiritual benefit. While here, I was directed to two or three other parts of the parish, represented as equally in need of the bread and water of eternal life, and received applications from some hundreds of people to visit them also, but of this my time would not allow.

"The following morning found me on my return to Porus, which I at last reached in safety, though having to pass over dreadful roads, and through a continued and heavy rain.

"Towards the evening of the same day, according to arrangements previously made by the first settlers of the township, and the great majority of its inhabitants, I proceeded at their request to the ceremony of naming the town, which, at the desire also of several respectable individuals, was called "Vale Lionel," in honour of our late excellent and noble Governor Sir Lionel Smith, and in commemoration of his admirable address to peasantry of the parish on the very same spot. (though then a wilderness) immediately before they were presented with the gift of entire freedom. The task also devolved upon me of naming the different streets, which I performed partly in accordance with the sug-

gestions of the people themselves, and partly from the directions of my own judgment.

"The next day, making it about a week since we commenced our tour, we through much mercy returned in safety and in peace to Spanish Town, where we had the happiness to find that things were not the worse for our absence.

"Yesterday I baptized sixty-two persons in the sea at Passage Fort in the midst of a great concourse of very orderly spectators. On Friday, I hope to administer the same rite to upwards of 100 at Spanish Town; and on Sabbath-week, to about sixty, more or less, at Sligo Town. Thus the cause of God continues to prosper amongst us."

RIO BUENO.

The station at Rio Bueno is now under the care of Mr. P. H. Cornford, who states his first impressions on arriving in Jamaica, in a letter dated "Falmouth, Feb. 8," as follows:—

"Although I had expected to find the necessities of this island, as a field of missionary labour, to be very great, yet the reality is far beyond what I had anticipated. The band of missionaries who accompanied us appear already to be lost among so many, and still may we adopt the oft repeated language, 'The harvest truly is plentiful, but the labourers are few.' Here I rejoice to find an ample sphere for all the energies I can employ in the service of God; but at the same time cannot help deeply regretting that there are great multitudes who must apparently remain far beyond the reach of the gospel, unless additional aid is speedily obtained. The parish of St. Elizabeth's is one out of several striking cases in point. There alone it is computed that very nearly 27,000 souls are without the gospel; our brother May has commenced his labours, but without any assistance; these must soon become oppressive in the extreme, or very much of that wide field must be left under the gloom of ignorance and sin.

"Another circumstance, my dear sir, which has occasioned much surprise, is the frequency with which the most flagrant acts of oppression are practised by the overseers. Within the last few days the tales of cruelty to which I have listened, have been numerous indeed; for the people, knowing how much advantage

is taken of their ignorance, are sure to recur to their ministers for sympathy and advice. In some cases, where the wages have been withheld for months, the people are summoned for the rent of their dwellings which are upon the very property where they have been labouring. Last week, from the mere caprice of the overseer, a family on one estate were ejected from their dwelling at a moment's notice, although their rent had been paid. Yet, even under these circumstances, the patience manifested by the people is truly exemplary. They fear to express their feelings, lest they should dishonour the name they bear; and upon no consideration would they seek that redress which the law allows, unless by the consent and direction of their ministers. Such at least is the temper manifested by those whom I have seen 'suffering wrongfully.' Long may they thus exemplify the reality of their religion, until by their 'well-doing they put to silence the ignorance of foolish men.'

"It appears at present very probable that the station where I shall be fixed will be Rio Bueno, in conjunction with which, for a time at least, some other place will have a claim upon my labours. The decision with respect to this arrangement will be made by the Association."

BETHSALEM.

A letter from Mr. May, dated Salter's Hill, Feb. 10, gives a very pleasing account of his entrance on the labours of this station, which has been occupied through the strenuous and persevering efforts of our esteemed friend Mr. Dendy.

Mr. May writes:—

"I should have written to you by the first packet that sailed after the arrival of our missionary band, but for a conviction that Mr. Knibb would communicate to you all ne-

cessary information respecting voyage, landing, health, &c.; and now that another opportunity offers itself, I hasten to send you a line or two of intelligence.

"Soon after my arrival in the island I visited the stations in St. Elizabeth, together with brother Pickton of Salter's Hill; a brief sketch of which may not perhaps, be unacceptable, nor uninteresting. On Friday, Jan. 22nd, 1841, we arrived at Middle Quarters near Black River Bay, after a wearisome ride on horseback, over mountains and valleys, of about forty-eight miles. The mission in this place was commenced by the General Baptist Missionary Society in 1826, but want of funds, and other circumstances, together with the death of Mr. Alsop, their last missionary here, compelled them to abandon this station about the year 1830. From that time to the beginning of 1840, there was a total cessation of the mission. At the last named period, operations were commenced by the late Rev. G. Webb, in a house rented by him. His labours were not in vain; some of Mr. Alsop's scattered sheep were gathered together, and others were awakened to a concern for salvation. About fifty-four persons had entered their names as inquirers at the period of Mr. Webb's decease. On our arrival things appeared encouraging; in the evening we held an interesting meeting; and on Saturday were busily occupied in re-examining candidates for baptism, who had been waiting to follow Christ, in this respect, a considerable time; twenty-two of the applicants gave decided evidence of a change of heart. In the evening we held a public prayer meeting, when the room was filled to overflowing. On Lord's day morning, after another meeting for prayer, we proceeded to the Y. S. river, a distance of about a mile and a half from the house: the spot was most sequestered and lovely; numbers of spectators arranged themselves upon the banks, and during the prayer, exhortation, and administration of the rite, the utmost solemnity was manifested. We have reason to believe that the Lord will bless it to the spiritual awakening of many souls. The interest the baptism excited was intense, as nothing of the kind was recollected to have taken place in this part before. After the baptism we all returned, and at 10 o'clock held service under the shade of a large mangoe tree, the accustomed place being far too small to accommodate the numbers that flocked to hear the gospel, which appeared to them as cold water to a thirsty traveller, and the big tear was seen to roll down many a cheek. In the afternoon of the day the newly baptized persons were formed into a Christian church, and the ordinance of the Lord's supper was administered under the shade of the same tree; it was a novel—an interesting scene; and, we trust, we enjoyed the presence of the great Master of the feast. Thus was the first Baptist church formed in this place. May the little one become a thousand! After the service twenty-five persons more came to us anxious about

their souls. Thus is the Lord preparing the hearts of the people to receive his word.

"On the following Tuesday morning we visited Accompong Town, a settlement of Maroons, who, during the time of slavery, were employed in hunting down the runaway negroes; we assembled in a school-room, formerly built for the Church of England Mission: between 200 and 300 were present, and manifested the utmost seriousness. The Lord is evidently preparing amongst them a people for himself. Other services were held at different places during the week, equally interesting and encouraging. Much time was spent in examining candidates for baptism, who had been prevented hitherto by reason of the sickness and death of Mr. Webb; after strict investigation fifty-three persons were judged fit subjects for the ordinance, and were accordingly immersed in the Bagdale Ford, a distance of five miles from the Mission House; multitudes were present to witness the scene, which was most primitive and impressive; all was silence, save when the voice of prayer was heard, or the song of Zion swelled and died at intervals upon the breeze. On retiring from the river one of the newly baptized exclaimed to the surrounding multitude, 'We no do tings in a corner, we all open;' intimating we did not shun the light fearing unfavourable results; neither were we ashamed to confess our love to Christ before any creature under heaven. Thus did those once despised and degraded children of oppression and slavery openly declare their allegiance to the King of kings. On the following Sabbath, services of a deeply interesting character were held in the Mission House at Bethsalem; between 400 and 500 crowded into the Piazza and Hall, as we have no other building here at present to preach in: the ordinance of the Lord's supper was administered in the afternoon, and the recently baptized persons received into communion with the church, now consisting of eighty-seven members. During the day, between the services, upwards of forty additional inquirers were received, and others were evidently beginning to think seriously about eternal things. Our present number of inquirers here is ninety-seven. Thus the Lord is blessing us. We were, as you may suppose, much wearied, but much encouraged: a great and effectual door is evidently being opened to a parish containing upwards of 27,000 souls, the greater part of whom are almost totally destitute of the word of life. Faithful and laborious men are much needed here. The population is very scattered, and consequently the people must be collected in comparatively small bodies at considerable distances, which at once precludes the possibility of assembling in one place such numbers as are gathered together in other parts of the island, and at the same time increases the labours of the missionary."

EBONY GROVE, CLARENDON.

The following account, from Mr. Reid, of his proceedings during the past year, will show that new scenes of usefulness present themselves in that part of the island as well as in others. How much is it to be desired that the Committee were enabled promptly to comply with the requests of their brethren, so urgently imploring further aid!

"In reviewing the proceedings of the past year, we perceive real cause for thankfulness to our heavenly Father, and also abundant encouragement in regard to the future. It has been our honour to admit to the ordinance of Christian baptism ten, who have given evidence that they have passed from death to life: and thirteen others who, though formerly baptized, are to be regarded as lately brought to the knowledge of the truth.

"The amount of our success, however, must not be reckoned merely by the numbers admitted to church fellowship, but also by the growing interest manifested by many respecting the things of God.

"It has been to us a source of real grief that so many of our hearers should be living in a state of open fornication and adultery, and that this sin should be so lightly viewed by themselves and others. Many have come to us to profess sorrow for sin, and concern for their souls, who were at the time living in the way of the country.

"One of the objects of our labours has been to convince such persons that they could not derive any profit from the gospel while they acted in direct violation of the law of God.

"In this respect there has been much improvement among my hearers, and it is to be regarded as the precursor of better things.

"Since the passing of the *Marriage Act* in June, we have married ninety-two couples, all connected with the congregation, and some are the parents of five and seven children. There are many very hopeful cases in the congregation—their minds seem opening to the word of God.

"The increased liberality of many to the cause of Christ is to be regarded as a token for good. The sum of 657l. 15s. 0^d. currency, has been collected on the simple principle, "Give as the Lord hath prospered you," by not more than 400 of the regular worshippers. Many new subscribers from 2l. to 5l., beside their portion of regular collections.

"If the thousands who attend on our ministry had felt and acted as the few, the income of the station would have been twelve or fourteen hundred pounds. If, however, their hearts become touched by the truth, they too will soon join those who contribute willingly of their substance to the cause of the Saviour.

"The 1st of August in this year will be long remembered by us. We were convinced that God had done, and would do great things

for us. On the evening of that day we formed a society to aid in the abolition of slavery, and another to be called an Auxiliary to the Baptist Missionary Society. An offering was presented on the spot to aid both societies—that for the latter amounted to 22l. currency.

"In the month of June a society was formed on the principle of total abstinence from all intoxicating liquors. Above 200 have enrolled their names as members of this society.

"This society through the blessing of God will I trust preserve my people from forming habits of intemperance—a sin to which the people have great temptations, on account of the number of rum stores which are being established throughout the country. When they go to make purchases, rum is presented to them gratis. A school has been commenced here, which we trust will do much good to the young and grown up. About seventy in daily attendance. The number in church fellowship is sixty, and it is cause for devout gratitude, that good-will and affection prevail among the members.

"Sincerely and affectionately yours,
"J. REID."

NEW STATION AT THOMPSON TOWN.

"It may be in your recollection, that in the report of last year I stated that the church at Ebenezer wished to send the gospel into a district of the high mountains of Clarendon, distant about twelve miles.

"Since November 1839, I have been in the habit of visiting this neighbourhood every other Friday, for the purpose of making known the gospel. It was not until the tenth of August of the past year, that a suitable place for a station could be obtained. At this time an individual who had purchased a few acres of land and built a small house, wished to dispose of them. We purchased both, and paid the sum of 100l. currency. Next day we laid the foundation stone of a chapel fifty-seven feet by thirty. We superintended the work ourselves, and urged the work forward with the view of opening the chapel in December last, but owing to the lack of shingles and boards (the person who was to have supplied them disappointed us), it has not yet been opened. We trust, however, to have this pleasure in a few weeks, the shingles being nearly on. There will be one drawback on our enjoyment, as it will not contain nearly

the congregation. The audience here will a number 1,400. It is, indeed, a destitute tract, but the people generally are disposed to hear.

'The station is in the midst of a new settlement which we have denominated 'Thompson town,' in honour of George Thompson, Esq., fearless champion of liberty.

'About three miles distant there is another large village, and all around are either hamlets or small settlements. It is situated in the midst of a dense population, and a people too who are very well to do in worldly sense, and able, when willing, to do much for the cause of the Redeemer.

'A school has been established here some months, and notwithstanding the smallness and unsuitableness of the place where they sit, there are, in regular attendance, 120 children.

'When the new chapel is opened, we anticipate a considerable increase in our numbers.

'The teacher, George Moodie, is the young man who has been mentioned in former reports. He is, indeed, an excellent youth, and votes all his energies to his proper work. He loves to instruct.

'Three nights in the week are devoted to the instruction of adults, and it is pleasing to see the progress made both by them and the children. His salary is very small, only £32 sterling. Our finances are so low that we have much difficulty in procuring this sum. Each child is expected to pay 5d. currency a week, except when three or four children come from the same family. Many do not even pay this small sum.

'It has been our endeavour to impress seriously upon the minds of our hearers at this station that they need not expect to enjoy the services of a minister and teacher, unless they subscribe the money necessary to their maintenance; that in erecting a house for divine worship and procuring a constant supply of the bread of life, they must look for aid in no quarter, but must depend entirely on their own exertions. Many have said, that as soon as the chapel is finished and cleared out, they are willing to subscribe so much yearly to obtain the services of a minister.

'It has been, as you may suppose, extremely difficult for us to carry on the work, our receipts amounting only to £300, while our outlay has been above £400, and bills not yet due. Building chapel and purchase of premises will amount, I think, to somewhere about £800 currency. Some of the people have acted honourably; they have laboured in building, though I had not money to pay their wages.

'On one occasion, one young man, who has been seldom absent from the work, said to the people assembled, 'Come, family, this

work is our own, for us and our children. I am willing to go on until the chapel is finished. If I can get as much as will keep my wife and child, I am quite satisfied. If I live, I will have the benefit of instruction in this place; if I die, my child will; if he should die, I have plenty of brothers and sisters. Come, let us make up our minds and do the work.

We all know that every one who can carry provisions to the market with a beast will bring back three or four dollars. And can we say that we are not able to give to this good work? We can all do it if we wish.' A resident missionary here would do immense good. The people have abundance of this world's goods, but they sadly lack the word of life. At this station, we have made a very comfortable little house, with bed-room, sitting room and pantry. Two servants' rooms have been built, and are nearly finished. A kitchen only is lacking to complete the establishment. The chapel will speedily be finished, and I trust, by renewed exertions, the debt may be removed by the end of the year. I shall think all my labour and anxiety fully repaid, if I should see a man of God stationed in this mountain. I am sure, if the Baptist Missionary Society would send out and support a missionary for a short time, they would do much good, and bring great glory to God.

'I am grieved to think how very little I can do for the district. Having two large stations beside, my service to them is indeed limited. My intention in opening a station here was simply to prepare the way for another.

'William Read, a member and deacon of Ebenezer church, has laboured here with much acceptance, and I may say with much success.

'His object is to visit every house, and converse with the inmates on the things belonging to their everlasting peace. He meets as many as will attend in the evening for reading the scriptures and prayer.

'He meets all the old people who will come, at Thompson Town every Tuesday, for reading the scriptures to them and instructing them.

'Every other sabbath he assembles with the multitude for divine worship. At this meeting he gives a simple exposition of a portion of the word of God. I can assure you that he finds his way to the hearts of his hearers. I bless God that we have such help as he can impart. He is a very pious man, and very willing and anxious to make himself useful.

'Let me beg and entreat the Committee to send help; I have much more than I can attend to. If you should have any contributions or boxes to dispose of, I shall feel grateful, and thankful for any amount of aid.

ST. ANN'S BAY.

In the absence of more particular intelligence from this station, we insert with much pleasure a paragraph from a letter written by Mr. Abbott on the 4th of February, bearing a pleasing testimony to the value of the additional agency lately furnished to St. Ann's Bay and its vicinity.

"Mr. and Mrs. Millard and Miss Clack form a pleasing addition to our domestic circle, and are, in every sense of the term, acceptable. Mr. M. has a true missionary spirit, is pious, active, and zealous; in short, just such a brother as I desired for a fellow labourer. Miss C., who appears to be eminently qualified for the work of instructing youth, and in whom superior intelligence is combined with high-toned piety, has commenced her task with a degree of earnestness and vigour that cannot, under the Divine blessing, fail to be attended with the most beneficial results, not only to our own daughter, but to the daughters

of many of our people. Oh that we may all labour diligently and zealously while it is day, and be preserved blameless unto the coming of our Lord Jesus Christ.

"During the past year, the churches under my care were highly favoured. No less than 389 were added to our number by baptism, while we are privileged to enjoy uninterrupted peace and sweet Christian fellowship. Friend Henry Beckford has returned to Stacey Villa, where he will most probably remain and conduct the school and public service in the absence of a minister, as heretofore."

NASSAU.

Extract of a letter from Mr. Capern dated, Feb. 4, 1841.

"Since I last wrote to you, God has visited us with some affliction, but I am thankful to be able to say, that it was not of long duration, and that now the whole family is in perfect health. The fever was very general in the town, and myself, Mrs. C., and her mother, all fell ill of it at the same time, so that one could not help the other. But I managed to preach once on the sabbath while the fever lasted, of course in weakness, and much trembling.

"The dear people were exceedingly kind, bringing fowls, oranges, and whatever they thought we could use, and offering to come and lend assistance in any way that we might desire. Their sympathy has greatly endeared them to us.

"The money which the Committee have voted us towards the repairs we are grateful for, truly so. But the state of the chapel is much worse than I had an idea of, or even the friends themselves. Until lately, I thought that we could repair the shingling, so as to render it safe to plaster the ceiling again, but the heavy rains which have recently fallen have made the defective state of the roof too apparent, and shown us that we must go to the expense of ceiling with board.

"The state of the church is on the whole encouraging, and the word of the Lord is being blessed to many, if appearances do not deceive us.

"At Nassau we have 290 members, 19 of whom have been baptized since August last. We have 70 inquirers, some of whom are being examined with a view to baptism. The children in the sabbath school number about 170, and in the infant school 70.

"At Carmichael, I have formed a church of

14 members, and expect that there will be an addition soon.

"At Adelaide there are 7 members, 4 of whom were baptized in December.

"At Good Hope Hill there are 22 members, 6 of whom were baptized in December.

"We greatly need a chapel at each of the three last mentioned places. A member of the little band at Carmichael, whose name is John Lamotte, a black man, who was at the battle of Trafalgar, and who after that came to London, and was baptized by the late Dr. Rippon, has generously offered me ground on which to build a chapel.

"At Adelaide there are about a hundred inhabitants, all Africans. Here I want much to get a little place, but know not how to get land. The people have not yet got any title-deed for their lots; if they had I would purchase of them. Why not, you say, buy some crown land? If I thought I could, I would; but I greatly fear that at present an application for a mere piece of rock on which to build a Baptist chapel, were I to offer three times the value of it, would be in vain.

"At Good Hope Hill there is the framework of a chapel which was raised when Mr. Burton was here, but it has been so shattered by the gales of wind, that the whole must be taken down.

"There is a new settlement being formed at a place called Fox Hills, where I intend purchasing a small piece of land for the erection of a chapel, when a few more families have removed there.

"The Creek Station, which in Mr. Burton's time was a rather promising one, is now greatly reduced, the people having removed nearer the town. For the chapels at Car-

michael, Adelaide, and Good Hope Hill, if the Committee would lend me 50*l.*, I should be able to build the three, and in a short time, I hope, refund the whole sum.

"I intend the first opportunity to go up to Governor's Harbour, Eleuthera, where there was a church of 50 members; the people are so earnest in their entreaties, that I cannot refuse any longer. When I return from thence, if the Lord will, I go to Rum Key and St. Salvador. In that case I shall leave Mr. Macdonald to carry on the services at the old chapel. I have full confidence in him, that he will do all he can to keep the people together in my absence.

"The out-islands, my dear Sir, must be visited; their state of destitution is affectingly great. 'We have not heard a sermon,' say the people, 'since Mr. Burton left.' Oh! do send out another missionary; there are hundreds, nay thousands, that will pay him breathless attention while he may be dwelling upon the theme of themes, the love of Jesus. The people, when they come from the islands, and call at the mission-house, are saying in tones so supplicatory, 'Come over and help us,' that one must have a heart of stone not to feel re-

gret that he is so much like a prisoner at Nassau. If you will therefore send out one, and it be deemed desirable for him to be at Nassau, I will go to the islands. I am persuaded that there is a rich harvest of souls waiting to be gathered in.

"A visit regularly paid to the islands would also have a morally elevating influence on the character, as many are living in fornication who would then marry. A licence may now be obtained for five dollars, 1*l.* 0*s.* 10*d.*, but many are so poor that they cannot afford this sum, and the magistrate cannot marry without a licence.

"Mr. Macdonald has been since to Grand Bahama. He reports very favourably of the results of his visits. The people received him kindly, and sent by him the second time 17 bushels of corn, towards defraying the expenses of his visits. At one of the stations there, called Eight Mile Rock, are 53 members, at another, Riding Point, are 23. Some of these I have seen at Nassau, and they appeared to me very excellent men. After I have been to Rum Key and St. Salvador, I purpose sending Mr. Macdonald to Exuma and Long Island."

Fully convinced of the necessity of strengthening the mission in Nassau, which, it will be seen, is happily reviving under the affectionate and faithful labours of Mr. Capern, the Committee have sent out two additional labourers, Mr. William Littlewood, and Mr. Wm. Bontems. These brethren sailed on the 27th of May, by the *William Foster*, Capt. Trayte.

ARRIVAL AND DEPARTURE OF MISSIONARIES.

We have the pleasure to announce,

That Mr. and Mrs. Small arrived safely at Calcutta, on the 24th of January; Mr. and Mrs. Dawson, at Colombo, on the 18th of February; and Mr. and Mrs. Hosken, at Belize, on the 20th of March.

That Mr. Dendy, who has laboured for about ten years in the Jamaica Mission, arrived at Hastings, in the *Annandale*, on the 19th of May: Mr. Dendy was accompanied by Messrs. Charles Bernard and Martin Hurlock, deacons of the church at Bethsephil.

That Mr. and Mrs. Littlewood, and Mr. William Bontems, embarked on the *William Forster*, for Nassau, on the 27th of May; Mr. and Mrs. Lloyd, to join Mr. Burchell, at Montego Bay, on the 29th; and Mr. and Mrs. George Pearce, in the *Owen Glendower*, to resume their station at Calcutta, on the 11th of June. Our friend, W. T. Beeby, Esq., formerly a deacon of the church in the Circular Road, Calcutta, has sailed in the same vessel.

ACKNOWLEDGMENTS.

Mr. George Pearce wishes thankfully to acknowledge three boxes of fancy and useful articles, for the benefit of the native female school in Calcutta; one from Stepney ladies; another from Mrs. Davis and ladies at Ramsgate; and a third from Mrs. Alfred Kingsford and the Misses Kingsford, of Dover.

The thanks of the Committee are presented to friends at Keynsham, for a case of fancy articles for Savanna-la-Mar; to friends at Salter's Hall, and to friends at Weymouth, for a case, from each place, containing useful articles for Mrs. G. Parsons, of Monghyr; to Mr. J. Harrison, Kennington Cross, for volumes of magazines and periodical accounts; to the Misses Bowser, and Mrs. W. Bowser, jun., for a case of useful and ornamental articles for Mr. Francis, of Lucca; and to Mrs. Welshman, for a parcel of useful clothing and magazines.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, Dec. 22, 1840; Jan. 16, Feb. 16, March 17, 1841. Rev. A. Leslie, March 3, 1841. Rev. J. Wenger, Jan. 11, 1841. Rev. W. W. Evans, Dec. 14 and 16, 1840; Feb. 12, and March 15, 1841. Rev. G. Small, Feb. 12, 1841. Rev. C. C. Aratoon, Sept. 17, 1840; Sept. 26, 1840; Dec. 11, 1840. Rev. J. D. Ellis, Nov. 20, 1840; Feb. 19, Jan. 20, 1841. Rev. Dr. Yates, Jan. 16, 1841. Rev. J. Parsons, Dec. 1, 1840.—Patna, Rev. H. Beddy, Dec. 1, 1840; Feb. 12, 1841.—Monghyr, Rev. J. Lawrence, Feb. 11, 1841.—Sewry, Rev. J. Williamson, Nov. 20, 1840; Feb. 27, 1841.—Benares, Rev. W. Smith, July, 1840.

CEYLON.—Colombo and Hanwella, Rev. E. Daniel, Oct. 24, 1840; Jan. 9, March 10, 1841.—Kandy, Rev. Joseph Harris, Feb., 1841; March 17, 1841. Rev. C. C. Dawson, March 17, 1841.

JAVA.—Samarang, Rev. G. Bruckner, Dec. 29, 1841.

WEST INDIES.

JAMAICA.—Kingston, Rev. Joshua Tinson, Dec. 11, 1840; Jan. 29, 1841; Feb. 3 and 22, March 16, 1841. Rev. S. Oughton, Jan. 18 and 31, March 4 and 22, April 18, 1841. Messrs. Barrett and Beckford, Nov. 25, Dec. 9, 1840.—Port Maria, Rev. D. Day, Dec. 23, 1840; Jan. 15, March 27, 1841.—Jericho, Rev. J. Merrick, Dec. 30, 1840; Feb., 1841.—Spanish Town, Rev. J. M. Philippo, Dec. 28 and 30, 1840; Jan. 17, 1841; Feb. 1, Jan. 27, March 15.—Salter's Hill, Rev. W. Dendy, Dec. 14, 1840; Jan. 27, 1841; March 2, May 19. Rev. J. May,

Feb. 10.—Bethshephill, Mrs. Baylis, Dec. 19, 1840.—Old Harbour, Rev. H. C. Taylor, Dec. 23, 1840; Jan. 18, 1841; March 4.—Montego Bay, Rev. T. Burchell, Dec. 29, 1840; Jan. 15, 1841; March 2 and 19, April 16.—Falmouth, Rev. W. Knibb, Jan. 14, 25, and 28, 1841; Feb. 10, March 2, 3, and 10, April 7 and 14. United Missionaries, Feb. 24, 1841. Rev. P. H. Cornford, Feb. 8, 1841. Rev. J. E. Henderson, Jan. 19, 1841. Machioneel, Rev. J. Kingdon, Jan. 11, 1841; Feb. 12, March 23.—Rio Bueno, Rev. B. B. Dexter, Jan. 17, 1841.—Lucas, Rev. E. J. Francies, Jan. 15 and 16, 1841; March 2. Rev. E. Woolley, Mar. 2.—Mount Charles, Rev. W. Whitehorne, Jan. 18, 1841; Feb. 15, 1841.—Ebony Grove, Rev. J. Reid, March 4 and 19, 1841.—Brown's Town, Rev. J. Clark, Jan. 15 and 27, 1841. Rev. H. J. Dutton, Feb. 9.—Savanna-la-Mar, Rev. J. Hutchins, Jan. 27, March 19, 1841.—St. Ann's Bay, Rev. T. F. Abbot, Feb. 4, March 2, 1841.

BAHAMAS.—Grand Cay, Rev. E. Quant, Dec. 26, 1840; Jan. 6 and 22, Feb. 11 and 20.—Nassau, Rev. H. Capern, Feb. 2 and 4, March 6, 27, and 30, April 14.

HONDURAS.—Rev. A. Henderson, Dec. 29, 1840; Jan. 16, March 4, 1841. Rev. C. H. Hosken, March 23, 1841.

WESTERN AFRICA.—Rev. J. Clarke, Cape Coast, Dec. 18, 1840; off Lettra Krou, Dec. 7; Cameroon's River, Feb. 2, 1841; Fernando Po, Feb. 19. Dr. Prince, off Lettra Krou, Dec. 7, 1840; Cameroon's River, Feb. 4 and 5, 1841.

HOME PROCEEDINGS.

We insert the following communication from a young friend who takes a lively interest in the prosperity of the Mission, only premising that its finances are in a state requiring all the exertions of its friends to obtain the requisite supplies.

TO THE EDITOR OF THE "MISSIONARY HERALD."

MY DEAR SIR,—Now that the excitement of the missionary meetings is subsided, I am anxious that the interest then awakened should not prove as transient; and impressed too with the fact that the year upon which we have entered is the jubilee, I am desirous, in common I doubt not with many friends, that during the ensuing twelve months a jubilee income may be raised. When the friends of our mission remember the depressed state of the society's funds, and that they are in-
juste to the expenditure of the society as

well as the necessities of the heathen, I almost feel persuaded that the evil need but be stated to be immediately remedied. It is only, therefore, that it may be impressed on the minds of the friends of the mission, and to lead them to energetic efforts for increased funds, that I trouble you with this communication. The plan in my humble judgment the best adapted to make up the deficiency, in other words to double the present income, a sum alone adequate to meet the demands now made, is this, That the younger members

our churches who have not yet made any personal effort on behalf of the mission, cannot the church with which they are connected, find out all the members who do not subscribe, and solicit their farthings, pennies, and sixpences per week, and then if there could by any possibility be one who cannot afford a farthing a week, seek such a one's occasional donation.

Tell them you desire to do your part, and that they will kindly do theirs for raising a jubilee income. Then a proposition to the friends who already subscribe may be made something after this kind. The way I went out it, Mr. Editor, was this. I called on my subscribers and said—"Well, Mr. —, have a proposition to submit to you." "Very sorry to hear it, sir; what may it be?"

Why, I have been thinking that this next year is the jubilee of our Baptist Missionary Society, and that we should no longer be content with subscribing our old sums, but should double them as the jubilee subscription."

Well, sir, I think you have hit upon a very good plan to accomplish your design, and if you get all to do so you will do your part; but then you should get the country sub-

scribers and all the London subscribers to do the same." "Well, sir," I said, "I want you to set the example, and then I will try the other part, and get London and the country to join in the effort. I will give you, sir, one week to consider the matter, and to turn it over in your mind, remembering, in every light in which you view it, the Redeemer's philanthropic injunction, 'Freely ye have received, freely give.'" The promise is easily obtained, and I doubt not the money will, in every instance, follow. Now, if every church member, and every person attached to our churches would determine after reading this to raise what he could for the jubilee income, all the claims upon the society could be met—all the cries from abroad satisfactorily answered, the income would be more commensurate with the wealth of the denomination and wants of the heathen world. One word more, Mr. Editor, and I have done. I would entreat each sister and brother who reads this to go and try.

I am, my dear sir,

Yours, most truly,

SPENCER MURCH.

Stepney, May 20, 1841.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from 1st of April to 31st May, 1841.

Subscriptions.										
	£	s. d.		£	s. d.		£	s. d.		
Bailey, G. Esq.	1	1	0	Ward's, Miss, Mis. Box	0	4	2	Denmark Hill School		
Giles, Edward, Esq.	1	1	0	X. Y. Z.	1	1	0	Auxiliary	4	4
Goodsmith, Mrs.	1	1	0	Vines, Miss E., collected				Devonshire Square Aux-		
Goodsmith, Mr. Jesse.	1	1	0	by, for Schools in Ja-				iliary, on account.	9	3
Norton, Rev. W.	1	1	0	maica	2	18	1	Bow Auxiliary	13	4
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Donations.			Collections on 25th April.							
A Maid Servant	1	0	0	Alfred Place	3	0	0	Hackney Juvenile So-		
Addition to Collection,				Devon-hire Square	35	3	6	ciety, for <i>Entally</i>	5	11
25th April	2	0	0	Henrietta Street	13	3	4	Islington	5	15
Bank Notes 53,581—				Romney Street, West-				South London Auxiliary	12	12
44,517	10	0	0	minster	5	6	0	Ditto, Church Street	17	7
Coxen, W. Esq., for				Salter's Hall	16	3	7	Do. Lion St., Walworth	30	0
Ceylon Schools	8	0	0	Waterloo Road	3	0	0	Do. for <i>Africa</i>	1	8
Produce of an old Watch				West Drayton	6	0	0	Do. Maze Pond	45	15
by ditto	0	8	0	<hr/>				Weard's Court	5	4
Produce of Gold Ring	0	4	6	From Sunday Schools in London				Prescot Street Auxiliary	37	0
Cross, Mr.	0	10	0	and its Vicinity.				Shacklewell Auxiliary	46	19
DeBorne, Mrs. Mis. Box,				Devonshire Square	0	7	6	Tottenham—		
for <i>Africa</i>	0	10	0	Keppel Street	0	17	6	Mr. Vincent	1	1
Everingham, Mr.	2	0	0	Blandford Street	1	15	2	Trinity Chapel Auxiliary	18	0
First Fruits	10	0	0	Horsley Street, Walworth	6	10	9	Uxbridge, by Mr. Wil-		
Friend to the Cause	0	10	0	Alle Street	2	4	4	kinson	2	0
Gutteridge, Joseph, Esq.	50	0	0	Henrietta Street	1	3	2	West Drayton, for <i>Africa</i>	1	0
Hepburn, Mr. T. for				Park Street	2	11	0	<hr/>		
India	2	10	0	Maze Pond	1	4	0	Legacies.		
Lightley, Mrs. for En-				Hammer-smith	1	14	0	Collingwood, Sam. Esq.		
tally	5	0	0	Waterloo Road	0	8	6	late of Oxford	90	0
Millard, Miss, for En-				Prescot Street	2	10	0	<hr/>		
tally	0	6	3	Eagle Street	1	17	0	BEDFORDSHIRE.		
M. N., by Miss Vines	1	0	0	Trinity Chapel	1	10	2	Biggleswade	14	1
Rippon, Mrs.	5	0	0	Poplar	4	1	2	Blinham	3	10
launders, Mr. A. for				<hr/>			Gamlingay	27	1	
debt	5	0	0	LONDON AND MIDDLESEX			Bedford balance, by Mr.			
Vilson, Mrs. Broadley	30	0	0	AUXILIARIES.			White	23	0	
Williams, Thomas, Esq.	10	0	0	Alle Street Association	1	10	0	Luton, by Mrs. Tranter,		
Wills, Miss	5	0	0	Clapham Society in aid				for <i>Ceylon Schools</i> ...	8	3
Walhamstow School—				of Missions	20	0	0	Ditto, Mr. B. Harrison	1	10
Children by ditto	0	5	0	<hr/>						

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, Dec. 22, 1840; Jan. 16, Feb. 16, March 17, 1841. Rev. A. Leslie, March 3, 1841. Rev. J. Wenger, Jan. 11, 1841. Rev. W. W. Evans, Dec. 14 and 16, 1840; Feb. 12, and March 15, 1841. Rev. G. Small, Feb. 12, 1841. Rev. C. C. Aratoon, Sept. 17, 1840; Sept. 26, 1840; Dec. 11, 1840. Rev. J. D. Ellis, Nov. 20, 1840; Feb. 19, Jan. 20, 1841. Rev. Dr. Yates, Jan. 16, 1841. Rev. J. Parsons, Dec. 1, 1840.—Patna, Rev. H. Beddy, Dec. 1, 1840; Feb. 12, 1841.—Monghyr, Rev. J. Lawrence, Feb. 11, 1841.—Sewry, Rev. J. Williamson, Nov. 20, 1840; Feb. 27, 1841.—Benares, Rev. W. Smith, July, 1840.

CEYLON.—Colombo and Hanwella, Rev. E. Daniel, Oct. 24, 1840; Jan. 9, March 10, 1841.—Kandy, Rev. Joseph Harris, Feb., 1841; March 17, 1841. Rev. C. C. Dawson, March 17, 1841.

JAVA.—Samarang, Rev. G. Bruckner, Dec. 29, 1841.

WEST INDIES.

JAMAICA.—Kingston, Rev. Joshua Tinson, Dec. 11, 1840; Jan. 29, 1841; Feb. 3 and 22, March 16, 1841. Rev. S. Oughton, Jan. 18 and 31, March 4 and 22, April 18, 1841. Messrs. Barrett and Beckford, Nov. 25, Dec. 9, 1840.—Port Maria, Rev. D. Day, Dec. 23, 1840; Jan. 15, March 27, 1841.—Jericho, Rev. J. Merrick, Dec. 30, 1840; Feb., 1841.—Spanish Town, Rev. J. M. Philippo, Dec. 28 and 30, 1840; Jan. 17, 1841; Feb. 1, Jan. 27, March 15.—Salter's Hill, Rev. W. Dendy, Dec. 14, 1840; Jan. 27, 1841; March 2, May 19. Rev. J. May,

Feb. 10.—Bethsheph, Mrs. Baylis, Dec. 19, 1840.—Old Harbour, Rev. H. C. Taylor, Dec. 23, 1840; Jan. 18, 1841; March 4.—Montego Bay, Rev. T. Burchell, Dec. 29, 1840; Jan. 15, 1841; March 2 and 19, April 16.—Falmouth, Rev. W. Knibb, Jan. 14, 25, and 28, 1841; Feb. 10, March 2, 3, and 10, April 7 and 14. United Missionaries, Feb. 24, 1841. Rev. P. H. Cornford, Feb. 8, 1841. Rev. J. E. Henderson, Jan. 19, 1841. Machioneel, Rev. J. Kingdon, Jan. 11, 1841; Feb. 12, March 23.—Rio Bueno, Rev. B. B. Dexter, Jan. 17, 1841.—Luca, Rev. E. J. Francies, Jan. 15 and 16, 1841; March 2. Rev. E. Woolley, Mar. 2.—Mount Charles, Rev. W. Whitehorne, Jan. 18, 1841; Feb. 15, 1841.—Ebony Grove, Rev. J. Reid, March 4 and 19, 1841.—Brown's Town, Rev. J. Clark, Jan. 15 and 27, 1841. Rev. H. J. Dutton, Feb. 9.—Savanna-la-Mar, Rev. J. Hutchins, Jan. 27, March 19, 1841.—St. Ann's Bay, Rev. T. F. Abbot, Feb. 4, March 2, 1841.

BAHAMAS.—Grand Cay, Rev. E. Quant, Dec. 26, 1840; Jan. 6 and 22, Feb. 11 and 20.—Nassau, Rev. H. Capern, Feb. 2 and 4, March 6, 27, and 30, April 14.

HONDURAS.—Rev. A. Henderson, Dec. 29, 1840; Jan. 16, March 4, 1841. Rev. C. H. Hosken, March 23, 1841.

WESTERN AFRICA.—Rev. J. Clarke, Cape Coast, Dec. 18, 1840; off Lettra Krou, Dec. 7; Cameroon's River, Feb. 2, 1841; Fernando Po, Feb. 19. Dr. Prince, off Lettra Krou, Dec. 7, 1840; Cameroon's River, Feb. 4 and 5, 1841.

HOME PROCEEDINGS.

We insert the following communication from a young friend who takes a lively interest in the prosperity of the Mission, only premising that its finances are in a state requiring all the exertions of its friends to obtain the requisite supplies.

TO THE EDITOR OF THE "MISSIONARY HERALD."

MY DEAR SIR,—Now that the excitement of the missionary meetings is subsided, I am anxious that the interest then awakened should not prove as transient; and impressed too with the fact that the year upon which we have entered is the jubilee, I am desirous, in common I doubt not with many friends, that during the ensuing twelve months a jubilee income may be raised. When the friends of our mission remember the depressed state of the society's funds, and that they are inadequate to the expenditure of the society as

well as the necessities of the heathen, I almost feel persuaded that the evil need but be stated to be immediately remedied. It is only, therefore, that it may be impressed on the minds of the friends of the mission, and to lead them to energetic efforts for increased funds, that I trouble you with this communication. The plan in my humble judgment the best adapted to make up the deficiency, in other words to double the present income, a sum alone adequate to meet the demands now made, is this, That the younger members

r churches who have not yet made any
nal effort on behalf of the mission, can-
the church with which they are con-
d, find out all the members who do not
ribe, and solicit their farthings, pennies,
sixpences per week, and then if there
d by any possibility be one who cannot
l a farthing a week, seek such a one's
ional donation.

ll them you desire to do your part, and
they will kindly do theirs for raising a
se income. Then a proposition to the
ls who already subscribe may be made
thing after this kind. The way I went
t it, Mr. Editor, was this. I called on
ubscribers and said—"Well, Mr. —,
e a proposition to submit to you." "Very
y to hear it, sir; what may it be?"
y, I have been thinking that this next
is the jubilee of our Baptist Missionary
ty, and that we should no longer be con-
vith subscribing our old sums, but should
le them as the jubilee subscription."
ll, sir, I think you have hit upon a very
plan to accomplish your design, and if
get all to do so you will do your part;
then you should get the country sub-

scribers and all the London subscribers to do
the same." "Well, sir," I said, "I want you
to set the example, and then I will try the
other part, and get London and the country to
join in the effort. I will give you, sir, one
week to consider the matter, and to turn it
over in your mind, remembering, in every
light in which you view it, the Redeemer's
philanthropic injunction, 'Freely ye have
received, freely give.'" The promise is
easily obtained, and I doubt not the money
will, in every instance, follow. Now, if
every church member, and every person at-
tached to our churches would determine after
reading this to raise what he could for the
jubilee income, all the claims upon the society
could be met—all the cries from abroad sa-
tisfactorily answered, the income would be
more commensurate with the wealth of the
denomination and wants of the heathen world.
One word more, Mr. Editor, and I have done.
I would entreat each sister and brother who
reads this to go and try.

I am, my dear sir,

Yours, most truly,

SPENCER MURCH.

Stepney, May 20, 1841.

CONTRIBUTIONS

received on account of the Baptist Missionary Society, from 1st of April to
31st May, 1841.

Subscriptions.		£ s. d.		£ s. d.		£ s. d.	
Rev. G. Esq.	1	1	0	Ward's, Miss, Mis. Box	0	4	2
Edward, Esq.	1	1	0	X. Y. Z.	1	1	0
Smith, Mrs.	1	1	0	Vines, Miss E., collected			
Smith, Mr. Jesse.	1	1	0	by, for Schools in Ja-			
on, Rev. W.	1	1	0	malca	2	18	1
Donations.				Collections on 25th April.			
al Servant	1	0	0	Alfred Place	3	0	0
Goa to Collection,				Devon-hire Square	35	3	6
h April	2	0	0	Henrietta Street	13	3	4
t Notes 53,581—				Romney Street, West-			
517	10	0	0	minster	5	6	0
ns, W. Esq., for				Salter's Hall	16	3	7
ylon Schools	8	0	0	Waterloo Road	3	0	0
uce of an old Watch				West Drayton	6	0	0
ditto	0	8	0	From Sunday Schools in London			
uce of Gold Ring ..	0	4	6	and its Vicinity.			
Mr.	0	10	0	Devonshire Square	0	7	6
var, Mrs. Mis. Box,				Keppel Street	0	17	6
Africa	0	10	0	Blandford Street	1	15	2
ingham, Mr.	2	0	0	Horsley Street, Walworth	6	10	9
Fruits	10	0	0	Allie Street	2	4	4
d to the Cause	0	10	0	Henrietta Street	1	3	2
ridge, Joseph, Esq.	50	0	0	Park Street	2	11	0
urn, Mr. T. for				Maze Pond	1	4	6
lla	2	10	0	Hammersmith	1	14	0
ley, Mrs. for En-				Waterloo Road	0	8	6
le	5	0	0	Prescot Street	2	10	0
rd, Miss, for En-				Eagle Street	1	17	0
g, by Miss Vines.	0	6	3	Trinity Chapel	1	10	2
rs, Mr.	5	0	0	Poplar	4	1	2
ters, Mr. A. for				LONDON AND MIDDLESEX			
t	5	0	0	AUXILIARIES.			
on, Mrs. Broadley	30	0	0	Allie Street Association	1	10	9
ams, Thomas, Esq.	10	0	0	Clapham Society in aid			
Miss	5	0	0	of Missions	20	0	0
athamstow School—							
ldren by ditto	0	5	0				
				Denmark Hill School			
				Auxiliary	4	4	0
				Devonshire Square Aux-			
				iliary, on account	9	3	2
				Bow Auxiliary	13	4	9
				Eagle Street	23	0	6
				Harlington, for Ceylon	2	11	1
				Do. for Entally	0	14	1
				Hackney Juvenile So-			
				ciet, for Entally	5	11	0
				Islington	5	15	7
				South London Auxiliary	12	12	0
				Ditto, Church Street ..	17	7	8
				Do. Lion St., Walworth	30	0	0
				Do. for Africa	1	8	0
				Do. Maze Pond	45	15	5
				Meard's Court	5	4	9
				Prescot Street Auxiliary	37	0	0
				Shackwell Auxiliary ..	46	19	1
				Tottenham—			
				Mr. Vincent	1	1	0
				Trinity Chapel Auxiliary	18	0	0
				Uxbridge, by Mr. Wil-			
				kinson	2	0	0
				West Drayton, for Africa	1	0	6
				Legacies.			
				Collingwood, Sam. Esq.			
				late of Oxford	90	0	0
				BEDFORDSHIRE.			
				Biggleswade	14	1	4
				Blunham	3	10	4
				Gamlingay	27	1	3
				Bedford balance, by Mr.			
				White	23	0	0
				Luton, by Mrs. Tranter,			
				for Ceylon Schools	8	3	0
				Ditto, Mr. B. Harrison	1	10	0

BERKSHIRE.		£ s. d.		£ s. d.	
Newbury	13 15 0	Hadlow—		Frome,—Subscriptions,	
Windsor—		T. Harrison, Esq.....	5 0 0	&c.	20 6 10
Rev. S. Lillycrop....	1 1 0	Chatham—		Badcox Lane.....	29 14 5
Mrs. Lillycrop	0 10 0	Zion Chapel, for <i>debt</i>	10 0 0	Ditto, Africa.....	3 5 0
Ashampstead	5 0 0	Staplehurst, by Mr. Jull	6 17 9	Sheppard's Barton ..	12 17 0
		Woolwich, on account..	29 0 0	Bath, on account.....	25 15 0
BUCKINGHAMSHIRE.		LANCASHIRE.		Bristol Ladies' Anti-Slavery Society, for Mr. Knibb's Schools	
Chesham	38 10 1	Bolton.....	23 13 8	Bristol, by J. R. Leonard, Esq.....	622 1 10
Datchet, by Mrs. Bailey	2 0 0	NORFOLK.		Horlington.....	5 0 0
Long Crendon, by Miss Dodwell	1 5 2	Norwich, on account..	200 0 0	Wincanton.....	10 3 4
Towersey, by Mr. Bowden	1 10 0	J. J. Gurney, Esq., for Schools at <i>Spanish Town</i>	10 0 0	SUFFOLK.	
Great Brickhill, by Mr. W. Turner	5 0 0	Miss Gurney, ditto ..	5 0 0	Suffolk Society in aid of Missions, by S. Ray, Esq.....	6 0 0
CAMBRIDGESHIRE.		NORTHAMPTONSHIRE.		WARWICKSHIRE.	
Cambridge Ladies, by Mrs. Roff..... F. E.	13 17 0	Thrapstone.....	1 0 0	Leamington, by Master J. H. Robinson.....	0 13 0
DERBYSHIRE.		Aldwinkle	5 19 0	WILTSHIRE.	
Swanwick and Riddings	6 15 0	Wigsthorpe	1 1 0	Salisbury.....	34 17 0
Chesterfield—		Barton Latimer	7 2 4	Wilts and E. Somerset, on account, by B. Ansell, Esq.....	200 10 0
R. Malkin, Esq., for Africa.....	5 0 0	TOWCESTER.		WORCESTERSHIRE.	
DEVONSHIRE.		(Omitted in last Report.)		Bewdley, by Mr. Brooks	3 0 0
Newton Abbott.....	2 19 9	Collection	9 17 0	YORKSHIRE.	
Plymouth—		Collected by Miss F. Roby	4 0 0	Hull.....	42 15 3
S. N. Gibbs, Esq.....	1 1 0	A few Friends at Sulgrave	1 0 0	Slack Lane.....	2 13 0
Exeter,—Bartholomew Yard	20 17 0	Subscriptions.		Scarborough.....	106 19 0
DORSETSHIRE.		A Friend	1 0 0	Doncaster, by M. A. Brewerton, for Mr. Knibb's School	1 15 0
Bourton	5 0 2	Barker, Rev. J.	0 10 0	NORTH WALES.	
Poole	1 11 0	Goodman, Mr. J.	1 0 0	Holyhead—	
Ditto	T. 0 0 0	Gillard, Mr. R.	1 0 0	Mrs. Roberts.....	8 0 0
Shaftesbury and Gillingham	3 6 9	Lianett, Mr. T.	0 10 0	Dinas—	
ESSEX.		Sharp, Mr. S.	0 10 0	Rev. R. Edwards....	4 4 0
Langham, by Rev. Mr. Peachy, for Africa..	1 0 0	Sums under 10s.	0 0 0	Ditto, for Africa.....	1 1 0
GLOUCESTERSHIRE.			19 13 6	SOUTH WALES.	
Woodchester—		SHROPSHIRE.		Cardigan	9 3 1
Mr. Leonard, for <i>Ceylon Schools</i>	8 0 0	Shrewsbury	1 1 0	SCOTLAND.	
HARTFORDSHIRE.		Ditto, Castle Foregate		Insch Juvenile Missionary Society.....	1 0 0
Berkhamstead—		Missionary Box	0 7 6	Bann, by Mrs. Nicholls	0 10 0
Mr. Joseph Baldwin ..	1 0 0	SOMERSETSHIRE.		Eglin, by Rev. R. M'Neill	7 0 0
Ditto, for <i>debt</i>	0 10 0	Western District Auxiliary—		Edinburgh.....	57 18 4
Ditto, for Africa.....	0 10 0	Bradinch	3 5 2	Peoples Female Society	2 0 0
Hatfield, by B. Young, Esq.....	6 1 6	Bourton	2 12 10	Kenway Missionary and Bible Association	2 0 0
Sawbridgeworth—		Boro' Bridge.....	3 14 6	Association for Religious purposes, Independent Church, Montrose....	4 0 0
Rev. J. Stewart	1 1 0	Chard	0 0 0	FOREIGN.	
Mill End, by Rev. Mr. Berg	7 7 6	Honiton	3 12 1	Jamaica, for <i>debt</i>	650 0 0
HUNTINGDONSHIRE.		Horsington.....	4 2 7	Old Harbour, for Africa	70 0 0
Kimbolton—		Isle Abbots.....	3 2 0		
Rev. R. Hogg.....	2 2 0	Gillingham.....	0 9 3		
KENT.		Montacute	17 4 0		
Canterbury.....	71 4 0	North Curry	2 2 0		
Crayford—		Stogumber.....	8 16 6		
Mr. Smith	1 1 0	Taunton	30 3 2		
		Watchet and Williton	14 1 6		
		Wellington	21 5 7		
		Wincanton	14 17 10		
		Yeovil.....	5 4 6		
			140 13 7		
		Previously acknowledged	00 0 0		
			50 13 7		

TO CORRESPONDENTS.

It is requested that friends in England writing to our missionaries in Jamaica will pay the postage of their letters. There ought to be no necessity for making this request when such letters refer to the private business of the parties sending them. It should be remembered that a letter enclosed in an envelope is charged double postage.

IRISH CHRONICLE.

JULY, 1841.

THE following two extracts, on open preaching, will be read with interest. Times and places are suppressed for various reasons; but the Secretary edges himself for the authenticity of the letters, and for the fidelity of the extracts. One agent from a densely-habited catholic town, says, under the 7th June,

Our congregation in the meeting-house increasing a little, and we have reason to thank God and take courage that our open preaching is presenting great encouragement. Last Sabbath, at the commencement of the service, some ill-disposed persons stood at a distance from where I was preaching, and tried to prevent the people from approaching. After I had raised my voice, and sent in a volley of Irish amongst them, their lines were broken, and in a few minutes I was surrounded by at least seven hundred Roman Catholics, to whom I spoke from John iii. 16, as long as I could hold out. The attention and orderly conduct of the people were very pleasing. If ever there was a period in the society's history, that called forth the energies of the friends of truth, it is the present. Who could have imagined seven years ago, that such a hearing could be procured in the town of —? but such is the case, and it is marvellous in our eyes for it is the Lord's doing. And what may we not expect from such attention to the gospel of peace? If we are faithful, our gracious God will fulfil his covenant, and give the Irish heathen to his Son for an inheritance. May the Lord bless his word.

Another esteemed brother writes, June 9th:—

Mr. G., who was formerly a Roman Catholic, has paid us a visit, and is now here lecturing on the points of the Roman Catholic controversy. Crowds of Catholics come to hear. He lectured one night in our place last week, and it was crammed; a very large number of Catholics were present. Last Lord's day week I went in company with Mr. G. and Mr. H., an agent of the Irish Congregational Union to a suburban village, E.—. It is a low neighbourhood, a great thoroughfare, and there are lots of dancing-houses and whiskey-shops in the vicinity. A temperance house has been just now opened there, and I trust it

will be productive of good. In this place we determined upon an open air service. Mr. H. began, and soon had a large congregation. He addressed them for nearly half an hour, and very attentive the people were. I followed him, for a few moments, and he spoke to them again. At this time some 'rude fellows of the baser sort' came out from the whiskey-shops, and others attending a large funeral, which was passing, interrupted us. One fellow threw a couple of small sods at us. It was pleasing to observe how this called forth the strongest expressions of disapprobation from the bulk of the assembly. Some cried 'shame,' others 'that's scandalous;' others, 'if you don't like to hear, pass on and let us alone who do.' Mr. G. spoke to them also, but the few were determined to annoy the many, and we concluded the service. But before we left, I told them I should come next sabbath if we were well. We left feeling that we had succeeded better than we could have expected. It was a new place, a low neighbourhood, a great thoroughfare, and a first attempt. We thanked God, and took courage.

"According to my promise last Lord's day I went up again; this time I had no brother minister with me. A friend or two went also. I began singing a verse or two of a hymn, and soon had a goodly number present, to whom I addressed a short discourse. I never had a more decorous or attentive auditory in my life. There were no shouts, nor interruptions, nor sods this time. I must also add, that on the previous occasion I was much pleased on coming out from the house of the friend, before whose premises we held the service, to observe nearly thirty decent-looking men and women waiting to see me. They expressed their deep regret at the conduct of those who had interrupted us, and 'hoped we should not include them all in the bad things.' They hoped 'our honours' would not be offended, but would come again. I told them I certainly should, and thanked them heartily for their kindness and good feeling, and we had a very interesting conversation with them. Now all this took place in as unlikely a neighbourhood as we could well select for a successful attempt at open air preaching. I trust unbelieving friends in England will cast away their unbelief, and have faith to offer up more fervent believing prayer for Ireland.

Under date of June 6th, Mr. ECCLES writes:—

In A—— a number of Christians have assembled for a considerable time on the first day of the week for mutual edification and instruction. Upon their secession from the religious bodies with which they had been previously connected, they were assailed by every weapon which Satan, through human ingenuity, under a free government, could forge for their hurt. Notwithstanding, however, the ridicule, misrepresentation, and contempt which they had to bear from all quarters, they continued firm in their attachment to the ordinances as instituted by Him to whom belongs, exclusively and entirely, legislative authority in Zion. But though the opposition from without was painful indeed, they were soon to experience a severer trial. A few of the members embraced the peculiar views of the late Mr. Walker, of Dublin, a very excellent man, in many respects, but even on this account the cause of much injury to Baptists all over Ireland. His integrity, disinterestedness, and strong views on many points of gospel truth procured unhappily from many, a too favourable hearing for his errors, and a consequent reception of them. The poison was greedily swallowed from such a man along with the wholesome food. This gave the adversaries an opportunity of evil-speaking. Baptism, the doctrine which they particularly abhorred, they regarded as legitimately connected with such consequences. Great was then the exultation of the infant sprinklers of all classes and denominations. But, thanks be to God, their triumph was short-lived. The 'Keeper of Israel' prepared for them, under this trial, a way of escape. He awakened the church as a body to a sense of their true position, and of their danger. One or two withdrew from them, and thus the incubus upon their energies as a Christian society was removed. They are now in a very flourishing state. Their enemies have nothing wherewith to reproach them. The causes of offence have disappeared. They seem precisely in the condition of the L—— church. 'Fair as the moon, and clear as the sun,' they are now 'terrible as an army with banners,' to all in any degree enamoured with Babylonish ceremonies. During the short time of my intercourse with them, I have never experienced more Christian love among any people. They feel strongly the want of a pastor. They are still without one, merely because they know not a proper person, and on account of their inability to support him. There are two or three other little churches within a few miles of them. Of them I cannot at present speak particularly; but I intend to visit them shortly; and I hope that I shall find in

them a kindred spirit and equal zeal. I trust that they shall ere long be provided with an educated and acceptable preacher of the gospel.

"As I am now so much occupied with the erection of our place of worship, I not have visited them at this time. The circumstances required that I should the baptism of a young man of ap Christian character, whom they were to receive into church-fellowship. I wished a suitable discourse to be preached. Mr. Carson's health is still very weak, I requested me to defend Christian baptism to enforce its obligation upon believers. Attendance was very numerous. I preached first from 1 Tim. i. 15, in order to make case of such as were still ignorant of the gospel; and afterwards entered upon modes and subjects of baptism. Brethren's attention prevailed during all the time speaking. All the congregation were deeply interested. Every soul followed down to the water; and during the ceremony not a murmur was heard. This was very remarkable, as baptism is here regarded as disgusting and ridiculous to the free sprinkling. The crowd gradually dispersed very quietly. It seemed a thrilling feeling that the occasion was so solemnly important. The Most High, I trust, deepened the impressions produced, evening, so that much good may result.

June 3rd, Mr. W. HAMILTON writes

During the last two or three weeks affairs have been better than of late. We have had profitable meetings in A—— two members of our denomination come to render these from R——, and others seem to be sincere inquirers. The school is doing much better, though all the children are Roman Catholic. On the two last inspections of the school, I addressed the children on the important things and prayed with them. Very nearly all remained, though I gave permission to such as might object to worship to leave.

I learned a few days ago, that I had preached in the street of R——, the place a boot full of stones thrown over the head of which fell near the place where I had immediately after I left; and also that a man who intended harm on that occasion soon after sickened and died! One person in this town professes to have found salvation in Christ. I trust he will prove faithful.

A Reader, date June 1st, says:—

There is no place to which I go, with the exception of some of the

, I am not entreated by the people my visits. I do not like contro-
 ill there are times when it cannot
 1. We are dragged into it, and I
 that a man who knows the truth
 rdly be faithful to his Lord, if he
 un away without endeavouring to
 hat truth in a meek and humble
 dare not do so, and I trust God is
 my humble efforts.

er Reader, under date May 21st
 reports 126 visits made during
 h ending May 20, besides hold-
 meetings for worship with the
 and distributing, and in some
 ading, to the receivers, a good
 acts, says :—

se places I am not permitted to
 the Bible; still those who will not
 word read, never hesitate or refuse
 when from memory we repeat its
 truths.

t time since, while I was conversa-
 a few men by a roadside, a re-
 young man passing by heard
 t attention and respect all I said.
 him a tract, which, however, he
 refused, intimating that he dare not
 a book. I remonstrated, with-
 eas. He accompanied me some
 on our walk to the next village,
 ad much talk, in which I endea-
) show him the right and the duty
 man to search the scriptures, and
 out the advantages to be derived
 ep and intimate acquaintance with
 ord. But though he is familiar
 Latin of the Missal, and probably
 ttle Greek, as he is preparing for
 hood, yet he would not admit that
 to study the Bible. Before we
 l, however, his prejudices seemed
 t broken down: he expressed a
 have another interview with me
 thought I observed indications of
 s he finally refused my appeal on
 the word of God. May the Lord
 t I endeavoured to say, and pre-
 for future intercourse with this
 n, that he may be induced to burst
 his shackles, and study and preach
 l of the grace of God.

eeek before last I visited a wake
 any were congregated, and made
) them the word of God. The
 , two other similar opportunities
 ranced. In all cases the Roman
 were exceedingly attentive.
 mperance' advances, I hope the
 t far distant when the people may
 , and successfully addressed at

fairs, markets, and funerals, the seasons of
 their general gathering together in country
 districts.

Mr. MULLARKEY writes to the Secretary,
 from Clonmell, April 16, 1841 :—

I arrived here on the 10th instant, after
 spending a delightful season at Birr. You
 may form an idea of the ease of access to
 Roman Catholics in the neighbourhood,
 from the following circumstance. On Lord's
 day, the 4th instant, I was conducted by a
 pious friend to a village, in a bog, about
 four miles from Birr. When we entered
 one of the cabins, and my friend's name
 was mentioned to a poor blind woman, her
 first question was, "Why did you stop
 away so long?" and her next, "Did you
 bring the book?" meaning the Bible. On
 being told the Bible was forthcoming, and
 that there was a friend present to read it
 for her, she exclaimed with earnestness,
 "You are both welcome." In two or three
 minutes the house was filled with Roman
 Catholics. While I continued reading and
 explaining the second chapter of Luke, the
 poor woman wept copiously. In conclu-
 sion, I turned to the spectators and said, I
 hoped they paid attention to what they
 heard? Several of them said, "O yes, Sir,
 and we are much obliged." I then told
 them that my object in appearing among
 them was not to try to proselyte them to
 the denomination to which I belonged, but
 to endeavour to direct them from sin and
 ignorance to the Lord Jesus Christ, as an
 only and all sufficient Saviour. They said,
 "We perceive that—we never heard better
 things in our lives, and feel very thankful to
 you." When we were leaving, the poor
 woman called my friend to her bedside, and
 asked when she might expect another visit;
 and on being told soon, she said, "and will
 you bring the blessed man with you?" My
 friend said, "He is here, and he will answer
 for himself." She called me to her bedside,
 clasped my hand in her's, and said, "Will
 you come to visit me again?" I said,
 "Perhaps I may." "O sir," said she,
 "That won't do for me, you must promise
 to come. I am a poor dying creature, and
 I need to be told about the Saviour;" I
 then said, "I will come if I am spared to
 visit this neighbourhood again." She said,
 "That won't do neither—you will have to
 promise to come before you leave." Her
 joy can easier be imagined than described
 when I promised to call upon her again in
 the course of two days. On the day ap-
 pointed, as soon as I entered the cabin, she
 sent out for her neighbours, who heard
 with marked attention, while I directed
 them to the Lamb of God. I could not help

thinking that an apostle would have rejoiced at both interviews. When I was leaving they wanted me to promise to visit them again; but when I told them that I had arranged to take my departure on the coming day they did not persist.

—
Mr. BATES writes under date May 26, 1841:—

So far as I am acquainted with the results of our labours in this district among the people around me, I think that the truth of the gospel is gradually on the increase. The indifferent and careless in some few instances have been awakened, and the attendance in several places that I visit is becoming more permanent and steady. During the past month I have visited several of our stations—and though the congregations are small, yet there are some inquiring persons among them. Since my last journal, one has been baptized and united with us in Ballina, and I trust that the Lord will still continue to prosper the work of our hands. May every one that makes an addition to our number prove to be an additional blessing, and may we individually feel a concern for the salvation of our fellow-men.

I think the readers are more active than they were, and at the present time I have reason to believe that they are prosecuting their labours with zeal and success. They conduct more prayer-meetings than they formerly did; and if a spirit of prayer, holy, fervent prayer, is awakened amongst us, so that we are often found wrestling at a throne of grace, then we may expect that the blessing of the Lord will be imparted to us. I have had several applications from poor men for copies of the holy Scriptures; and I do firmly believe that many are very desirous to have the word of God, and read it for themselves. The spread of the gospel must and will awaken a spirit of inquiry, and ere long darkness will be dissipated by the spread of heavenly light, error will be exploded by the spread of divine truth, and many who are now in a state of the most degraded superstition, will, I hope, think and read and judge for themselves. Good has been done—good is doing at the present time; and by labouring in faith, good will be done in future, for the Lord is able to do “abundantly above all that we can ask or think;” hence we may confidently expect his blessing.

The schools at the present time are rather thinly attended—the weather being so fine, the children are nearly all employed in the field. In a short time, however, they will return; and I expect that our schools will not be able to hold all that will attend. Several schools in connexion with the Hi-

bernian Society are broken up, and I have urgent applications to appoint them, but at present they must remain as they are.

—
JOHN HART writes, May 31:—

I had a very profitable discourse with a large houseful of people, on the necessity of reading the scriptures. I showed them that it was an imperative command from the lips of Christ to every man, to read them and know them. One man said that he would not care what the priest or pope would say, he would read it if he had it. The same man met me in a little time after, and told me he would be thankful to me if I could get him a Testament. This is the fourth or fifth person that has asked me for a Testament this month. There is a wonderful spirit of inquiry among the people. I hope the day of the Lord's power is at hand, and that he will make them willing.

I visited a family in this village: there were three Carmelites before me within, besides several others; and, as an abrupt introduction of the Bible would be useless, I spoke to them on the cleansing efficacy of Christ's blood. They joined in the conversation, and before I left the house I was able to read to them the 3rd chapter of Romans. They paid very great attention, and were well pleased; one of them invited me to her house, and to be sure I bring that book with me, for, said she, ‘I am anxious to hear about the Lord.’

—
ROBERT BEATY writes, May 25, 1841:—

I sometimes have cause to rejoice, and be thankful for the liberty of access I have to the cabins of the poor Roman Catholics. A few days ago one of them told me that indeed they felt unhappy when they see me at any time pass by without calling, and when I read and told them of the love of the Saviour to lost sinners, they said it was comfortable and delightful. Moreover, the tracts I leave with them from time to time are kindly received, and by their means knowledge is increasing.

On the 8th I met with a young man named C—, who was taught at one of our schools. He told me that he wanted a Bible, and that if I could get him one he would count it a great favour; he said that if I had one to give at my house, he would come for it; a distance of about eight miles. Persons taught at our schools are the most open to instruction, and have an increasing desire for knowledge. I lately had four applications for Bibles, but had only one by me to give. On the 19th had a discussion. About ten Roman Catholics being assembled, one of them disapproved of the use of private

argument, telling me that if there be any thing we cannot understand, there are persons appointed to teach us, namely the priests, that we ought on such occasions to have recourse to them, and that by this means we would avoid controversy. I told him that we are all dying creatures, and being born in sin, it ought to be the great business of our lives to know what we must be saved, that we ought to be ready to give an answer to every one that asketh a reason of the hope that is in us with meekness and fear. I also had recourse to the

16th chapter of Luke, showing that when Dives prayed that Lazarus might be sent to his father's house to testify unto his five brethren, lest they also should go to that place of torment, he was told they have Moses and the prophets, and if they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead. All stood silent, and heard with attention, and I enjoyed a good opportunity of pointing out the way of a sinner's acceptance with God; the people approved and seemed to receive instruction.

CONTRIBUTIONS

UP TO THE END OF MAY.

	£	s.	d.
Stephen Marshall, Esq.	5	0	0
St. Alban's—			
Coll. at Rev. W. Upton's ..	5	10	10
Manuel Hempstead—			
Coll. at Rev. Thos. Hopley's	3	7	2
Female Prayer Meeting at			
Salter's Hall, by Miss			
Tatnall	1	10	0
Mr. T. S. Ashburner, Li-			
verpool, by Mr. T. Priest-			
ley	0	10	0
Mosely from Auxiliary So-			
cietv at Rev. J. Peacock's,			
by Mr. Clutterbuck	6	5	3
Monmouthshire friend	1	0	0
	18	3	3
Chelsea, Paradise St., by Rev. S. Davis	6	2	6
Eagle Street, Ladies' Auxiliary, by Mrs.			
Ivimey, in addition to £8 1s. 6d. in			
May Chronicle.			
Mrs. Gouldsmith	1	1	0
Mrs. Hale	0	10	0
Mrs. Flight	0	10	6
Mrs. Coppe	1	1	0
Mrs. Gillman	0	10	6
Mrs. Young	0	6	0
Miss Young	0	5	0
	4	4	0
Wallingford—Rev. J. Tyso.			
Mrs. Palmer	1	1	0
Mr. Field	0	10	0
Mrs. Wells, Slade End	1	1	0
Mr. Gaimon	0	10	0
Collection	3	15	8
	6	17	8
By Rev. J. Dyer:			
Mrs. Priestley, Buckingham	2	2	0
First-fruits	5	0	0
New Park Street, addition-			
al to May Chronicle,			
£8 12s. 8d.	0	6	0
Bow auxiliary	1	0	0
Alie Street, Rev. P. Dick-			
erson	3	0	0
	11	10	0
Miss Phillips, Bristol:			
Mrs. Bonville	1	1	0
Miss Bath	0	10	0
Mrs. Jones	0	10	0
Mr. Hughes	0	10	0
Mr. Pratten	0	10	0
Mrs. Webb	0	6	0
Friends, by T. Jones	0	5	0
Mr. Short	0	12	0
	4	4	0

	£	s.	d.
T. Eskrigge, Esq., Lancaster	5	0	0
By Secretary:			
Mr. Smith, Crayford	1	1	0
Drayton, by Rev. W. Nash	2	3	7
Chesham, Rev. W. Payne.			
Mr. Tomline	1	1	0
Collection, Miss Fox	2	5	6
Mr. Pope	3	10	0
	10	1	1
Part of Collection	7	4	1
Collected by T. Middleditch.			
Mrs. Hunt's card	1	18	0
Mr. George's Family Box	0	12	1
Friends	0	4	0
	2	14	1
Reading.			
Adams, Mrs.	0	2	6
Baker, Mr.	0	5	0
Barnes, Mr.	0	5	0
Baylis, J. Jun., Esq.	2	0	0
B., Mrs.	0	2	6
Brown, Mr. John	0	10	0
Brown, Mr.	0	2	6
Champion, Mr. Alderman	0	10	0
Collins, Mr. S.	0	5	0
Cooper, Mr.	0	5	0
Davies, Mr. Jeremiah	0	15	0
Children of ditto	0	3	0
Davies, Mr. P.	0	10	0
Davies, Mrs.	0	5	0
Dean, Miss	0	10	0
Day, Mr. T.	0	10	0
Elisha, Mr.	0	10	0
Ford, Mrs.	0	2	6
Friend, a	0	2	6
Gostage, Mr. S.	0	5	0
Lovejoy, Mr. G.	0	5	0
Martin, Mr. T.	0	10	0
Moss, Mr.	0	2	6
Perry, Mrs.	0	2	6
Rusher, Mr.	0	10	0
Salter, Mr. E.	0	5	0
Sanders, Mr.	0	2	6
Statham, Rev. J.	0	7	6
Smith, Mr.	0	2	6
Vines, Mr. Jabez	0	10	0
Vickers, Mrs.	0	2	6
Williams, Mr.	0	10	0
Williams, Mr. T. C.	0	5	0
Wilson, Miss	0	2	6
Wyley, Mr.	0	2	6
Small sums	1	7	6
	13	9	0

	£	s.	d.	
Newbury.				
Brown, Mrs. J.....	1	1	0	
Cometer, Mrs.....	0	2	6	
Collection.....	1	5	0	
Elkins, Mr. J.....	0	5	0	
Filot, Mr.....	0	10	0	
Graham, F., Esq.....	1	0	0	
Hedges, Mr.....	1	0	0	
Keens, Mr. W.....	0	5	0	
Keens, Mr. H.....	0	2	6	
Payne, Mr. G.....	0	2	6	
		5	13	6
Long Parish.				
Mr. Fitcher.....	1	0	0	
Collection.....	0	11	0	
		1	11	0
Andover.				
Baker, Mr.....	4	0	0	
Collection.....	1	6	10	
Hill, Mr. and Mrs.....	2	0	0	
Millard, Mr. T. B.....	0	10	0	
Young, Mr. G.....	0	5	0	
Do. children.....	0	2	6	
Friend, a.....	0	5	0	
		8	9	4
Broughton.				
Collection.....	3	13	4	
Beaulieu.				
Rev. J. B. Burt.....	5	0	0	
Lymington.				
Collection.....	4	3	8	
Friend, by Rev. J. Millard	2	0	0	
Friend.....	0	5	0	
Farnar, Mr. T.....	1	0	0	
Millard, Rev. J.....	1	0	0	
Murrell, Mr.....	1	0	0	
West, Mr. J.....	0	10	0	
		9	18	8
Newport.				
Collection.....	1	6	0	
Friends.....	0	5	0	
Hayball, Mrs.....	0	2	6	
Silcock, Mr.....	0	5	0	
White, Mr.....	0	2	6	
Fuicher, Mr. Ryde.....	0	2	6	
Young, Mr. S., do.....	0	2	6	
		2	4	0
Collection at Public Meeting.....	34	19	0	
Mr. James Gray, by Secretary.....	1	0	0	
Rayleigh, Mr. Pilkington.....	1	0	0	
Do collection.....	2	0	0	
A Friend, Paulton, by Rev. T. Winter	1	0	0	
Lion Street, Walworth, by Mr. Watson	16	0	0	
Church Street, Blackfriars, by Mrs. Ellmore	11	0	0	
Badcox Lane, Frome, by Miss Biggs.....	4	3	6	
Trinity Chapel, Southwark, by Mr. Giles	18	0	0	
By Secretary:				
Milton, Miss Dent.....	2	0	0	
Peter Ellis, Esq.....	1	1	0	
Mrs. Williams, by do.....	1	1	0	
Shakespeare's Walk.....	3	0	0	
Thank-offering, Cambridge-shire.....	0	10	0	
By Miss K. Watson:				
Mr. Allingham.....	0	10	0	
Mr. Eives.....	0	10	0	
Mr. Collier.....	0	5	0	
Friends.....	0	2	0	
		8	19	0
By Rev. C. Elven Bury:				
A Friend.....	100	0	0	
Mr. Jennings, Staplehurst.....	2	0	0	
Mr. Joseph Baldwin, Berkhamstead.....	1	0	0	
Prescott Street, by G. Morris, Esq.....	24	0	0	
Rev. J. Stewart, Sawbridgeworth.....	1	1	0	
Tough (N. B.) Society, by Mr. Senter.....	2	0	0	
Rev. R. Hogg. Ann. Subscription.....	2	2	0	
Bucks, by Rev. P. Tyler.....	2	14	0	
G. Lowe, Esq. life sub.....	10	10	0	
M. B., one quarter.....	0	2	6	

South Wales.

By Rev. John Aldin.

	£	s.	d.
Abergavenny—			
Barratt, Mr.....	0	2	6
Daniell, Mr.....	0	10	0
Evans, Mrs.....	0	5	0
Four Friends.....	0	4	6
Wyke, Mr. (2 years).....	0	10	0
			1 13
Bamalley—			
Griffiths, Thomas, Esq.....	0	10	0
Blain an Gwent.....	0	13	0
Blaenavon—			
Horeb Chapel.....	1	0	0
Caeleion—			
Hiley, Miss.....	0	5	0
Jenkins, John, Esq.....	1	1	0
Jenkins, William, Esq.....	1	1	0
Jenkins, Mr. J. (don.).....	0	10	0
Jenkins, Mr. J. D.....	0	5	0
Jenkins, Mr. W.....	0	5	0
			3 1
Cardiff—			
Collection at English Chapel			
(less expenses 3s. 6d.).....	5	10	8
Ely, Mr. (2 years).....	0	10	0
Gould, Miss (2 years).....	0	5	0
Gower, Miss (2 years).....	0	10	0
Hopkins, Mr.....	0	10	0
Hopkins, Mr. J. E.....	0	10	0
James, Mr. J. (2 years).....	1	0	0
Jenkins, Mr. H.....	0	2	6
Jones, Rev. D.....	0	2	6
Rees, Mr. Joseph (2 years).....	0	10	0
Rees, Mr. Thomas.....	0	5	0
Vachell, Mr.....	0	2	6
Williams, Mr.....	1	0	0
			10 11
Llanwenarth—			
Donation from the Church.....	1	1	0
Merthyr Tydvil—			
Dowlaia Collection.....	3	16	7
Ebenezer Chapel Collection			
(less expenses 6s.).....	2	10	7
			6 11
Neath—			
Buckland, Mrs.....	1	1	0
Buckland, Mr. W. H.....	0	10	0
Collection.....	1	2	0
			2 1
Newport—			
Collection at Welsh Chapel	1	8	10
Crofield, Mr.....	0	5	0
Evans, Mr. W. (2 years).....	1	1	0
Gethings, Mr.....	1	0	0
Morgan, Miss.....	0	2	6
Phillips, Mr. Samuel.....	0	2	0
Saunders, Mr.....	0	2	6
Slade, Mr. R. C.....	1	0	0
Tombs, Mr. Daniel.....	1	0	0
Tombs, Mr. William.....	0	5	0
Wall, Thos. Esq. (2 years).....	1	0	0
			7
Ponthydyryn—			
Collection.....	1	11	0
Conway, C. Esq.....	1	0	0
Conway, Miss.....	0	5	0
Conway, Miss B.....	0	5	0
Evans, Rev. D. D.....	0	10	0
James, Mr. M. C.....	0	5	0
			4
Pontypool—			
Collection at English Chapel	3	2	0
Do. at Welsh Chapel.....	1	10	0
Davies, Mr. C.....	0	5	0
Fletcher, Miss (don.).....	0	5	0
Phillips, Mr. (2 years).....	2	0	0
Phillips, W. W. Jun.....	0	5	0
Probyn, Mr.....	0	5	0
Thomas, Rev. T.....	0	10	0
Williams, Mr. John.....	0	5	0
			8

	£	s.	d.
rk Place ..	2	5	6
Pleasant ..	1	16	1
C.....	0	10	0
.....	0	10	0
.....	1	0	0
.....	1	0	0
.....	0	10	0
<hr/>			
elsh Chapel	2	3	10
h Chapel ..	1	0	0
J.....	0	5	0
liam	0	5	0
.....	0	5	0
don.)	1	0	0
David	0	2	6
<hr/>			
	7	11	7

Ireland.

Rev. W. Thomas.

rs.....	0	5	0
rs.....	0	10	0
rs. Bart.	1	0	0
Esq.....	0	10	0
.....	0	5	0
J. Esq.....	1	0	0
Dr.....	0	5	0
Esq.....	0	10	0
V.....	0	5	0
J.....	0	5	0
A.....	0	5	0
J.....	0	5	0
J. I.....	0	2	6
Professor	0	5	0
rs. H.....	0	0	6
rs. Hastings ..	0	5	0
rs. W.....	0	5	0
J. J. Esq.....	1	0	0
Esq.....	0	5	0
Esq.....	0	10	0
rs. T. and F.....	0	10	0
H.....	0	5	0
r. W.....	0	2	6
rs.....	0	2	6
.....	0	5	0
n.....	0	5	0
rs. J. & Co.....	0	10	0
J.....	0	5	0
J.....	0	5	0
l. Esq.....	1	0	0
John (don.) ..	0	10	0
E-q	0	5	0
r. J.....	0	10	6
W. Esq.....	1	0	0
.....	0	5	0
sq.....	1	0	0
Esq.....	0	5	0
.....	0	2	6
Miss.....	0	4	0
J. J. Esq.....	0	10	0
r. D.....	0	3	0
J.....	0	5	0
.....	1	0	0
h. W.....	0	10	0
tr. J.....	0	2	0
nd T. Esq.....	1	0	0
and Son, Esqs.	0	10	0
Miss.....	0	2	6
A. Esq.....	0	5	0
Esq.....	1	1	0
Esq.....	1	6	0
t. and J. Esqs.	1	0	0
t. & Co. Esqs.	1	5	0
D.....	0	2	6
ames.....	0	2	6
<hr/>			
	24	2	0

Sir Francis..... 0 2 6

Colerain—

Baptist Church Miss. Box	1	5	0
Cathcart, Mr. Alexander ..	0	5	0
Coll. at Town Hall Sermon	1	3	0
Fletcher, — Esq.....	0	2	6
Orr, Andrews, Esq.....	0	5	0

Donegall—

Brigham, Mr. J.....	0	2	6
Brigham, Mr. A.....	0	5	0
Corseaden, Mr.....	0	2	6
Cride, Mr. W.....	0	5	0
Doherty, Mr. J.....	0	1	0
Friend, a	0	0	5
Gallagher, Mr. J.....	0	1	0
King, J. Esq. M.D.	0	2	6
M Cormack, Mr. J.....	0	5	0
M'Donnell, Messrs. H. & T.	0	2	0
Rankin, W. Esq.....	0	5	0
Scott, Miss	0	0	6
Spence, Mr. J.....	0	1	0
Scott, Mr.....	0	2	6
Walsh, Miss.....	0	2	6

Dublin—

Beatty, Dr.	0	5	0
Bourne, Captain	1	0	0
Burton, Hon. Judge	1	0	0
Bassonnet, J. Esq.....	0	10	0
Bewley, H. Esq.....	1	0	0
Barton, Miss.....	1	0	0
Collection at Mr. Ford's ..	2	5	3
Crocker, Dr. C. S., M.D.	0	5	0
Courtney, Mrs. A.....	1	0	0
Crampton, Hon. Judge.....	1	0	0
Courtney, H. Esq.....	1	0	0
Dunn, Josiah, Esq.....	1	0	0
De Vesel, Viscount, per			
Stewarts and Kincaid	4	12	4
Ferrier, James, Esq.....	1	0	0
Ferrier, A. Esq.....	1	0	0
Figgis, T. Esq.....	1	0	0
Figgis, John, Esq.....	1	0	0
Fitzgerald, Lady	1	0	0
Guinness, Son, and Co.....	2	0	0
Hogan, W. C. Esq.....	2	0	0
Henn, W. Esq.....	1	0	0
Johnson, Hon. Judge.....	1	0	0
Lorton, Lord Viscount, per			
Messrs. Latonche.....	2	0	0
Lecky, Mr. J.....	0	5	0
Oliver, Colonel, per Messrs.			
Latonche.....	2	0	0
Palmer, Mr. G.	0	10	0
Putland, Mrs.	1	0	0
Pring, Elijah, Esq.....	1	0	0
Parkes, John, Esq.....	2	0	0
Turner, T. Esq.....	1	0	0
Todd, W. Esq.....	2	0	0
Wall, Rev. Dr.....	1	0	0
Warren, Richard W. Esq.....	1	0	0

Letterkenny—

Boyd, Miss.....	0	5	0
Boyd, Rev. W.....	0	5	0
Boyd, Miss F.....	0	2	6
Black, Mr. W.....	0	2	6
Brook, Mrs.....	0	5	0
Coghlan, J. Esq.....	1	0	0
Chambers, Mrs. C.....	0	10	0
Collection	2	5	6
Elliott, Mr. J.....	0	10	0
Elliott, Mr. W.....	1	0	0
Friend, a	0	3	0
Friend, a	0	1	6
Friend, a	1	0	0
Friend, a	0	2	6
Gorman, Mr. J.....	0	5	0
Galagher, Mr. P.....	1	0	0
Hill, Lord George.....	0	10	0
Matturin, Rev. H.....	0	5	0
Miller, Rev. John	0	5	0
Matturin, Rev. T. H.....	0	10	0

	£	s.	d.		£	s.	d.
Peoples, J. Esq.	0	10	0	Wallen, William, Esq.	0	5	0
Strong, Rev. W.	0	3	0	Webster, D. Esq.	0	10	0
Scott, Mr.	1	0	0	Young, J. Esq.	0	5	0
			12 0 6	Young, John, Esq.	0	5	0
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By Mr. Thomas.	2	0	0	Magherafelt—			
Alexander, Brothers, for				Graham, Mr. John.	0	3	
Schools.	0	10	0	Newtown Limavady—			
Bernard, E. Esq.	0	10	0	Allen, Mrs.	0	2	6
Banatyne, J. Esq.	0	10	0	Boyd, Mr. Robert.	0	2	6
Bready, Mrs.	0	10	0	Cather, William, Esq.	0	10	0
Barr, Mrs. R. N.	2	0	0	Conn, Robert, Esq.	0	2	6
Barrett, Mr. J.	0	5	0	Coll. at Rev. Mr. Finan's.	1	2	9
Denniston, J. Esq.	0	10	0	Dill, Doctor, M.D.	1	0	0
Finch, J. Esq.	0	10	0	Gage, Rev. Robert.	0	3	0
Grubb, T. Esq.	0	5	0	Hopkins, Mr. Alexander.	0	2	0
Morris, J. Esq.	0	10	0	Pollock, William, Esq.	0	10	0
Powel, Mr. W.	0	5	0	Sandford, Mr. A.	0	2	0
Silk, F. C. Esq.	0	5	0	Walsh, S. Maurice, Esq.	0	5	0
Watson, J. Esq.	0	5	0	Wilson, Mr. George.	0	3	0
			6 15 0				4 6
Londonderry—				Omagh—			
Barber, Mr. John.	0	2	6	Arnold, Rev. J.	0	5	0
Baxter, Mrs.	0	1	0	Buchanan, J. Esq.	0	10	0
Callwell, W. Esq.	0	5	0	Chater, Miss.	1	5	0
Colhoun, J. Esq.	0	5	0	Green, J. Esq.	0	10	0
Clegg, Mrs. by Miss Shep-				Love, Mr. James.	0	2	6
herd.	0	5	0	M'Knight, Mr. J.	0	2	6
Coll. at Rev. Mr. Radcliffe's	1	1	2	Porrie, W. Esq.	1	0	0
Dorcus, H. Esq.	0	2	6	Peabie, H. Esq.	0	5	0
Friend, a.	0	0	6				4
Friend, a, by Mrs. Wallen	0	4	0	Portrush—			
Gilmour, P. Esq.	0	10	0	Hutchinson, Miss.	0	2	0
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Preston, Miss.	0	5	0	Rahue—By Rev. Isaac M'Carthy—			
Rogan, D., M.D.	0	10	0	Bagnall, W. Esq.	1	0	0
Reid, Mr. John.	0	2	6	Bagnall, Mrs. Jane (dec.) ..	1	0	0
Shaw, S. Esq.	0	5	0				2
Thompson, Mr. William ..	0	2	6	Sligo—			
Vance, Mr. James.	0	1	0	Shepherd, Rev. Noble.	0		
Wilson, Mr. James.	0	1	0				

Mr. Green has also received from a friend at Glasgow £1 for the chapel at Conlig; and Mr. Bowser £1 ls. for that at Cork.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, (Row, Walworth; and by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fen Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. I. Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; BROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, mines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmin and by any Baptist Minister, in any of our principal towns.

THE BAPTIST MAGAZINE.

AUGUST, 1841.

MEMOIR OF MRS. CHEVALIER,

WIFE OF THE LATE THOMAS CHEVALIER, ESQ., SURGEON EXTRAORDINARY TO
GEORGE IV., &c. &c.

* a Sermon preached in Pembroke Chapel, Liverpool, on the occasion of her death,
by the Rev. C. M. Birrell.

the excellent Mrs. Chevalier was of Wolverhampton. Her parents would appear, were not pious men of her birth, but were awakened to their daughter. When about fifteen years of age, the childhood of her native place was by the Rev. George Whitefield, ministry in that quarter, as in other places," was attended "with the operation of the Spirit and with

It seized the attention and the conscience of our departed. The name of Mr. Whitefield, in immense assemblies convened the open skies to listen to the word to which at that early age she travelled many miles on foot, never afterwards mentioned without referring from her expressions of energetic interest.

Chevalier was early trained to industry, and made to "bear the name of the youth" of both her natural and spiritual life. Her father's circumstances were such as to make it her duty to leave the parental roof, and to earn her own maintenance. With that when about eighteen years of age she came to Liverpool. The individuals whom she dwelt were unacquainted with religion, the theme which at that time absorbed her mind, so that she felt herself friendless; and as the gospel

was then far from being so extensively preached as it is at present, she continued to be "as a wandering bird cast out of the nest," until the Lord by rather a singular providence drew her into his church. It happened that when walking alone one evening, dejected and oppressed for want of christian counsel and sympathy, her attention was attracted to two persons who seemed, she supposed, to be going to a place of worship, and whose expression and demeanour, it appeared to her, evinced christian principle and affection. She was disposed in mind to follow them. They entered the smaller chapel in Byrom Street, in which the Rev. Samuel Medley then preached. His words, on that Thursday evening, fell like dew on the long thirsty soil. Not only were they the words of life and salvation, but they came attended with the characteristics of a preacher who was formed in the school of Whitefield, and therefore the better qualified to lead forward this young disciple. The event of that evening determined in many important respects the whole course of her future life. From that time she never deserted that house of God whilst it was possible for her to attend it. "I felt," I remember her once observing, with her usual emphasis, "that God was with the minister and the people; and therefore I said, 'This people shall be my people,

and their God shall be my God." It was not long before she became personally acquainted with the excellent persons who had first caught her attention, and who proved to be the late Mr. and Mrs. Hunter, a name yet much respected in surrounding churches; nor did she fail to increase rapidly in knowledge and in grace under the ministry of Mr. Medley, by whom she was baptized and received into the church about the year 1780.

It was not an unimportant issue of this simple but remarkable providence, that she was led into connexion with two families, in succession, where she enjoyed the highest religious advantages, and whose faithful and christian friendship towards her for more than fifty years was one of the greatest blessings of her life. In these families she remained during all her residence in Liverpool at that period of her life, and the extent to which the light of her example shone in society is remembered gratefully by many who were at that time in their earliest youth. Impressions then produced she was afterwards permitted to see carried out in the matured characters of some with whom she associated happily in her declining years. How sweet the rewards of a youth spent in the service of God!

After a residence in Liverpool of about fifteen years she was married to Mr. Collyer, a banker, resident at Hanley in Staffordshire. She was not long permitted to enjoy this union, which was eminently "sanctified by the word of God and by prayer," for her husband died of consumption a few years afterwards, at Clifton. It was not likely, however, that with a character naturally so decisive and energetic, she would quit that sphere without leaving evident traces behind her. The christian, when living up to his high profession, makes every situation the better for his presence, and often renders the name of the Redeemer fragrant long after his own memory has expired. It was thus in the case of our esteemed friend. She was affected with the spiritual necessities of her neighbourhood, and gave herself with such affection and humility, such vigour and prayer to the work, that before she left she saw a place of worship erected, and a faithful minister placed over the congregation. Be aroused, christian women, to fill up nobly and zealously the sphere you are

called to fill! Let the example of your sex "to glory gone" stimulate courage and your faith!

Mrs. Chevalier was tried after the death of her husband by many difficulties. From this stance she was led, in conjunction with two christian friends, to a boarding-school at Enfield in Essex; but even while filling that office for which she was admirably qualified, she was not permitted to experience complete cessation of anxiety. She was frequently brought into the great trial from which by the especial grace of God she was as frequently exempted by discipline to which she was accustomed to refer with thankfulness, as proving, in the most amiable manner, the faithfulness of his promises, especially to those who have bound themselves never to forsake his people to want "food or raiment" for them. I have more than once seen her countenance assume that expression of commanding energy which intimates that intimate friends will well understand her while with holy indignation she rebukes herself for permitting fears to enter her mind when God had proved himself merciful in these her former trials, quoting at the same time the known lines of Newton, as applicable to herself—

"His love in time past forbids me
He'll leave me at last in trouble!"

When settled in Middlesex, a friend was transferred from that office to Byrom Street, Liverpool, and the highest state of prosperity was attained in the ministry of the Rev. John Martineau, which occurred on May 2, 1802. After that time she was married to Thomas Chevalier, Esq., whose death bore to her death. That gentleman was highly esteemed in the medical profession, having been called to fill offices of great honour and respect. His christian qualities were not less eminent. His widow often referred to his edifying example, and ascribed to him the influence of his prayers. This was not to be a more decisive monument of his intelligence and industry than the admirable selection of parallel passages formed by him, which gives value to Bagster's English version of the Polyglott Bible. The preface, that volume, which includes a

it treatise on the worth of the scriptures, came from his pen, and as you may perceive, his initials. In the society of such a man Mrs. Chevalier in the knowledge of Christ, continued to abound in every good word and work. The first and most duties to which she was now were those of the family: for her husband, having been previously married, had two daughters and a son, the eldest of whom was about fifteen years of age. Her situation required prudence, patience, affection, consistency, and prayer, and she gave all others demanded them; God withhold from her his sustaining grace. She enjoyed, as she merited, the confidence and affection of these children. As they rose into manhood, they appreciated her character, and she returned their love. They never knew the bitterness of being motherless, and the time that she was united to him until the moment her spirit departed in glory. It is a great satisfaction to be able to add, that all of them, with the exception of one who died in early life, attached themselves to his cause, and bore a christian profes-

sion as not, however, only in the fact that her example shone at this peculiar history: she threw her whole heart into the church; its interests were dear to her heart; she longed to see accounts given in its meetings of what God had done for sinners; she was clothed with her affectionate counsels to those whom she observed inquiring of the way of life, and to those who had entered on the christian pilgrimage; and the young were, as they had ever been, delighted sharers of her kindness. An esteemed friend, one of the deacons of that church, bears a most emphatic and affectionate testimony to her usefulness in that department.

At a union of about twenty years after Mr. Chevalier, she was called to resign him to the Lord; finding that her children were all engaged in their respective families, her thoughts reverted to the friends with whom she resided in Liverpool, by whom she was encouraged to settle amongst them. Accordingly she came hither about ten years ago, and continued from that time to the hour of her death to hold forth to us a pleasing example of the christian character. We may profitably

bring that example briefly under our review.

There was nothing, I think, more obvious, even on the most transient acquaintance with her, than that religion was the element in which she lived. Never could the opinion be more positively disproved than it was in her case, that the exercises and duties of religion are essentially irksome. So far from that being true, they were her chosen means of consolation. Instead of being resorted to only in affliction, in the house of God, or at stated hours of devotion, they engaged her attention at almost every moment of her life. It was religion that formed all her tastes, directed all her opinions, planted all her footsteps. It was a portion which she adopted in youth, which increased in interest as she passed through the chequered scenes of life, and which never yielded greater joy than when she descended into the swellings of Jordan.

The natural constitution of her mind, as well, probably, as the peculiar discipline of her life, led her to search for consolation in the broad, obvious, and prominent doctrines of the gospel, rather than to press inquiries into profound questions, or to seek the adjustment of conflicting theories. This contributed greatly to the perfect catholicity of her spirit. Genuine piety had the same charms for her wherever it was found, or by whatever external forms it was surrounded.

There was in her christian experience much of adoration. She had the greatest satisfaction in lying low at the feet of her Lord, and in contemplating the majesty and sovereignty of his nature. Nothing seemed more grateful to her spirit than a sense of her own nothingness and of his absolute supremacy. In one of the last interviews I was privileged to have with her, she exclaimed, casting her eyes and her hand upwards, with an expression which nothing but the deepest sincerity could have imparted—"I love the kingly office of Christ; I wish him to rule in me and over me; he has a right to do so."

Immediately allied to this there was true humility. I hardly ever knew a person more deeply humble. Every day she seemed to acquire stronger convictions of the evil of sin, and as she advanced in life her self-accusations grew more poignant and abasing. She was

often, indeed, in danger of embracing the adjoining error, of refusing the consolations of the cross. She hardly ever tasted spiritual comfort without questioning whether she had a right to it; and the sweeter the joy the greater seemed her self-suspicion. About the beginning of her last illness she remarked to me, "All I can say of myself is said in those lines, 'A guilty, weak,'—but there again"—interrupting herself with that jealousy of which I speak—"I do not feel these words as I ought; they do not enter deeply enough into my soul; yet surely I can by God's grace say, I am 'a guilty, weak, and helpless worm.'"

It is not my design to convey the impression that her experience was gloomy or comfortless. Far from it. There was no part of her character which was more worthy of imitation than her habitual cheerfulness. She met the various reverses of her early life, and bore the burden of her accumulated years, with an equal and contented mind. It was this that made her even to the last a pleasant companion, for she was always ready to enter into the circumstances and to share the joy of others; never seeking to concentrate universal sympathy on herself. It often appeared to me that she aimed to be cheerful on principle; she believed that she could thus only be useful to those around her, and usefulness, I believe I may safely assert, was the ruling passion of her life down to its very termination.

There were several other instructive points in her example, such as her very careful and comprehensive perusal of the scriptures; her great liberality even when her pecuniary means were slender; her remarkable freedom from a petulant spirit, and from the vice of speaking detractively of others; but I draw to a close by adverting to her final hours. During the first part of the illness with which she was visited at the beginning of the present year, her desires were chiefly directed to the attainment of perfect conformity to the character of God. This object appeared to absorb all her feelings, and to call forth her special supplications. On my first interview with her, at that time, I was exceedingly struck with her altered appearance, and with her unusually heavenly expression. On seizing my hand she exclaimed, "You see my heart and my flesh fail;" I added

the words, "but God is the strength of my heart and my portion for ever;" when she said, "Yes, I grasp but cannot lay hold of him as I wish. Purity! purity! I wish purity may be like God; I wish it may be like him. It has turned out that it may be thus cleansed and made meet for the presence of the holy, holy, holy God." At the same time, still adverting to the same subject, she said, "Do you remember the text from which you preached that sermon?" On mentioning the words, "beseech you by the mercies of God," she said, "ye present your bodies a living sacrifice, acceptable"—she added, "Yes. But think of the words, 'acceptable'—to who?" "To God!" "What a sacrifice must it be—how holy, how spotless, how pure!"

These desires, so truly characteristic of the renewed mind, were never satisfied. There was evidently to her, in the judgment of all her visitors, an especial measure of grace as she was led to the Jordan. The enemy of soul and body, guile and cruelty she had often experienced, was suffered to gain no advantage over her. Her soul became the hope of glory, and abode not fastly under the radiance of heaven as at any former stage of her journey. Her language repeatedly was—"Wonderful place is heaven,—I am just to enter in; what wonders await me there! Nor did she seem ever to weariness, with an energy that was astonishing in her weak condition. The emphasis every successive word to word, the language of the Psalmist—"at whose right hand are pleasures for evermore."

It pleased God to relieve the aged friend from all suffering days before her departure, which was from pure bodily weakness in more than youthful vigour. That, altogether imperceptibly, attendants, she took leave of the world, early on Saturday, the 11th of March, 1841, in the eighty-first year of her pilgrimage, to the "city of the living." Brethren!—listen to the solemn admonition that "you may have the same diligence to the full of hope unto the end; that you may be slothful, but followers of Christ through faith and patience in the promises."

THE CONDESCENSION OF CHRIST.

LIVERED AT THE MEETING HOUSE IN DEAN STREET, SOUTHWARK,
 REVEREND ROBERT HALL, A.M., OF LEICESTER, JUNE 27, 18.3.

From Notes taken by W. B. Gurney, Esq.

is in you which was also in being in the form of God, every to be equal with God: if no reputation, and took of a servant, and was made men; and being found in he humbled himself, and be- death, even the death of the God also hath highly exalted in a name which is above
 [ii. 5—9.

it is manifest from the apostle is inculcating of the gospel a spirit of ad humility. "Let no- be done through strife it in lowliness of mind other better than them- every man on his own man also on the things intention is to enforce at enters very deeply spirit of the gospel—an circumstances of others, heir interests to our own, s to condescend to make f our own interests and our own honour and remote their good. It lar species of christian violence which stands enacious maintenance of ions and dignities which he honour and pre-emi- might be supposed to claim; and that lays by ge and its own honour, promoting the spiritual terests of our fellow- especially fellow-chris- disposition he presents a e in the noble conduct nd in the great doctrines ited in his incarnation this world, as well as in cample of love and hu- showed in becoming leath, even the death of he shows that by such a it was, that Jesus Christ re to that inexpressible hich he is at present in- fore God also hath highly given him a name which

is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Permit me to request your attention, while I endeavour to set forth in some imperfect measure this great example of condescension and humility exhibited in the passage now before us. Now, in the idea of condescension we must suppose a *superior* and an *inferior*; one by whom that virtue is exercised, and another to whom it is shown; where there is a perfect equality there is no room for the exercise of this particular species of virtue, much less where a superior only is in question, for though we may behave ourselves with the utmost propriety towards our equal or superior, yet it is impossible he should be the object of condescension; this would involve a very great absurdity in language. Whenever we speak of this species of excellency, it always implies that it is an inferior towards whom it is exerted; this is the necessary prerequisite for the exercise of this particular form of christian and moral virtue. In like manner it is evident that a stoop, a descent from some dignity or previous elevation, is always supposed in the exercise of this branch of virtue; it always implies a resignation of some claim to superior station, a foregoing of some advantage or pre-eminence. It is also necessary that such humiliation should be perfectly a voluntary lowering of ourselves beneath a standard which we previously occupied, a laying down of some advantage or dignity. There is a strong contrast supposed in a series of acts of condescension, or even in one, between the situation we previously occupied, and that in which we place ourselves; there is always an implied opposition between something we possess and something we resign, and the situation to which we are reduced in consequence of resigning it, the situation to which we bring ourselves, which forms a powerful opposition or contrast to that which we might have

assumed or previously possessed. If our Saviour condescended in the instances before us, it is manifest there must have been some previous elevation from which he descended, from which he passed to those acts which are here specified. It is necessary to make out an example in our Saviour's case, to point out the particular circumstances here implied, which stand opposed to other circumstances. The elevation must come first, and the voluntary depreciation of himself must come afterwards. This is implied in the very nature of things. In all acts of condescension we must suppose the person who performs them to be acting in a manner perfectly voluntary; moreover, there must be no degradation in the case, nor any thing that occurs by what we call chance, or accident, nor yet the ordinary acts of providence; nothing that occurs in this way can give any scope to the exercise of this disposition, though the manner in which that depression may be borne may evince much patience, equanimity, and much of the proper spirit of christian resignation to the divine will, yet it cannot be called an act of condescension if it is to be traced to the irresistible operations of divine grace, and much less still if it is the consequence of an irresistible law of nature. No person ever thought of praising the greatest sovereign on earth on the ground of his condescension in being a man, though this places him in the most essential particulars on a level with his subjects, a participation of human nature being a greater instance of equality than any circumstance that can produce inequality. No one would think of praising him on that account, because it is the effect of a law under which he was born, and which excludes all choice and volition.

But, not only is every instance of condescension supposed to involve the exercise of choice, but there must be no very forcible obligation, no such strong and palpable obligation to the act that expresses the condescension, as that the contrary of it would shock our moral feelings, would appear exceedingly unbecoming, and excite a great degree of moral disapprobation. Though condescension be a great ornament to the character of the christian, and springs from the principles of his religion, it is of a very different nature from the obligations of justice, or even of humanity; it is of such a nature that it is always supposed

that the not exercising it the same time have destroyed to virtuous and honourable there be a forcible obligation sort of conduct, that could be entitled to the praise of condescension. For example be more plain than that every man to exercise strict justice towards all has to do, but as the obligation in cases of extremity very forcible and strong, it then lays a person open to and the practice of them in proportion to the obligation, deprives the conduct to high praise and commendation cases the more palpable the conduct is, the less is there in complying with that obligation the other hand, the fainter tie and obligation is supposed stronger is the instance of attending to so comparatively sense of obligation. Now that if our Saviour be proper, it must be in some in having in a manner wonderful condescending and humble, and what might have been expected must not merely look for virtuous and worthy, but for was so extraordinary and justify his being exhibited his conduct as an example. posed as an imitable condescension, it must be for this virtue in a very eminent ordinary degree, for nothing justify his being held up a all ages. If whilst it was its kind, it had not surpassed in degree, it would have cited a vicious competition have contradicted the very which it was produced, we set our Saviour inexpressible esteem, and to excite us to conduct, as far as we are a most perfect consciousness only make an imperfect example. We must look, therefore, for extraordinary instance of condescension in our Saviour, something to strike all eyes, something to be accounted for without any expressible love in the behaviour, and such an infinity towards a lost world as must be beyond all comparison, and

of being imitated in this re-

There are two ways of interpretation of scripture, and these have been made to enable us to which is the best interpretation, best corresponds with the intention of the writer. If there be any about the meaning of words separated, and they are capable of distinct interpretations, that must be the just one which corresponds to the purpose for the passage is produced; that furnishes the argument to which is brought, that which lends the particular moral duty intended to be inculcated must be confessed to be the true one, in opposition to that which does not inculcate that duty. It is evident that an attention to the scope of the passage, and a consideration of the purpose for which it was written, is one of the most certain guides. In interpreting this passage, and in determining which is to be preferred of contradictory interpretations, you must consider not only what meaning the words *may* have, but at which of the meanings proposed best corresponds with the intention of the writer, by exhibiting our Saviour as a marvellous example of condescension. If there be a capacity of another construction on the passage without any great force or violence, which at the same time does not exhibit a striking example of condescension; one which deprives our Saviour of the place he here occupies as the true one, on the supposition of which it is difficult to conceive of any construction at all remarkable, we are justifying aside that interpretation, only because it appears less natural, but because it is quite untenable to this place, by destroying and defeating the purpose for which it is intended.

I shall briefly propose to you some interpretations which have been given to the passage before us.

Let us take that of those who maintain the divinity of Christ, and the infinity of his power, and of consequence, all the things connected with it. Their interpretation of it is as follows—"Let it be in you which was also in Jesus, who being in the form of God, that is, say they, being possessed of ordinary miraculous powers; that it is not robbery to be equal with God," which they interpret, whe-

ther justly or not I shall not now inquire, did not eagerly catch at, or was not eager to maintain the idea of any likeness to God, or equality with God; "but made himself of no reputation," that is, say they, made himself poor, or reduced himself to a situation of meanness and poverty; "and took upon him the form of a servant," which word they interpret *slave*, because if the term *servant* stood, it is plain there could be no instance of condescension, they therefore consider him as subjecting himself to the abject state of a slave. "And was made in the likeness of man," which, they say, is like common men, not distinguishing himself by outward distinctions, but placing himself on a level with the meaner part of mankind. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Now this is the interpretation of those who would set aside the pre-existence of Christ in a state of majesty previous to his entrance into our world, and the obvious argument that hence results in favour of his condescension from the pre-eminent dignity and glory of the Saviour.

But let us consider whether this interpretation can possibly stand, consistently with the prerequisites we have before mentioned; whether the instances here adduced can possibly exhibit any striking example of condescension on the part of the Saviour. "Being in the form of God," on the supposition of its meaning his being possessed of miraculous powers, must be the only elevation he possessed above common men; this was his great distinction; but this he never laid aside. Here, therefore, instead of his conduct exhibiting a great example of condescension, the station he occupied he never came down from, he never lost it for a moment, for the exercise of miraculous powers continued through the whole of his ministry, with increasing splendour and advantage. With respect to that interpretation, which I shall not combat, because such remarks appear very irrelevant to a popular assembly, we will take it that he did not eagerly catch at, or was not eager to maintain, his equality and likeness to God; still, I contend, this is not an instance of condescension, because there is upon creatures a forcible obligation not to contend for equality with God, and although it would be extremely criminal not to comply with it, yet there

him in the commencement of *my*; he possessed miraculous is true, but he possessed them *and*, and those he never lost. *her worketh and I work.*"

supposition of his mere *huc* contrast is of a different is a most wonderful example of rising from the most obscure, commencing in lowly circumstances and ascending to grandeur.

like the expressions according obvious and popular import, and the most striking illustration of the apostle in exhibiting condescension and humility of *our*, "who being in the form of might it not robbery to be equal *and*, but made himself of no reputation and took upon him the form of a *and* was made in the likeness of

Here the form of God and the of a servant are contrasted with *her*, and as the form of a servant *emally* understood as acknowledging that he was a servant, what can *ose* the being in the form of God, but that he was God? though *y* not be its only meaning. He *to* have taken upon himself the *a* servant; then let the meaning *of* those who oppose the divinity Christ, that he was not eager to *or* retain the likeness of God; upon the supposition of his *e* Son of God, possessing the *ature* and uniting himself to *esh*, it perfectly corresponds to *tion* of the apostle; and his *himself*, and taking upon him *of* a servant, is indeed a great *of* condescension, on the suppo-

his being a son, for there is a *on*trast between the being a son *ervant*, which the apostle *ob*at though he were a son, yet *he* obedience by the things *suffered*. There is also, upon *osition*, a plain meaning *as* the whole, the words of *exist-*ing from the words of *assump-*Who *being* in the form of God, *self* of no reputation, *took* upon *orm* of a servant, *was made* in *ess* of men, and being found in *s* a man, he humbled himself;" *was* the state which he formerly *l*, expressed by the word *being* word *made*, signifying, that he *so* by being made so, agreeably *the* apostle John says, "The

—FOURTH SERIES.

Word was with God and the Word was God," and further, "The Word was made flesh and dwelt among us." The holy apostle Paul expresses the reason of his assuming a nature that did not belong to him, an inferior nature, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." But what possible contrast of this nature can be found upon the supposition of Christ's mere humanity? Where was there any descent from the form of God? And why should that which could not be avoided, which was not voluntary, be expressed in the way it is?—"took upon himself the form of a servant, humbled himself," and so on, when the very nature of things, the universal law of nature, rendered it impossible for him to be other than a mere man, and consequently a servant of the most high God.

The doctrine of Christ's humiliation and incarnation is expressed in the most forcible manner, and worthy of our most attentive admiration and adoration. "Being found in fashion as a man, he humbled himself"—he still humbled himself—he was not satisfied with being found in fashion as a man, which was a wonderful act of condescension; he was not satisfied with taking upon himself the form of man, he did not assume a high and elevated station in society, but he still humbled himself, he descended lower than the level of human nature itself, he descended deeper and deeper, and was not contented till he had attained the very bottom of humiliation, till he became obedient unto death; but even that was not sufficient, there was one death more ignominious, more painful, more replete with agony and shame than any other, and for the purpose, the glorious purpose of his coming into the world, he selected that death, he determined to die that death, he chose that death, and made that his peculiar province in which he should appear, to the destruction of our enemies, and the conquest of the powers of darkness. "He became obedient unto death, even the death of the cross." It was from this cross, which was the lowest step to which he could possibly descend, that he arose to his crown. It was from thence that he ascended on high, that he was elevated to the right hand of God; that there might be exhibited in

his person the most wonderful contrast of the original dignity which he laid aside, then of the scene of shame and suffering which he endured, and afterwards the majesty and glory with which he invested the nature in which he suffered. He first descended from the throne to the cross, and then in order that he might take up our nature with him, and make us partakers of his glory, he carried a portion of that nature from the cross to the throne, ascended into heaven, and gives a portion of the benefit of it, by the outpouring of his Spirit, by the preaching of the gospel, and saving innumerable multitudes of them that believe. And all this is in consonance to the purposes of God, whom it became, as the great Legislator, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

There is only one expression more on which I shall make one remark, and that is, that it is not said that he became a servant, or became a man; all this is implied; I mean, the form of expression is different, nor is it here asserted that he was God, though that is strongly implied; but it is in this form, "who being in the form of God, took upon him the form of a servant, and was made in the likeness of men." Though this plainly implies that Jesus Christ was God, yet the form of expression no doubt includes something more; it is intended to express a distinct idea from his being called God, and it appears to me to correspond exactly with the design of the apostle, for his design was to contrast his state at different times. He had assumed a form under the old dispensation, wherein he appeared in various ways, or in different manifestations. When Joshua was about to enter on his war with the Canaanites, he observed a majestic and glorious personage standing "over against him, with his sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The same commandment God gave from the burning bush; and in Ezekiel you find one in

the form of man seated on a throne under a sapphire firmament. And Jesus is represented as distinct from the Father, presenting himself to them so that he is said by the apostle to have been tempted of the devil in the wilderness. He manifested himself to them as God, with a majesty and glory; but he laid aside that glory, and he divested himself of it, and took upon himself the form of a servant, in the form of a man; and not merely a human form; but he humbled himself still, and became obedient unto death, even unto the death of the cross, and was found in fashion as a man.

This is a wonderful discovery, an astonishing discovery, in the view of angels, that he who was in the form of God, and adored for ever and ever, should be found in fashion as a man. But, why is it not said that he was a man? For the same reason that the apostle wishes to dwell upon the appearance of our Saviour; not upon the reality, but as exemplifying the condescension. His being in the form of God did not prove that he was God, but rather that he was worthy of supreme majesty; and in assuming the form of a servant, in the likeness of men, does not prove that he was not man, but that he includes it, but at the same time a manifestation of himself as God. His design of purchasing the redemption of his people, and dying for the world, by his sacrificing upon the cross. Besides, the peculiar propriety in these terms, *form of God*, and *likeness of men*, though not intended to exclude his proper humanity, there is a high and glorious dignity in the humanity of Christ, as contrasted with every other; every other tainted with sin, and partakes of corruption; but, when the angel dressed the virgin Mary, he said, "Behold, thou shalt conceive a holy thing that shall be born of thee, and be called the Son of God;" a contagion which belongs to the race he was exempted by a virgin conception; every other man composed of two parts, body and spirit, but Jesus, this God-man, composed of three component parts, a soul and that Eternal Word, or Logos, formed a part; he is representing upon himself this form, as found in fashion as a man, to the view of the universe, who he is, the greatest wonder that ever was

he world, in he that was God being man ; for if it be a wonder that should make man, how much more wishing that God should become man. " Wherefore God also hath highly loved him, and given him a name that above every name." This is the reason.

If you ask, how came a portion of man nature thus to be dignified, how the dust and ashes, for such was a component part of the Saviour, to be seated at the right hand of God, in the midst of the inaccessible glory? it was because in that nature he suffered—that was thus humbled and bowed to the earth; and this was the way in which he ascended to his crown. What an example is this of the force of humility, and the efficacy of condescension, of the wonderful power which, according to the rules and laws of the kingdom of God, condescension, patient suffering, or humility has in raising us to true dignity: this is the way the Saviour ascended to the crown. Let the same mind be in you which was also in Christ Jesus.

If you wish to be great in the kingdom of God, go in the same path; if you wish to possess true dignity, overcome yourself; if you wish to reign with him, you must also suffer with him. If any man will come after me, let him deny himself, and take up his cross and follow me." We cannot follow the Saviour without pursuing the same path, we must tread in the same steps. " If any man will come after me, let him take up his cross and follow me, and where I am there shall also my servant be; and he that serveth me, him will my Father honour."

This wonderful mystery of our redemption is of the most practical nature, not only because it exhibits such affecting views of the evil of sin, and of the price of our redemption, but because it shows the connexion between humility and true dignity. The glory of the cross consists in this, that it is the way to the crown. The christian religion is distinguished from all others by turning men's minds from aspiring to dignity here, inducing them to forego their own good, to cast away their lives, to make shipwreck of all but faith, to give up themselves to God's will entirely, to follow wherever the Saviour leads, and to pass into the celestial kingdom through agonies, and crosses, and torments, through every possible obstacle; this was the way the Saviour went, and it is

in this way we must expect to be partakers of his glory. " Let this mind be in you that was also in Christ Jesus."

The time forbids my enlarging upon this subject, by pressing the practical conclusion from it in its different branches. But I cannot conclude without urging upon all the same mind which was in Jesus Christ. " Ye know the grace of our Lord Jesus Christ"—it is the first principle of our religion, it is one of the elementary principles of christianity—" that he who was rich for our sakes became poor, that we through his poverty might be made rich." Let the same mind be in you. You who are possessed of property, devote it in the way it becomes the servants of so divine a Master; consider the use he would have made of that portion of this world's good, which he declined as an example of patience and humility; consider to what purpose he employed his heavenly and miraculous powers, and to the same purposes employ your natural advantages and civil resources. When did he employ that word which commanded angels, devils, and subdued the very elements of nature, for the purposes of ostentation? When were his words any thing but spirit and life? when did they operate to any purpose but to communicate health to the dying, purity to the guilty, pardon to the sinful, and salvation and benefits to all around him? " Let the same mind be in you which was also in Christ Jesus." You possess a portion of this world's good; if you are true christians you will consider this as belonging to your Lord, as belonging to the poor of his people, as belonging to the world, to all but yourselves, and will consider all as having a much greater property in it, morally considered, than yourselves; you will consider yourselves as the stewards of God, and the most unjust persons, though not amenable to any tribunal but to your Saviour and your Lord, if you employ them to any other purposes than those of beneficence. If you make it a point of honour to die rich, and to leave estates afterwards to your children, and to have them called by your own name, that name will be a name of infamy, it will cancel your name, and blot it out of the Lamb's book of life for ever. No, my brother, " let the same mind be in you which was also in Christ Jesus." And those who are elevated in rank of life, let them not use it merely for the

purpose of levying homage of men, of making a vain show, of appearing in artificial splendour. And those that are possessed of influence, let them use it for the glory of God and the good of our fellow-creatures. Never was any one so exalted as our Saviour, and never did any one make such a use of it; he shrouded it in the deep veil of humanity, he concealed it from the view of the world; none but the piercing eye of faith illuminated by the Spirit of God could behold it. The world knew him not. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Do you, then, my brother, employ your influence in that manner; never make it the means of keeping at a distance from you the poor, the distressed, and afflicted; "mind not high things, but condescend to men of low estate; look not every man on his own things, but every man also on the things of another." Do not dwell on the contemplation of your own greatness; do not separate yourselves from your fellow-creatures; do not suffer yourselves to be hedged in and fenced round from them by the riches of the present world, but communicate them to others, and pray for the blessing of God upon the right use of them, that they may turn to incorruptible riches and righteousness; that these perishing riches and this evil mammon may be the means of preparing you for everlasting mansions. If you are not faithful over a little, how shall you be faithful over much? and if you are not faithful to that which is the property of God, who lends it for a time, but gives to none a discretionary use of it, how shall he give you that crown of righteousness that fadeth not away, that glory which will be a part of your nature, which will satisfy your souls, and make you great, and happy, and blessed to all eternity?

"Let nothing be done," saith the apostle, "through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." Let men learn of Jesus Christ that humility which disposed him to behave as if he had been the lowest and meanest of all. Our blessed Saviour was not unconscious of his high dignity, but he knew it was important to exhibit the spirit of his religion in great humility. When he knew that he was shortly going to the Father, and that the Father had given all things into his hands, then he took a towel and

girded himself, and washed his disciples' feet. When he was about to take possession of universal empire, and heaven, earth, and hell were to be submitted to him; when he knew that he was just about to be crowned with immortal glory; when he knew that he was about to sustain the divine frowns for the salvation of men—then he took a towel and girded himself, and washed his disciples' feet, saying, "Ye call me Master and Lord, and ye say well, for so I am; if I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," to condescend to the lowest instances of christian beneficence and love. "Let the same mind be in you which was also in Christ Jesus." In his entrance into the world consider with what an eye he regarded mankind, and what drew him from his state of exalted majesty on high; how did he look down upon a distant race, far removed from him, and compassionate their misery; how did he as it were for a season annihilate himself; how did he take their cares upon him, and invest himself with their nature! He looked with unutterable and tender compassion upon them. "Let the same mind be in you which was also in Christ Jesus." You live among men dead in trespasses and sins, you see nations innumerable that are sitting in darkness and in the shadow of death; consider what compassion actuated our Saviour's breast in coming down from heaven to pay the price of our redemption; to make peace with God, and bring in everlasting righteousness; what compassion touched his holy and beneficent mind in inducing him to die a sacrifice for the sins of his people. Do you have the same mind; compassionate the distant, miserable children of men, involved in darkness; carry your eyes to the remotest boundaries of the earth, and be not satisfied till the whole world is full of the knowledge of the Lord, till all men have seen the salvation of God; let no distance of place, let no difference of circumstances, prevent your exerting yourself to spread the knowledge of him who made himself of no reputation. Let nothing prevent your feeling a participation of the common nature; God has provided for sympathy by making you of one blood, so that you must act contrary to the laws of nature if you do not sympathize with your fellow-creatures. "Let the same mind be in you which was also in Christ

Then will the religion of Jesus
 extend itself far and wide. Let
 and distinguish the followers of
 and all men will confess that
 among you of a truth. You will
 of one heart and one mind; you
 actuated with such a desire as
 der you beneficial to all your
 creatures, will make you the light
 world, and the salt of the earth.
 iniquity would stop its mouth,
 ristianity would confound infi-
 and impiety. Seriously study the
 of the cross, place yourselves
 onsider what are the morals of
 s, consider what dispositions the
 culcates, what is the influence of
 of being purchased with such a
 nd fitted to appear at the right
 God—what it is to be purchased
 blood, saved by such humility;
 doctrine of the Saviour's incarna-
 mifice, and ascent to heaven in-
 on christian hearts: it opens a
 of love, of wonderful and inex-
 compassion, and it is at that
 of love we should study, and we
 ver be happy till we study the
 our religion at the foot of the
 we should enter more deeply into
 ig love of Christ, that we may
 end with all saints, what is the
 nd depth and breadth and length
 love which passeth knowledge,
 filled with all the fulness of God.
 ly, my brethren, we see here the
 nd intimate connexion between
 etical principles of religion and
 t doctrines of christianity. Take
 e incarnation of Christ, and his
 upon the cross, and all these
 nd glorious truths lose all their
 ; this great example dwindles

into nothing, if we lose sight of the doc-
 trine of Christ's dignity, glory, and hu-
 mility: it is this which renders his sacri-
 fice of infinite value; it is this which
 renders his cross so inexpressibly awful,
 and so interesting; it is this which
 makes it so infinitely precious to all;
 the cross of Jesus Christ is the rendez-
 vious of heaven and earth, it is the meet-
 ing place between God and the sinner;
 the principles of the cross become the
 savour of life unto life. Deprive Jesus
 Christ's example of its divinity, deprive
 his person of the divinity and pre-exist-
 ence of the Son of God, and all these
 great truths dwindle into inexpressible
 futilities; those passages which warm
 and kindle our hearts fill us with per-
 plexity, and when we look for the de-
 velopment of a glorious mystery, we
 find nothing but the obscurity and per-
 plexity that makes men rack their inven-
 tion to find out the meaning of those
 passages which it is plain the apostles
 poured out with a stream of inexpress-
 sible affection and delight. But ye have
 not so learned Christ. Hold fast the
 cross of Christ.

You who are not acquainted with the
 christian religion, come to Jesus Christ
 by faith, cast yourself upon the dying
 love of the Saviour, receive that by
 faith.

And those of you who have received
 the Saviour, study him more and more;
 impress still more and more upon your
 minds those lessons which Christ cruci-
 fied teaches; this is the power of God
 and the wisdom of God to salvation,
 and by means of this only we shall grow
 up into conformity to our blessed Lord
 and Saviour, which God grant of his
 infinite mercy. Amen.

TO A FRIEND LONGING FOR HEAVEN.

BY THE REV. P. J. SAFFERY.

a is perfect love and bliss,
 at a cloud of sin or care:
 ere joy compared with this—
 HAST the conflict now to bear?
 lot, for the victor's crown,—
 h 'tis to me of matchless worth,—
 et, shield, and sword, lay down,
 I can serve my Lord on earth.

Did he the joy of heaven resign
 To toil and die on earth for me?
 Then be on earth his service mine,
 I would not, if I might, be free.

Though to depart and be with him
 Is better far than to abide
 Where sin defiles, and life grows dim,
 And loved ones fall on every side;

Yet would I wait in patience here,
 Rejoicing, if 'tis mine to show
 That heaven is not to me so dear
 As HE to whom that heaven I owe!

REVIEWS.

The History of the Jews, from the taking of Jerusalem by Titus to the present time: comprising a narrative of their wanderings, persecutions, commercial enterprises, and literary exertions; with an account of the various efforts made for their conversion. Edinburgh: 16mo. pp. 304. Price 4s.

The History of the Hebrew Nation: from its first origin to the present time. By the Rev. J. W. BROOKS, Vicar of Clarendon, Retford. London: 16mo. pp. 575. Price 6s.

Both One in Christ, or the middle wall of partition taken away. By ALFRED MORITZ MYERS. With an Introductory Preface by Charlotte Elizabeth. Third Edition. London: 12mo. pp. 314. Price 6s.

The Jew. By the Author of "Both One in Christ." A new and much enlarged edition. London: 24mo. pp. 160. Price 2s. 6d.

Of all histories, that of the Jewish nation is the most remarkable. Its emancipation from slavery, its preservation in the wilderness, its establishment in Canaan, and its long-continued possession of that rich country while surrounded by hostile and powerful neighbours, are all miracles, which can only be accounted for by reference to the irresistible purposes of the Almighty. With these facts the greater part of our readers have been familiar from their youth; but the subsequent fortunes of the dispersed and degraded people, scattered among all other nations but blended with none, are deserving of much more attention than they generally receive.

From the day on which the rulers and people formally rejected Him who was the long-expected hope of Israel, and delivered Him to the Gentiles to be crucified, cutting themselves off from those advantages which had been by covenant connected with their national obedience, they have been a prey to suffering, disappointment, and contempt. His blood has been upon them and upon their children. Like Cain, they have wandered as fugitives and vagabonds in the earth, without a prince, an altar, or a home. Their pagan conquerors stationed a garrison at Jerusalem to prevent the re-construction of the city, disposed of

their lands to strangers, and sold into slavery some hundreds of thousands who had survived the general slaughter. The establishment of christianity under Constantine produced a renewal of those animosities which had partially subsided under the later heathen emperors; the Jews being exasperated at the triumph of those who worshipped Jesus, and the dominant bishops signaling their zeal by enactments and fulminations against the Jews. Julian, actuated by opposition to the christian faith from which he had apostatized, patronized the Jews and undertook to rebuild the temple; but his early death soon delivered them into the hands of his successors, who promptly reversed every decree that had been made in their favour. The spirit of the Romish system led its votaries to make violent efforts to force christianity on those who could not be induced to receive it in milder ways, to whatever race they might belong; and the zealots of the church, whether clerical or royal, treated the Jews, whom they regarded as the hereditary enemies of Christ, with peculiar severity. Justinian prohibited their worship, forbade the admission of their evidence in lawsuits in which any christian was concerned, and harassed them with vexatious regulations. Siso-but, a Gothic king who reigned in the beginning of the seventh century, by confiscations and tortures compelled ninety thousand to receive baptism. The twelfth Council of Toledo decreed that the observance of Jewish festivals should be punished with a hundred lashes on the naked body, confiscation, and banishment, and forbade marriage except on the condition that both parties became christians. Crusades against the infidels of Palestine were commenced with a preliminary slaughter of Jews, as "a race of people as hateful in the sight of God as any of the unbelieving Saracens." In Strasburg, on one occasion, a vast heap of combustibles having been collected, two thousand wretched Hebrews were placed upon the pile, without distinction of age or sex, and at once consumed. In York, at the time of the coronation of Richard I., about five hundred having taken refuge from their

persecutors in the castle, when they could hold out no longer slew their wives and children, set fire to the place, and perished in the flames. Edward I. seized all the property of the Jews residing in this country and banished them from his dominions. In Spain, two hundred thousand are said to have submitted to baptism, in one reign, in order to escape the miseries to which they were subjected. The establishment of the Inquisition in the fifteenth century had one of its principal objects their rejection; by the decisions of that court, in 1492, at Seville alone, two hundred fifty Jews were burned alive. At the beginning of the seventeenth century it was illegal for a Jew to reside in Spain, France, Spain, Portugal, Naples, or many parts of Germany. Plundered and persecuted throughout Christendom, they have sought refuge in remote countries, but every where to be received with antipathy. Mohammedans have always treated them with scorn and contempt. The scenes at Jerusalem, which have recently attracted the attention of Europe, were in entire accordance with the general practice of the Mussulman oppressors. In Morocco, the boys beat and torment the Jewish children for their pastime, and men kick and buffet the adults. In Syria was in the occupation of the Egyptians, the commonest soldier would seize the most respectable Israelite and compel him to sweep the street, perform any other degrading office which caprice might dictate. In Persia, poverty and wretchedness are proverbial. "I have travelled far," said a Jew to Dr. Wolff when he visited that country, "the Israelites are every where, in comparison with those in the land of Persia. Heavy is our captivity, heavy is our burthen, heavy is our cry; anxiously we wait for redemption." And yet there is an elasticity in the Jewish character, and a power of endurance, which cause the Jew to rise above his circumstances, to persevere when others would faint, and to avail himself of every favourable interval for the acquisition of wealth and honour. Under the Patriarch of Tiberias in Palestine and the Prince of the Captivity in Babylon, in the second and third centuries, large bodies of Hebrews enjoyed peace and prosperity; and during what

has been termed the golden age of Judaism, about a thousand years ago, they not only had a respite from their usual calamities, but arose to offices of dignity in the courts both of Mohammedan and Christian princes. There have been among them men of great eminence in literature, as Aben Ezra, Maimonides, Orobio, and Mendelsohn; but generally their character has partaken of the debasement naturally to be expected from their circumstances. Mr. Brooks justly observes,

"The moral character of the Jews in general has been greatly deteriorated by their political degradation, and the oppressive measures of their gentile rulers. Previous to the overthrow of their state by Titus, their pursuits were chiefly agricultural and military. Those who resided upon the sea-coasts followed commerce; and there were likewise some manufactures carried on among them. What the general avocations were of the multitudes dwelling in the cities of Egypt, Syria, and other regions, it would be more difficult to determine; but as they commonly possessed equal privileges with the other inhabitants, their occupations would probably partake of the same diversity of character. But after the storm burst upon them, their circumstances were every where altered. Those who were not in the service of a gentile master were often reduced to great extremities for a livelihood. Juvenal indeed speaks of the wealth of those at Rome, but describes them generally as sweepers of the streets in cities, and sellers of wood in the country; and Martial represents them as venders of matches for broken glass, fortune-tellers, and astrologers. During the gleams of sunshine which followed, they again pursued agriculture and commerce, were permitted to enlist in the armies of their rulers and to fill offices in the state; but the spirit of exclusion from these callings, first evinced by Justinian, became more jealous and more stringent in its downward progress into the dark ages; until at length scarcely any means of subsistence were left to them but money-lending and a petty trading or pedlaring. In following these callings, they have not in their dealings with Christians been scrupulous of fraud; which they seem to have considered as only a fair retaliation upon the gentile for the wrongs they were enduring at his hand; and by excessive usury and great parsimony they speedily accumulated riches. This wealth however was the secret incentive to many of those persecutions which they suffered; God in this manner still 'smiting Judah for the iniquity of his covetousness.' (Isa. lvii. 17.)

"Their present condition varies in some respects in different countries, and whilst the extremes of poverty and riches are to be found among them, so is their moral character affected by particular circumstances. Those in Russian Poland are represented as the worst in any Christian state, being little else than a band of robbers, who endeavour to steal and defraud in every possible way, and who are dead to all sense of shame. Their vulgar greediness of

money and their general profligacy have brought an odium on the Jews of Poland in general, with whom however they ought not to be confounded. Those of Lithuania and Conrland are likewise much degraded and neglected, and are commonly either smugglers or slaves. The dirty habits of the Ashkenazim Jews in general (by which name those of Poland and Germany are commonly distinguished) have been remarked by all travellers; which is the more surprising when their ceremonial purifications are considered. At the Hague, the street in which they reside goes by a vile name, in consequence of its filthiness; as does likewise the quarter in Prague inhabited by the Zoharite Jews. But the *Sephardim*, who are the descendants of the Jews of Spain, are superior in these respects to the Ashkenazim, and among them are to be found many of cultivated minds, and refined manners and habits. In other respects, if we except the frequency of divorces, the moral character of the Jews is by no means inferior to that of their christian neighbours, and in some respects superior. They are generally abstemious; their clothing, furniture, and food are much plainer than among christians of the same rank; and they practise much self-denial.

"The afflictions of the Jews have likewise served to knit them together in a much closer bond of national brotherhood. If any are injured by gentiles, they unite as one man in behalf of the sufferers, and private animosities are laid aside, until they are delivered or redressed, if practicable. They are also particularly hospitable to each other. A Jew may travel all over the world with scarcely a penny in his pocket, and will be sure to meet with food and a welcome wherever there are Jews. This is more especially the case if he is learned; for learning is highly prized by them, and ranks higher in their estimation than wealth; inso-much that the richest man would consider it an honour to unite his daughter to a learned man, however poor. Persons of no greater resources than our middling tradesmen engage a school-master or tutor for their families; and when too poor to pay his trifling salary themselves, several families unite together to maintain one. Sound knowledge is nevertheless at a low ebb; for owing to their rooted prejudices against the sciences and literature of the gentiles, learning declined with them, in proportion as it revived among the christians. They can still boast of men of great talents and erudition; but generally speaking the Jews affect learning rather than possess it. Their schoolmasters are for the most part incompetent to lead their pupils to any thing beyond the range of the Talmud; and that contains little which is calculated to enlarge either the mind or the heart."—pp. 537—540.

Of the works mentioned at the head of this article, the first gives by far the most complete summary of Jewish history from the time of the dispersion to our own days. It goes sufficiently into detail for the purposes of the general reader, and comprehends a panoramic view of the present state of the Jewish

people, with interesting biographical notices of several recent converts to christianity. In another edition the author may materially improve it by a more free insertion of dates, the want of which is the greatest defect of his narrative. Four-fifths of the second work, that of Mr. Brooks, relate to times preceding the destruction of Jerusalem, and of course the account which it gives of the modern history of the Jews is comparatively meagre. A principal design of it is to illustrate the sacred scriptures by elucidating, harmonizing, and connecting the inspired records. It is written in a pleasant style, and breathes a pious spirit. The two other works proceed from the pen of a converted son of Abraham.

Mr. Myers tells us that he is a native of Prussia, who, being intended for a rabbi, was in his youth initiated into the study of the Talmud. Suspicions of its divine authority however intruded themselves into his mind at an early age, and having been induced on one occasion to enter a room where two missionaries from the London Society for promoting the conversion of the Jews were conversing and distributing tracts, the displeasure of his connexions led him to desire to visit this country, and he landed in the metropolis in June, 1830. Removing thence to Liverpool, where he had a brother, his attention was attracted by a building in the front of which was an inscription in Hebrew, and which he found on inquiry was a christian place of worship in which a converted Jew was accustomed to preach. After much mental conflict he determined to enter it, and heard a sermon in English which he could not understand, preceded by the text read in Hebrew, "The sceptre shall not depart from Judah, nor a law-giver from his feet, until Shiloh come, and to him the gathering of the people shall be." He knew from the Talmud that Shiloh signified the Messiah, but the sentiment perplexed him. He could not believe that there was such a passage; but wondered what business these Gawayim (Gentiles) had with the scripture at all, having supposed that if a Jew embraced christianity he renounced the bible. He trembled when he considered among what people he was sitting, and, full of anxiety and agitation, left the place.

"I felt as one escaped from some imminent danger when I found myself again in the open

not look up, feeling myself much as having been in that place. As I closed my lodging I looked into my book, referring to the chapter and I had not forgotten; and, to my surprise, I found the same words of the text so strongly I opposed to it, either Hebrew Bible to see whether was so. 'How can that be?' I asked myself. 'Why has the Messiah not come if some when there was a sceptre in power there has not been a sceptre eighteen centuries?' I then laid on my forehead, and closed my eyes, and, as the stream of my wandering almost deprived me of all thought, I said, 'is it possible?' I said, after a moment, 'can I allow such a thought to enter my mind? the Messiah come already?' He: I am a miserable sinner! I myself to be taken in the snare of the serpent, for, if it were so, would not the Messiah be abroad, who study day and night have found it out before this? and daily pray for the Messiah to come?' I then glanced over the text once and it over again slowly, until all became illegible; the room appeared to me and I should have fallen to the floor, not taken hold of an arm-chair, close by me, and dropped into it; I fell.

And in this for some time until I felt that the first thing I beheld, when I awoke, was the Bible, which I closed and I did the Talmud, and hastened to attempt a description of what my mind during the following few days did not only fall far short of it, but it swelled this volume to a far greater extent than I intended it to be; suffice it to say the sufferings of my mind were very great. I had no rest until I came to the point to go to the converted Jew to ask him to read the part of the Talmud.

I inquired for his residence, I was told he lived at a house in Nelson's-lane, where a lady, the patroness of the house, resided; to which house I went on with a young Jew with whom I was providentially acquainted, and who was an inquirer into the Christian faith, this kept it secret from me. I was in the room, in which I found the converted Jew, a lady, and a gentleman. I felt at first how to introduce my subject, but with a very kind reception, I took and asked the converted Jew to tell me what the Talmud gave to the above referred by Jacob says that the sceptre shall come from Judah until Shiloh come—the Messiah had not come yet? 'The time has come,' he answered, 'and the promised, and Jesus of Nazareth was the Messiah.' At the name of 'Jesus' I rose from my chair, saying that I did not come to say anything of the Messiah, and made a sign to go; but he said, that if it was my duty to say about Jesus, and asked me if he might show me some

part of my own scriptures, which I granted; on which he shewed me the 53rd chapter of the prophecy of Isaiah. I told him what the Talmud says on that chapter; but he said that the Talmud was nothing more than the invention of man. I endeavoured to conceal the emotions which the last sentence had raised in me: he then asked me whether I had ever read the New Testament? I told him I never heard of such a book, and that I never read any books of the Gospels. He then gave me some information with respect to the nature of the book which he was alluding to, and asked me whether he might read a part of it to me, to which I assented; he then read to me the first chapter of the gospel of St. Matthew. I felt much struck with the genealogy there given of Jesus; I tried all I could to conceal from him what was going on in my mind, and, as soon as he had finished the chapter, I rose from my chair, requesting him to lend me the book, which he did without hesitation, telling me to compare it with our Bible.

"As soon as I was in the street I opened the book again, reading it as I went along, and, before I had reached my lodging, I had already gone through the first five chapters of the gospel of St. Matthew. When I arrived at home I ran up stairs into my bed-room, the door of which I locked after me, for fear of being interrupted and surprised again by my brethren. Again I read over the beginning of St. Matthew; my curiosity increased as I proceeded; every page opened to me a new world: 'Is that the religion of Christians?' I said. My mind could not dwell upon one subject long; it wandered from one thing to another in rapid succession. Presently I began to compare the Bible with this new book, and I found that there was a striking correspondence between them. It may more easily be imagined than described what were my feelings all this time, and the following days, as I proceeded in the New Testament, comparing it with the Old. 'Then why do the rabbis not read this book? or why did they not tell me about it? or are they kept in the dark about it as well as myself?' Then came to my memory what I had just heard about the Talmud. 'What,' I said, 'the Talmud not true?' and my former doubts concerning it rushed upon my mind like so many flashes of lightning. 'Hear, O Israel!' I exclaimed, and wrung my hands in great agony; 'then have I lived all this time and been under a delusion? have I prayed every day for the coming of the Messiah, and not known that he has come already? that he lived, and died, that I might live? and could my forefathers reject him who came to save them? Could they treat him so cruelly who came with such doctrines as these? and have I blasphemed the holy name of him whom I now find to be Jacob's Star, Moses' Prophet, David's Lord, Isaiah's Stem of Jesse, his Emmanuel, his Prince, his Saviour—Zechariah's King, and Malachi's Messenger of the Covenant? Did Jehovah suffer me to live whilst I hated him whom he calls his son?' O! distracting thought!"—pp. 77—82.

Yet he did not at that time yield his heart to the Saviour. He had, as he

expresses it, "come up close to what Isaiah calls the stone of stumbling and rock of offence," but there remained many things to be cleared up before he could allow that Christianity was the religion of God.

"The apparently disinterested account given by the four evangelists of Jesus of Nazareth pleased me very much; there is hardly any thing in their account by which we could form an opinion as to whether they believed in the new covenant or not. But Satan worked his part in the mean time with me; many snares were laid for me, some of which proved very dangerous to me.

"At times, when meeting with a passage in scripture which I could not understand, my mind would be worked up to such a degree that I would throw the Bible from me, thinking never to look at it again; I had not found out the way yet to seek wisdom; I sought for it in my own strength, and thus it proved to me a stumbling block; add to this, the persecution which then opened itself upon me from the side of my brethren, who, as soon as it was known that I had been to that church, set their faces against me, and treated me very unkindly, 'Away with such a fellow,' was their cry, 'for it is not fit that he should live!'

"Add to this, the sorrow I experienced from the accounts of my friends, whose grief knew no bounds when they heard that I had become a Christian, all these things worked powerfully upon my mind; and, I can truly say, that if it had not been the Lord who then held me up, and soon after caused Jesus to be precious to my soul, I should have fallen a prey to the enemy; it is verily through him alone that I can say, 'I am what I am.'

"I was then in a strait between Judaism and Christianity; the one I could not adhere to on account of its absurdities and contradiction to the word of God, and the other I *could* not embrace; and, if any one asks why? I answer, 'Because the love of God was not in my heart—I loved not Jesus.'

"Many were the nights I sat up with the Bible and Testament before me, to see whether all was not a delusion, until I was worn out with fatigue, from want of sleep and from trouble in my mind. At such a period I would then think of my unhappy situation; in a strange country—cast off from all that were dear to me by the ties of nature; despitely used by my brethren here, without a friend to comfort me; and then I would think of my father, my poor father, of his grief—perhaps brought to a bed of sickness—perhaps near to the grave, lamenting over his hard-hearted son—and *I*, I was the cause of all this; and then I wept in the bitterness of my heart until the day broke in upon me, when only fresh trials awaited me, for those that hated me without a cause were many; every day another trial awaited me, so that my health began to decline very rapidly."—pp. 86—88.

After six months had elapsed, in which he suffered much in body as well

as in mind, he was relieved from anxiety, and entered into the joy of faith.

"One evening, after having read some of the psalms of David, among others the 69th, I left my room for the purpose of taking a walk, which, from the bitter enmity showed to me by my brethren, I could scarcely do in day time. Providence guided my footsteps into Pitt-street, where I saw a building lighted up which had the appearance of a place of worship, into which I went; there was a body of people kneeling down, and one prayed aloud; his prayer affected me greatly. After having listened for some time, I dropped down on my knees as if mechanically; every word the man spoke I felt as if he was pleading my cause; it was the very thing I stood in need of, and, blessed be God, I prayed too—I prayed for the first time in my life—the first that was worth calling a prayer, for it was in the name of Jesus. I felt as if the heavens were open, and that this was none other but the house of God, and the very gates of heaven; it appeared to me as if *now* was the accepted time, *now* the day of salvation.

"The words of the psalm that I had read before I came out were forcibly brought back to my memory, and I cried out, 'Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing; I am come into deep waters where the floods overflow me. O God, thou knowest my foolishness, and my sins are not hid from thee.' These words just seemed to me to express what I felt: I appeared to myself as one standing on the brink of a precipice, a deep gulf before him, and some savage animal rushing up behind him. I felt my danger, and my own weakness to save myself from the certain ruin before me, unless some one came from above and rescued me; and 'Save me, O Lord,' I cried, 'have mercy on me, O God, a miserable sinner!' For the first time I felt that I was indeed a sinner; a poor, naked, miserable wretch. 'Create in me, a clean heart, O God,' I cried, 'and renew a right spirit within me.' 'O! Jesus, my Saviour,' I exclaimed for the first time, 'forgive my rejecting thee; thou hast promised forgiveness even to the vilest of sinners if he turn unto thee! Oh, be merciful unto me, the chiefest of sinners, and take away the oppressive load of my sins, for they lie *heavily* upon me.'

"And, oh! my dear reader: how shall I find language to express the marvellous change which I then experienced in my soul? No language can express, no tongue can tell the joys of that moment in which a trembling sinner is reconciled to God by the blood of the Lamb. But, blessed be his holy name, scarcely did I cast my care upon him than 'Be of good cheer, thy sins, [which are many, are forgiven thee,' was virtually the answer of Jehovah; a thrill of gladness ran through my very soul, and my heart overflowed with thankfulness and praise."—pp. 89—91.

This is an outline of the auto-biography contained in the volume entitled "Both One in Christ." The second portion of it is devoted to an elucidation of those Christian doctrines to which

the Jews are accustomed most decidedly to object, relating to the deity of Christ and the personality of the Holy Ghost. The third part is "An Appeal to Christians in behalf of Judah." In this, the author manifests a truly Christian solicitude for the conversion of his brethren, his "kinsmen according to the flesh." After referring to the persecutions which the children of Israel have endured from the professed followers of Christ, the false representations of Christianity which have met their eyes and ears both in Catholic and Protestant countries, and the diminution of respect for the rabbinical writings which is prevalent among them, he adds,

"I have not yet learnt the reason why so great a share of missionary labour is bestowed upon heathen countries, and so little among my brethren; surely it cannot be grounded upon the command of our blessed Saviour, who said, 'Preach the gospel to every creature, beginning at Jerusalem.' Indeed, this text alone ought to be sufficient to show the Christian the duty of sending missionaries to the Jews; and how much more condemnation does it pronounce against those who provide for the heathen and not for the Jew, for they give us practical proof that they do understand the will of God, and that they act upon it; but, I ask, why exclude the Jew from 'every creature?' Where is it forbidden? for so we must be led to suppose it is, when we see that you cast out the Jew (whom the Lord hath not cast away, Romans xi. 1) from all the nations upon earth. Indeed, whenever I have brought this subject before Christians, they have all shown a disposition in favour of my argument; but still matters remain much as they were, and a very few only comfort the sons of Sion, or speak peaceably unto Jerusalem."—pp. 274, 275.

"I desire to guard myself against being misunderstood, and from impressing you with a notion that I am against the sending of missionaries to the heathen. By no means. If there are no Jews to be converted, then I should say that the heathen deserve all your missionary labours; but as there are so many of the race of Israel who know not Christ, and have come one to teach them, then at the least we ought to give them an equal share of our attention. And how it can be accounted for, that there is certain numerous body of Christians, who use their utmost exertions in behalf of the heathen, and entirely neglect the Jews, I know not; and am compelled to say, that such is not only unwarranted in the word of God, but is absolutely against the commandments of Jehovah. I must own that I feel a jealousy in behalf of my brethren, and I trust it is a godly jealousy. We embrace the God of Israel, but ye turn away from the Israel of God: this is quite irreconcilable, unworthy of the Christian, and of the man."—p. 280.

"Indeed, I think it unnecessary to use any *recessive* argument to induce you to send the gospel to my brethren; for, first, the subject

speaks for itself—you cannot open your Bible without being reminded that such is your duty; and, secondly, by doing so, you *derive a great benefit yourselves*, for (addressing you as a people who have a missionary spirit) what spring of the machine would produce so great an effect as that which is connected with the foundation of it? Go, then, at once to the main spring; whilst you are nourishing and attending to the *branches* of the olive tree, forget not the *root*, and then the fatness will spread itself into all the branches. 'Pray for the peace of Jerusalem, for they shall prosper who love thee.' And suffer not the enemy of mankind, of both Jew and Christian, to deter you from this glorious undertaking, in spite of all scriptural evidences, by telling you (as he so often successfully does) that it is in vain to attempt to convert the Jews. After what has been said, the sober-minded reader must acknowledge that it is nothing short of questioning the grace of God—yea, of blasphemy, to cherish such an unwarrantable opinion. What, think ye, would have been the situation of Moses, when after the Lord commanded him to smite the rock, and the waters will gush out—I ask, what would have been *his* lot had he hesitated, and replied against God, 'This rock is so hard, so very hard; and how is it possible that my rod should draw waters out of it?' But Moses knew better; he knew that *our* reason must hush, and be thrown aside, where the Lord is to be obeyed; the rock is hard indeed, but not too hard for the word of God. But *here*, the Lord tells you to comfort his people Israel, to pray for them, to preach Jesus to them; but, ye say, 'Our prayers are in vain, our preaching must prove fruitless.' And why? where is the ground for such an *ungodly* assertion?—for ungodly every thing is which is not godly. Surely ye cannot say that you have been disappointed, and that experience taught you that your labour must be in vain, for *you have never tried*.

"Or do ye point to others who have laboured amongst them, and say, 'We do not see much fruit, there has been such an impostor, and there they have met with a disappointment, and that is what we expected?' Oh, my dear reader; how unworthy of the Christian character is such a language, but too often uttered; how degrading to him who with the same lips exclaims, 'Oh, *Son of David*, have mercy upon us.'"—pp. 282—284.

May these appeals be responded to by spiritually-minded Christians in a manner corresponding with their importance. We know nothing of Mr. Myers but what we learn from his publications; but these afford internal evidence of sincerity, and, considering that his connexion is with members of the established church, as near an approximation as can reasonably be expected to what we regard as correct views of scriptural truth. The great mistake into which the active friends of the Hebrew race have generally fallen, is the cherishing an expectation of their political restora-

tion instead of directing them to the holy hill of Zion on which the Son of David sits as King; a mistake which arises from the adoption of Jewish principles in interpreting the Old Testament prophecies, and overlooking the principles on which they were expounded by the apostles of Christ. We have noticed but one passage in which Mr. Myers indicates an accordance with that notion, and then it is rather as one

which prevails among his Christian associates than as one which he has himself derived from the oracles of God.

The small volume entitled "The Jew" consists of an argument between two fictitious personages, called Moses and Samuel, and is designed to obviate the objections against Christianity which are most popular among Jewish unbelievers.

BRIEF NOTICES.

Notes on the Book of Genesis. By GEORGE BUSH, Professor of Hebrew and Oriental Literature, New York City University. Reprinted from the American Edition of 1838. London: Imperial 8vo. pp. 495. Price 10s. 6d.

It is pleasant to find that notwithstanding the superficial habits of the age, the demand for the successive Parts of Ward's Library of Standard Divinity is sufficient to encourage frequent additions to the series. We avail ourselves of this opportunity to repeat our attestation of the sound judgment with which the selections are generally made, and the economical yet elegant form in which they are issued. The part before us is one of the best as well as one of the largest. Were we to enter into details we could easily specify passages in the interpretation of which we should not coincide entirely with Professor Bush; but, looking at his performance as a whole, we cannot hesitate to express admiration of the patient labour and extensive learning which have combined to produce it, or to recommend it as a commentary of the highest value on that important portion of the divine oracles to which it refers. It is at once critical and popular, comprehensive and clear. Excellent use has been made in it of the writings of modern travellers, as well as of the works of former annotators.

Apostolic Instruction Exemplified in the First Epistle general of St. John. London: Seeleys. 12mo. pp. 431.

Few things can be more important to the Christian than a right understanding of the apostolic epistles. In them the doctrinal system of our faith is exhibited with all its inward workings and outward fruits. Clearly to bring out in their fulness, proportion, and harmony, the truths that are taught, to show their life-giving power over the heart, and to detail their applications to the events of the Christian's life, is a task of no common difficulty, but of no common benefit. With respect to some of the epistles this has been successfully done, and Christians have learned to prize such works as Archbishop Leighton's Exposition of the first

Epistle of Peter. It were much to be wished that similar service were rendered to the church with respect to the first Epistle of John; yet the artless simplicity, earnest and lively affection, and exalted spirituality which characterise this inspired letter, whilst they enhance its value and endear it to the believer, might almost deter any one from the attempt to illustrate it. He who should succeed in such an attempt would deserve the warmest gratitude of his fellow Christians. Nor ought we to deal severely with any one who has not been able to fulfil to our satisfaction his good design. We fear we must not number the volume before us among the successful expositions of "Apostolic Instruction;" and yet we have found in it so much that indicates a high degree of piety as to lead us to expect that many Christians would derive from its perusal both pleasure and profit.

Abraham, the Father of the Faithful. Edinburgh: John Menzies. Royal 18mo. pp. 266.

SUCH a subject, if treated with good sense and Christian feeling, can hardly fail to interest; nor do we think that any will be disappointed who take up this volume, not to seek original thought or elaborate criticism, but to obtain a plain, experimental, and practical illustration of the leading incidents in Abraham's life. Whilst the author appears desirous to bring out the excellencies of "the Father of the Faithful," he wisely avoids the dangerous extreme of attempting to justify all the patriarch's conduct; thus reminding us that we have but one perfect exemplar of the fulfilment of all righteousness.

A Cyclopadia of Domestic Medicine and Surgery; being an alphabetical account of the various diseases incident to the human frame; with directions for their treatment, and for performing the more simple operations of surgery. Also, instructions for administering the various substances used in medicine; for the regulation of diet and regimen; and the management of the diseases of women and children. By THOMAS ANDREW, M.D., &c., &c., &c. Glasgow: Imperial 8vo. Parts I.—VII. Price 1s. each.

man can be content to be entirely he structure of the human frame, o which it is liable, and the reme- requires. No man who is thus be fit to discharge the duties of a juror, or the head of a family. These subjects are indeed peculiarly abused by the comestic and the it could be proved that they are f more harm than good, which we amot, the demand for them would powerful for logic to restrain. All done to counteract the attendant nish the public with works written nd scientifically; popular, yet free ry and pretence. The comprehen- sious publication before us is espe- to the use of missionaries, and siding in situations where profes- cannot be easily obtained. For the f medical knowledge, the alphabet- ment is certainly not the best; but as reference it is convenient. The given on dietetics and analogous l be useful to readers of all classes. l to be completed in about sixteen

ness of Printing in Oil Colours: senting the Reception of the Rev. Thoms at Tanna, in the South Seas; the Massacre of that excellent Mis- the articles under these heads in the seventh edition of the *Encyclopædia Britannica*. By the Rev. W. S. GILLY, D.D., Author of "*Wal- densian Researches*." Edinburgh: A. & C. Black. 12mo. pp. 68.

f these beautiful paintings—for they s appellation, by whatever means have been produced—exhibits Mr. the head of his boat, with courage ill in his countenance, accepting the f the chief to land in the midst of a friendly islanders. In the second he ounded by the waves into which he d, his left arm held up to shield his one of the infuriated natives is strik- with his enormous club, and others ag towards him with the same mur- pose. The accompaniments in both srespond with the principal design. mmendation were necessary for these addition to their intrinsic merit, it ound in the fact that they are pub- lic benefit of the widow and orphans nted missionary, and that Mr. Bax- eddy presented them with profits to t of one hundred guineas.

the Churches on the subject of Sun- books; and an Appeal to Sunday Teachers on the momentous character undertaking: the substance of two . By J. MORRISON, D.D. London: School Union. 32mo. pp. 64.

will find in this small publication ment and judicious advice, and chris- we not teachers will find suggestions

respecting the importance of Sunday schools deserving their serious attention.

The Sunday Scholar's Companion; being a Selection of Hymns from Various Authors for the use of Sunday Schools. The fifty-second edition, revised and enlarged. London: 32mo.

THIS very popular Sunday school hymn-book is now improved by the addition of about fifty hymns, quite equal, both in intrinsic excellence and in adaptation of style and sentiment to the purpose of the work, to those to which the public had previously given the sanction implied in fifty-two editions.

Revival of Religion in Denmark; including an account of the Rise and present State of the Baptist Churches in that Kingdom. With an Introduction, by J. G. ONCKER, Pastor of the Baptist Church, Hamburg. London: 8vo. pp. 43. Price 6d.

A FEW sentences, which will be found in our Intelligence on a future page, will give a general idea of the contents of this pamphlet. It consists almost entirely of letters from the Danish converts, detailing with much simplicity and christian feeling the means by which they were brought to entertain scriptural views of the institutions of Christ, and the opposition which they have experienced from secular magistrates at the instigation of the established clergy.

Valdenses, Valds, and Vigilantius: being the articles under these heads in the seventh edition of the Encyclopædia Britannica. By the Rev. W. S. GILLY, D.D., Author of "Wal- densian Researches." Edinburgh: A. & C. Black. 12mo. pp. 68.

IT is a very pleasing statement that "in a few years, perhaps, it will be more easy to give a satisfactory account of the Valdenses, because the present king of Sardinia is permitting the ancient records of his states to be examined and published; and an historical commission at Turin has already sent many important documents to press, which throw light on subalpine affairs." We shall hail with great pleasure any additional information respecting that very interesting people who from the earliest ages to the year 1686 resisted the mandates of Rome, and preserved themselves pure from prevailing errors. There are, as Dr. Gilly observes, provoking uncertainties attending the inquiry into their origin, succession, and progress. He might however have told some facts respecting which he has been silent. There is no doubt that their adversaries accused them of maintaining that baptism is of no use to infants, and that a child who has not a capacity to believe ought not to be baptised till he possesses that capacity. But Dr. Gilly does not mention this, or even that which Mr. Faber represents as the worst of all their errors—"that which, by asserting what is now called the *voluntary principle*, at once undermines religion, and unchristianises every nation (as a nation) which adopts it."

The Poetical Works of JAMES MONTGOMERY. Collected by himself. In four volumes. Vols. II. & III. London: Price 6s. each.

VOLUME the second contains The World before the Flood, Miscellaneous Poems, Thoughts on Wheels, the Climbing Boy's Soliloquies, and

the beautiful imitations of David's Psalms which were published some years ago under the title of *Songs of Zion*. Volume the third contains Greenland, Miscellaneous Poems, Narratives, and Translations from Dante. The style in which this publication is got up corresponds with its intrinsic excellence, and it may be safely and cordially recommended as a valuable assistant in the cultivation of poetic taste and benevolent feeling. The notices which the author has now prefixed to several of the pieces of circumstances connected with their original appearance cannot fail to increase the reader's gratification.

The Portraits of a Christian Parent; exhibited in the domestic correspondence of the late ARTHUR FOULKES, Esq. Edited by his Son. London: Symonds. 16mo. pp. 158.

LETTERS from a pious, well-informed, and amiable man to his daughter, containing little to which to object and much to approve, though the allusions and in some cases the tone of thought will render them more acceptable to adherents of the church of England than to others.

Account of the Proceedings of the Twenty-ninth Annual Session of the Baptist Union, held in London, April 26, 27, 28, 29, & 30, 1841; with the Report of the State of the Denomination; and an Appendix. London: 8vo. pp. 64. Price 1s.

IN addition to the report and proceedings, the purchaser will find in these pages, a list of churches in the Union, a list of missionary stations, address to American churches, account of receipts and expenditure of baptist institutions, and other articles of statistical information.

A Baptismal Hymn. Written by the Rev. J. E. GILES. Composed by J. KING. Price 3d. Varnished 6d.

THE hymn appeared in this Magazine, in May, 1837; the music, in four parts, is adapted either for vocal or instrumental performance.

Aunt Upton and her Nephews and Nieces. London: (Tract Society) 24mo. pp. 108.

THE sun—the moon—eclipses—the stars—the clouds—the earth—the sea—the winds—the rain—the frost—the snow—thunder and lightning—light and darkness, have furnished the topics for fourteen lively and instructive conversations with "Kind Aunt Upton," which are recorded in this volume.

Dr. Trueman's Visit to Edinburgh in 1840. His Introduction to the Religious World so called; or, A Series of Dialogues illustrative of the ways, manners, and conversational powers of Ladies engaged in active duties of benevolence. To which is added, a Second Edition of Mrs. Bountiful; or Edinburgh Charities. By ANN WALKER. Edinburgh: pp. 166.

THE writer probably intended that these conversations should appear to be artificial, inflated, and spiritless: if so she has been eminently successful. Nothing could be more uninteresting than to listen to such dialogues; except, perhaps, to read them in print.

RECENT PUBLICATIONS

Approved.

Ward's Library of Standard Divinity. I. Religion Delineated: or Experimental Religion distinguished from Formality and Enthusiasm. JOSEPH BELLAMY, D.D., Minister of the Gospel Bethlehem, in New England. London: 8vo. 169. Price 3s. 4d.

The Marriage Law considered, in a Letter addressed to C. J. Blomfield, Lord Bishop of London, containing sundry Friendly Animadversions upon a Pamphlet delivered by his Lordship in the House of Peers May inst., relative to the Repeal of the 5 & 6 4. c. 54. In which letter is also involved an inquiry whether the marriage with a deceased Wife is contrary to the Levitical Code. By PHILIP PHILLOLOGOS, A.M., Barrister at Law. *Law Household and Stonemans.* 12mo. pp. 44.

Infant Baptism, as administered in the Church of England, a ground of Dissent. In a letter addressed to a Clergyman. By JOHN BANE, Minister of the Gospel, Aylsham. Norwich: 24mo. pp. 17. 1 2d.

The Duty of Professing Christians in relation to the Elective Franchise. A Lecture delivered on 10th of June, 1841, by WILLIAM BACON, Minister of St. Mary's Chapel, Norwich. Norwich: Price 1

A View of the Last Judgment. By JOHN SMITH. Fourth Edition. Simpkin & Co. 18mo. pp. 223.

Services at the Ordination of the Rev. ARTHUR REED, B.A., to the Pastoral Charge of the Church assembling in the Old Meeting-house, North March 2, 1841. To which is prefixed, a Brief History of the History of the Church. London: 8vo. pp. Price 2s.

Paul at Corinth: or the Faithful Servant of Christ directed and encouraged. A Discourse delivered at the Recognition of the Rev. William Ferguson, as Pastor of the Congregational Church assembling at Water Lane Chapel, Leicester, on 8th of October, 1840. By JONATHAN HARPER. London: 12mo. pp. 26. Price 1s.

The Leaf. London: (Religious Tract Society) Square 32mo. Price 4d.

Fox's Book of Martyrs, edited by the Rev. J. CUMMING, M.A. Parts V. & VI. London: 7s 4to.

The Scenery and Antiquities of Ireland Illustrated By W. H. BARTLETT. The Literary department N. P. WILLIS, Esq. London: 4to. Parts V. & VI. Price 2s. each.

Canadian Scenery Illustrated. From Drawings By W. H. BARTLETT. The literary department By P. WILLIS, Esq. London: 4to. Parts XIV. & XV. Price 2s. each.

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INTELLIGENCE.

AMERICA.

DECISIONS OF CONGRESS.

Adams has succeeded in his efforts to change the rule of the house which forbids reception, or the entertaining in any way of petitions relating to the abolition of slavery. The rule was rescinded by a vote of 12 to 104.

Washington correspondent of the *Times* saw Mr. Adams as he passed in the hall during the latter part of the day before the vote, and it has rarely been seen to witness a stronger expression of deep-room-like satisfaction than his countenance displayed at that

moment of honour to the venerable victor, for he has it, and send in your petitions to the care of John Quincy Adams. — *Christian Reflector*, June 16.

decision of the house to adopt the rule of the last congress, with the exception of the twenty-first rule, by which all petitions relating to the subject of slavery were without a hearing, has been rescinded and after a long and excited discussion rescinded. By this movement the house was left without rules, and of course to the guidance of original parliamentary principles. A proposition was made and carried, to adopt all the rules of the last session without alteration, with the proviso that no subjects shall be taken up during this extra session, except as they are embraced in the president's message.

The effect of this course will be to bring all petitions on subjects not embraced in the message till the next congress. — *San Francisco Watchman*, June 25.

CENSUS OF 1840.

Results from an official report of the population of the several states and territories, made to the senate by the secretary of state, that the whole population of the United States, including seamen in the service of the United States, and an estimated two or three small districts not included, is 17,068,112; of whom 7,500 are whites, 386,069 free blacks, and 3,536 slaves.

Aggregate by the census of 1830 was 12,200,000. The increase in ten years is nearly 4,202,092, which is at the rate of 23.3 per cent.

Number of white persons in 1830 was 11,448,000. Increase in 10 years, 3,555,033, equal to 31.1 per cent.

The number of free coloured persons in 1830 was 319,599; increase in 10 years, 66,470, or 20.8 per cent.

The number of slaves in 1830 was 2,009,043; increase in ten years, 474,493, or 23.6 per cent.

It appears that the ratio of increase of the white population is much larger than that of the coloured race, whether free or slave, and that the increase of free blacks is less than that of slaves. This may be attributed in a small degree to the effects of colonization.

A DIFFICULTY.

"Our episcopal friends," says the Baptist Record, "are beginning to agitate the subject of the proper and primitive manner of administering baptism. One of their bishops some time ago openly declared that there was no baptism now in the episcopal church. That the baptists, it was true, had the proper mode, but as their administrators were not episcopally ordained, they had no authority to perform the ceremony; and that baptism could only be introduced by some bishop travelling to Greece, receiving the ordinance at the hands of a Greek bishop, and then administering it to his brethren in this country."

AUSTRALIA.

YSTRAD, NEAR WOLLONGONG.

The Rev. P. J. Saffery has forwarded to us the following letter dated February 2, 1841. Respecting the writer he says, "If he were not living, I would say more of his worth than I can now do with propriety."

REV. AND DEAR SIR,—I presume that a line or two from me will not be unacceptable from this distant land, to which I removed about two years and a half ago with a view of engaging in missionary labours. We had a favourable passage (only three months' duration) from England to Sydney. During the voyage I was engaged as schoolmaster and Sunday afternoon chaplain to the emigrants on board. I brought with me letters of introduction and testimonials to the Rev. John Saunders. I was well received by him and his congregation, to whom I have occasionally preached. The friends of the Redeemer were anxious that I should be in some way usefully employed, and they accordingly appointed me to the arduous and responsible office of town missionary in Sydney. After labouring in that sphere eight

months, I relinquished it for the one in which I am now engaged.

Wollongong is the Brighton of Australia: it is a beautiful sea-port town in the fertile and romantic district of Illawarra, fifty miles south of Sydney. A most stupendous work is now in progress by government, in the formation of a basin out of the solid rock by the labour of the convicts. This basin is for the accommodation of the shipping. To the convicts here employed I have had permission from the governor to preach every sabbath. I preach in my own little chapel morning and evening, and my service with the convicts is additional.

When I first arrived here, and lifted up the standard of the cross, I met with considerable opposition; but I was enabled to persevere, and a neat little chapel has been built, partly at the expense of Mr. Saunders's congregation, and partly by the friends here. It was opened on the 11th of October, 1840, by the Rev. S. Hewlett of Liverpool, N.S.W. The attendance continues to be encouraging. . . . Although I am laboriously engaged in preaching on the sabbath to my own congregation and to the convicts, I obtain no support from it. All that I have received is £20 from Mr. Saunders's people. I am therefore struggling very hard to maintain myself. I am sure if my circumstances were known to some of your worthy friends, they would cheerfully contribute to my support. May I beg of you to appeal to our baptist friends in my behalf. Should you succeed, contributions will be thankfully received by the Rev. J. Saunders, Sydney, or the Rev. S. Hewlett, Liverpool, N.S.W. With kind regards to Mrs. Saffery, and earnest prayer for your welfare,

I remain, dear Sir,

Yours affectionately,

JOHN MORGAN.

P.S. There are now ninety-eight ships in the harbour of Port Jackson, and absolutely nothing done towards the religious instruction of their crews. When I was a missionary in Sydney, part of my work was amongst the sailors, and I received tracts and books from Mr. Saunders for them. The whaling crews are in the most lamentable state of religious destitution.

GREECE.

BAPTISM IN CORFU.

Mr. Love, an American missionary who has been labouring in Greece some years, has recently transmitted to the society by which he is supported an interesting account of the baptism of a Greek convert. The transaction had been delayed on account of the debilitated state of Mr. Love's

health; but he had previously ^{not} much pleasure from the earnestness of candidate as a champion for ^{the} among his countrymen. The narrative is taken from the Baptist ^{Magazine}.

"The 12th of August was to ^{be} interest. We repaired to a ^{beach} bay of the Mediterranean, and, there from a noontide sun by the ^{shade} of an aged olive, I read and explained the sixth chapter of Romans. We then Greek hymn to the tune "Greece" prayed. After which, I baptized ^{the} *αὐτὸν ἐν ὕδατι τοῦ Πατρὸς καὶ τοῦ τοῦ Ἁγίου Πνεύματος*. We came of the water, and again commended ourselves to God by prayer, supplying blessing upon the act which in ^{obedience} his command we had just performed, imploring his mercy upon the multitudes among whom we dwell ⁱⁿ a day too of deep interest to our Greek brother. How fervently, ^{ascending} into the symbolical ^{of} crucified Lord, did he pray for ^{complete} death to sin; and after coming ^{out} of the water, how earnestly did ^{he} cate the grace of God, and the abiding of the Holy Spirit, that ^{he} walk in ^{newness} of life, and ⁱⁿ godly conversation, the profession ^{had} now made in the presence of ^{of} witnesses.

"Two pious English friends, ^{and} the medical staff, and his lady, ^{we} we were spending a little time in ^{try} for the benefit of my health, ^{accompanied} us to witness this interesting ^{and} entire change has recently taken ^{place} their views with reference to the ^{and} and this was the first scripture ^{which} the doctor had ever witnessed ^{was} was delightful to see how the simple ^{significance} of the ordinance ^{with} God in their minds, though they ^{disadvantage} of understanding ^{of} the exercises connected with it, ^{Mrs. Love} briefly interpreted. ^{of} of Greeks, attracted to the spot ^{reading}, singing, and prayers, ^{seated} themselves under an adjacent tree, and ^{the} the ordinance in a very respectful ^{coming} manner. The crew of a ^{small} moored at the beach a few rods ^{looked} on silently, and with ^{much} interest. Apostolos has a ^{son} teen, the only surviving member ^{family}, who was also present.

"Our brother has long desired the command of Jesus in this order and it was attended with a peace of which he represented that he had never before felt. He was accustomed, in his conclusive way of reasoning, frequent

arents put me into the water an infant, as they would dip a how that can be my obeying d of God to be baptized, I am ee.'

glish friends present saw in the on of this ordinance a *dawning*

Others, perhaps, may see a As for me, the command being ty was plain.

nsactions of the 12th of August now throughout the city of generally throughout the island. h of 'sprinkling,' so many times he missionaries, and upon us in th others, by the natives, is, so e concerned, wiped away. They no more, that we are 'no Chris- us we have not been baptized.' er seen a Greek belonging to the reh, who regarded any thing immersion as baptism.

a bearing of this transaction on of 'believers' baptism' is by far tant. Intelligent Greeks under- their present practice of baptizing infants is an innovation; that 'ancient practice to baptize only The following ancient formula is point is still every where read rches, and to an understanding ies with it all the force of a de- n. "Ὅσοι κατηχούμενοι προ- tally) 'as many as are catechu- forward.' It was the declaration iating priest in ancient times, up still, as a mere matter of form) me forth to read the liturgy in with administering the eucharist, ort is, that those who do not sus- character of κατηχούμενοι, not zed into the church, are to with- ionic mode of speaking, by which ng an affirmative to one class, the announced to another; and when the *first* part, is put for the whole naturally succeeds. And as the ηχούμενοι' necessarily implies ng, on the part of the candidate i, so the question 'what class of re baptized, whether infants or ' is, in the mind of the Greek, ntroversy. They know that we tize our little children, and that as a pre-requisite to baptism, a nd that an infant is incapable of

And on learning the practice of ey not unfrequently reply 'κάλα, others anciently did.'

is still another view which our ids take of the subject, which to as interesting. Referring to the Apostolos, say they, 'It accuses But are we not the orthodox! the ple of God—the only Christians!'

—FOURTH SERIES.

To these questions we answer them distinctly, 'No.' 'Except ye repent and be converted to God, and cease from sinning, and from loving your sins, you cannot be saved.' Since the baptism of Apostolos, the spirit of inquiry seems to be greatly on the increase. There are, perhaps, twelve or fifteen intelligent Greeks in Corfu, who have been met, inch by inch, on the whole system of Christianity, according to the New Testament, and completely vanquished. These are now searching 'the scriptures, to see if these things be so.' Oh, Sir, if this be of the Holy Spirit, these poor perishing souls will be converted. But if not, they will fall away into infidelity."

OPENINGS FOR USEFULNESS.

In a subsequent letter, dated Nov. 14, 1840, Mr. Love gives the following view of the progress and prospects for the mission in Corfu.

"As for Corfu, I regard the experiment as having been fully made, and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through his obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles, and for our practice,—we have, in the sight of all southern Europe, amid the fears of friends, and threats of foes, baptized a convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event (the baptism) the interest of our labours has increased in a tenfold degree, and the enemies are this day on the retreat.

"In respect to the principles above stated, only give them free course, and spiritually enslaved minds will receive an impulse that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely.

"Corfu, I said, is the key to Italy. In this town are a thousand Italians, many of them men of intelligence, who either *will* not or *cannot* remain in Italy, because of their hatred to the pope. Besides these, three thousand Jews, and four or five thousand others in Corfu, have the Italian for their common dialect. And there are in town four or five thousand more, who speak the Italian as readily as the Greek. The inhabitants of the city and suburbs are about twenty-five thousand souls.

"The importance of Corfu as a mission-

ary station for the Greeks we were never prepared to estimate till within a few months. In this town are some five or six thousand active, enterprising, and intelligent men, mostly from continental Greece—of whom about one half are the Pargiots, who, like their Suliot neighbours, never bowed the knee to Ali Pacha, the tyrant of Albania. They are the flower of the Greek nation. It is from this class that we have every thing to hope. The little band in Corfu who are searching the scriptures are mostly of this class. They already see much of the error and wickedness which surround them. They are men not afraid to speak the truth. Says one of them to a priest, who, a few days since, came out to revile him for reading the New Testament, 'Sir, take yourself in peace out of my shop.' 'With such men,' says he, 'I wish to have nothing to do; liars, thieves, fornicators, and adulterers, in the garb of sacredness; facts, indeed, which one cannot fail to see in Corfu, if he opens his eyes.'

"Let these intelligent and enterprising Greeks become converted, and they will carry the gospel to their brethren in every part of European Turkey. The same may be said also of some, with whom we have become acquainted, of the two hundred students in the Ionian College and University at Corfu. O how I long to preach to them the gospel—the blessed and glorious gospel! But alas! I am able to do nothing but simply to direct Apostolos. I try to hear his report every evening of all his conversations during the day, and to give him such instruction as he needs. But when I am no longer able to do this, if left single handed, as now, the fearful retrograde immediately begins, and soon all the ground that has been gained is lost for ever."

DENMARK.

BAPTIST CHURCHES.

In the latter end of the year 1839, a small baptist church was formed in Copenhagen; and in 1840, one in Langland, and one at Aalborg. They have all been harassed with persecution, their baptism being esteemed a crime of great magnitude, and their meetings for worship being forbidden under pain of banishment; but their meekness and steady determination have been admirable. The pastors of the church in Copenhagen were thrown into prison several months ago, and we have not yet heard of their release: we trust however that measures which have been taken in this country will lead to their speedy deliverance. The following extract of a letter from the wife of one of them, Mr. P. Münster, gives the latest intelligence with which we are acquainted: it is taken from

Mr. Oncken's pamphlet entitled "Revival of Religion in Denmark."

"As we are now like two widows in this house, each with a child, let me first of all request you to present fervent prayers to our faithful God and Father, that he would enable us by his Spirit and power, to show in truth that we are widows indeed; and then let us join to praise the Lord for having counted our dear brother A. Münster worthy to be cast into prison for discharging his duty towards God and the church under his care."

"He was under examination to-day from twelve to six o'clock, when two police officers conducted him to his house, that he might take leave of his sick wife and child. I was with my husband in prison at the time, so did not see him, but he was composed and happy in the Lord."

NEW CHAPELS.

HELMSDON, OXFORDSHIRE.

A neat chapel, to seat 200 persons, was opened June 9th at the village of Helmsdon, near Banbury, as the fruits of the "Northamptonshire Baptist Home Missionary Society." Sermons were preached on the occasion by Messrs. Gough of Clipston, Robinson of Kettering, and Gray of Northampton. After the service in the afternoon, a public tea-meeting was held in the chapel. The collections (including the proceeds of the tea, which was kindly provided by friends in the vicinity) amounted to 53l. 5s. 3d.

LYNN, NORFOLK.

On Wednesday and Thursday, June 23 and 24, the new baptist chapel in this town was opened for divine worship. An early prayer-meeting was held in the old chapel, and at a quarter to eleven the friends assembled for the first time in their new place. The Rev. W. Brock read the scriptures and prayed; after which the Rev. J. J. Davies of Tottenham preached from Ezek. xxxiii. 8. In the afternoon, the Rev. J. Green of Norwich preached from Gen. xii. 1, 2; and in the evening, the Rev. W. Brock, from 2 Thess. i. 7—10. On Thursday morning an early prayer-meeting was held, when the Rev. M. H. Crofts of Ramsey gave an address. At a quarter to eleven the ordination of the Rev. J. T. Wigner to the pastoral office took place. The Rev. R. Hamilton of Lynn, independent, commenced by reading the scriptures and prayer; the Rev. J. Green stated the nature of a gospel church from 1 Pet. ii. 9; the Rev. W. Brock proposed the questions; the Rev. J. Garrington of Burnham offered the ordination prayer; and the Rev. W. H. Murch, D.D.,

re charge, from 2 Tim. iv. 5. In the 5, the Rev. J. J. Davies of Tottenham preached to the people, from Ps. cxviii. ymns were read, and devotional exercises conducted, by the Rev. Messrs. Blackett, Barditt, Griffiths, Mills, like, Williams, Ward, Keed, Hewitt, bers. On the following evening, a tea-meeting was held in the baptist school room. The trays were kindly sd by the ladies of the congregation; 20 sat down to tea. After tea Dr. was called to the chair, and several impressive addresses were delivered Cox and various other ministers pre-On the following Lord's day, four s were preached, by Rev. J. T. Wig-Cox, and Dr. Murch. The weather markedly fine; the congregations rge; the collections amounted to the um of 113l. 19s. 10d.; and we trust ny were led to seek the Lord from ious impressive services which were On the first sabbath in July, twenty-ns, among whom were two ladies, rs of independent churches, and one ran local preacher, were baptized, ith three others previously baptized, imitted in the afternoon to the table Lord; and we hope to baptizo one old, and two or three more, on the abbath in August. The chapel is tiful for situation," is capable of seat-0 persons, and is a fine specimen of h, beauty, and economy combined. hole cost will be £2,200, including , palisadings, &c. The friends hope ize £1,000 towards this in the first months, and are determined not to heir energies till the whole debt is re-. In this effort they yet hope and hat they may be assisted by those are it in their power to give to the of Christ.

ADDLESTONE, SURREY.

ew chapel was opened for divine wor-n this village on Tuesday, June 29, The Rev. J. Stoughton of Windsor ed in the morning, and the Rev. J. ller of Portsea in the evening. The ance and collections were good.

UNNINGTON, WARWICKSHIRE.

ew chapel was opened in this neigh-od on Wednesday, July 7. Two is were delivered on the occasion by ethren F. Overbury of Pershore and th of Cheltenham to overflowing con-ons. The devotional services were d in by the ministers of the surround-arches—B. Carto of Leuch and Dun-a, J. Mills of Wincheomb, G. Cole of

Evesham, J. Blore of Cookhill, — Allen of Alcester, D. Prain of Henley-in-Arden, independent, and Mr. T. Bamford of Atch Leuch.

On the following sabbath, brother J. Price of Birmingham, late of Alcester, preached on behalf of the chapel morning and evening. The collections, including the proceeds of a tea-meeting held between the services, amounted to £27, leaving the small amount of £80 on the building, which it is hoped will soon be cleared off by the christian public.

ORDINATIONS.

RUTHEN, DENBIGHSHIRE.

On Tuesday, June 22nd, Mr. Dan Davies of the Baptist Theological Institution, Pontypool, was publicly recognized as co-pastor with Mr. Robert Williams in the baptist church at Ruthen, Denbighshire. The service was commenced by Mr. Evans of Beulah, Monmouth; Mr. J. Pritchard of Llan-gollen delivered the introductory discourse, on the constitution of a christian church, and asked the usual questions, which were answered by the young minister in a peculiarly appropriate and impressive manner. Mr. Ellis Evans of Cevenmawr offered the ordination prayer, Mr. T. Thomas of Pontypool addressed the young minister, and Mr. E. Evans preached to the people. The services throughout were exceedingly interesting and profitable, and Mr. Davies enters on his work with a most encouraging prospect of success.

GUERNSEY.

A new chapel was opened for the use of the English baptist church meeting at St. Peter's Port, Guernsey, on Lord's day, July 4; when sermons were preached in the morning and evening by the Rev. Dr. Murch, and in the afternoon by Mr. G. W. Fishbourne, late student at Stepney College.

On Lord's day, July 11, Mr. Fishbourne was ordained to the pastorate of the church in the presence of a crowded audience. The Rev. J. S. Hine, pastor of the French independent church in the town, commenced the service by reading the scriptures and prayer; the Rev. J. Belcher of Greenwich, late pastor of the minister ordained, delivered the introductory discourse, proposed the usual questions, and received the confession of faith; the Rev. W. Wild, pastor of the English independent church in the town, offered the ordination prayer; Dr. Murch delivered the charge to the minister, and closed the service with prayer.

In the evening, the Rev. R. Eckett of London read the scriptures and prayed;

Mr. Belcher addressed the church and congregation on their duties to their pastor, and closed with prayer the services of a day which will long be remembered at Guernsey with feelings of deep interest. Other devotional exercises were conducted by the Rev. Mr. Bensley, Wesleyan minister, and Mr. Murch of Stepney College.

HORSFORTH.

The Rev. James Buck, formerly of Roth-erham, has entered on the duties of the pastorate over the baptist church in Horsforth, near Leeds, in the west riding of Yorkshire.

MISCELLANEA.

BAPTIST BUILDING FUND.

The annual meeting of this society was held, June 30, 1841, at John Street Chapel, Bedford Row; Joseph Fletcher, Esq., the treasurer, took the chair. The report was read, and the following resolutions were passed.

1. That the report now read be adopted, and that it be printed and circulated under the direction of the following gentlemen, who shall constitute the officers and committee for the next year, namely,

Treasurer.

JOSEPH FLETCHER, Esq.

Secretaries.

Rev. CHARLES STOVEL,

Rev. STEPHEN J. DAVIS.

Solicitor.

Mr. W. PAXON.

Committee.

Messrs. G. BAYLEY,
H. CHRISTOPHERSON,
WILLIAM COZENS.
JOHN DANFORD,
THOMAS FREEMAN,
JOHN HADDON,
JOHN HEATH,
E. MARLBOROUGH,
S. MARSHALL,
S. MELHUSH,
T. MERRETT,
BENJAMIN OBRE,
JAMES OLIVER,
JOHN PENNY,
THOMAS FEWTRESS,
SAMUEL RIDLEY,
JOSEPH SANDERS,
ROBERT STOCK,
JOHN WALKDEN,
J. WARMINGTON,
W. H. WATSON,
B. C. WILMSHURST,
J. C. WOOLLACOTT,
G. B. WOOLLEY.

Auditors.

Messrs. PENNY and WILMSHURST.

2. That the cases now presented, namely,

BRIDGEWATER	Somerset.....	20
ULEY	Gloucester.....	6
ALLSTREYNTS LLANTANGEL, Monmouth.....		30
UFFCULM	Devon.....	25
BUXTON	Norfolk.....	6
HEREFORD	Hereford.....	60
TALGARH	Brecon.....	40
HUNSFLET	York.....	60
GREAT MISSENDEN.....	Bucks.....	30

be relieved with the respective sums recommended by the committee, as soon as the treasurer has sufficient funds in his hands for that purpose.

3. That the thanks of this meeting be presented to the Rev. J. H. Hinton, A.M., for his kindness in preaching the annual sermon on behalf of the society; to the Rev. Samuel Green and the deacons of the church in Lion Street, Walworth, for the use of their meeting-house for the annual sermon; and to the Rev. J. H. Evans, A.M., and the deacons of the church in this place for the kind accommodation afforded by them on the present occasion.

4. That the grateful acknowledgments of this meeting be presented to Joseph Fletcher, Esq., for his valuable services as treasurer, and for his kindness in taking the chair this evening.

In proposing and seconding these resolutions, the Rev. S. J. Davis, Samuel Green, W. F. Poile, C. Slim, C. Stovel, and G. Woollacott; and W. Cozens, J. Warming-ton, and B. C. Wilmshurst, esquires, and others, addressed the meeting.

From the facts evolved in the report, and the speeches that were delivered, it appears that nothing can be more important to the denomination than a strict adherence to the rules of this society, and a strenuous support of its operations by the ministers and churches in the metropolis.

The churches to whom grants have been paid during the past year, are,

BURTON-ON-TRENT.....	Stafford.....	200
SOUTH SHIELDS.....	Durham.....	30
TILLINGHAM.....	Essex.....	40
KILMINGTON.....	Devon.....	25
LAVERTON.....	Somerset.....	25
ROTHERHAM.....	York.....	70
BLAENAVON (HOREB) Monmouth.....		40
GEITING.....	Gloucester.....	35
WHITCHURCH.....	Hants.....	40
MALLING.....	Kent.....	35
STOURBRIDGE.....	Worcester.....	50
CULLINGWORTH.....	York.....	35
DENBIGH.....	Denbigh.....	40
ST. IVE'S.....	Hunts.....	30
HATHERLEIGH.....	Devon.....	40
SHOTLEY FIELD.....	Northumberland.....	20

The number of cases that still require relief is very considerable, and it is to be hoped that by congregational collections, and the increase of subscribers, this arrears of cases may be speedily paid up, in order

ch delay in the relief of applicants future be prevented.

CHARLES STOVEL, } Secretaries.
S. J. DAVIS. }
on, July 3, 1841.

BRISTOL BAPTIST COLLEGE.

annual meeting of the friends and
ers of the Bristol Baptist College, or
Education Society, was held at the
of Broadmead chapel on Thursday,
4. An appropriate and instructive
se was delivered by the Rev. J. S.
of Devizes. Of twenty-one students
the list at the commencement of
sion, four are occupying stations of
ess in the ministry, one is pursuing
dies at Glasgow, and another has
Jamaica as a missionary. Four new
s have been received, and other ap-
ns are before the committee.
as stated in the report that a memo-
d been presented to the Queen in
, requesting her majesty to empower
ge to issue certificates to its students
lidates for degrees in the University
don; and that this request had been
l with the utmost promptitude. The
tion is therefore now empowered to
uch certificates. The examination of
idents took place on the Monday and
ay preceding the annual meeting, and
ports of the examiners were highly
ctory.

ST. ANDREW'S, SCOTLAND.

s baptized members of the independent
b at St. Andrew's having recently se-
d themselves from it, and worshipped
er in another place, have issued the
ing explanations of the reasons which
led to this procedure.

ess to the *Congregation meeting in the
wn-hall, St. Andrew's, by the Christian
ethren associated there, 6th June, 1841.*

ar Friends,—You are entitled to know
asons which have led to the separa-
of the brethren usually meeting here
the church in Market Street,—particu-
as erroneous statements have gone forth
he subject. In the outset, it is proper
tate, that we have hitherto walked in
wship with that church in the most cor-
manner: for many of its members we
rtain the greatest respect, and for none
e than their excellent pastor. We differ
them on no material point of doctrine
rding the faith and hope of the gospel:
r order and discipline are identical with
which we design to establish as regards
uch government, the baptismal rite ex-
ted; and, so far from cherishing any un-

kind feelings towards them, we heartily
wish them God-speed in all that concerns
their happiness. But, of late, attempts hav-
ing been made to invade the rights of those
members who hold the obligation of believ-
ers, and believers only, to be baptized by
immersion, we found it impossible, with a
good conscience, to bow to the doctrine of
the pastor, as put forth in a printed "Sum-
mary of Principles," and since published in
the *Congregational Magazine*. In that docu-
ment, it is held to be "disorderly," and
"subjecting to discipline," for the Baptists
"to use any direct influence, either in pub-
lic or private, to inculcate or propagate their
peculiar sentiments, by the circulation of
tracts or books," by "conversation, or
otherwise, among the members of the
church;" and, moreover, "that they should
abstain from controverting the sentiments
taught from the pulpit on the points of dif-
ference." Now, although we have never
disturbed the peace of the church in Market
Street by a factious spirit of hostility to in-
fant baptism, neither laid ourselves out to
the work of proselytizing to our own views,
we feel that to pledge ourselves to total si-
lence on any part of the divine will, even
when called in the course of providence to
state our views, were to resign our right of
private judgment, to be guilty of a cowardly
concealment of honest belief, and to surren-
der the unalienable rights of Christian liberty
at the bidding of usurped authority. We
are clearly of opinion, that Christians are
obliged, by the law of Christ, to exercise
forbearance one toward another; but we
have yet to learn that such forbearance car-
ries in it a prohibition to "circulate tracts or
books," or even to "converse" on the sub-
jects of difference. We are not aware that
any body of Christians, in this day of en-
lightenment, has ventured to call back the
age of intolerance after this fashion, by put-
ting a seal on the lips of the people on the
one hand, and placing an interdict on the
press on the other. Had we given our
sanction to such proceedings on the part of
our mistaken brethren, we had deserved to
be put under the ban of the Christian world,
as traitors to the liberty wherewith Christ
has made his people free, if not unworthy
of the privileges of rational beings. We
hope, for the sake of independency, that
few, if any, of the churches will adopt the
St. Andrew's "Summary;" otherwise they
must be content to fall back in the career of
improvement, wherein they have been dis-
tinguished, and to take their place among
the abettors of intolerant principles, now
well nigh exploded from the Christian
world. How far such a course is likely to
subserve the interests of pure and undefiled
religion, or to build up the churches with
intelligent Christians, it is not for us to say;

but, as no inconsiderable number of their members are of the baptist persuasion, it may not be amiss to suggest the wisdom of calmly reviewing their position before taking steps which are more likely to promote than suppress the growth of the baptismal controversy. It will now appear obvious, we trust, to all considerate individuals, who take an interest in the rights of conscience, that, in our circumstances, "necessity was laid upon us" to act as we have done; and that, by agreeing to assemble as we are now doing, for the worship of God and the observance of the Lord Christ's appointments, we are actuated by no schismatical, sectarian, or factious motives,—especially as we do neither purpose to shut out conscientious pædobaptists from our communion, nor abridge their liberty "to circulate tracts or books," or to "converse" with their fellow Christians on those points of doctrine regarding which the most pious individuals do conscientiously differ.

It has been reported, that the present movement is in connexion with what has been denominated the "Campbellite heresy," which teaches that the forgiveness of sin stands inseparably connected with water baptism, together with other sentiments equally repugnant to the scriptures. We deem it of importance thus flatly to contradict the statement, as destitute of the smallest particle of truth. We hold, with the whole body of the orthodox baptists of this country and America, the ordinance of baptism to be emblematical of spiritual blessings *already* received, and attach no merit whatever to this or any other external rite in the matter of justification before God.

In the prosecution of our course of duty, we rely on the protection and presence of the Lord Christ to give effect to the word of the truth of the gospel preached among us. We are clear that the ground we have taken up is alike warranted by sound reason and revealed truth; and while it shall be our delight to co-operate with all who love the Lord Jesus in sincerity, in whatever tends to promote the best interests of the place where we dwell, it will be our especial care to pray without ceasing, that the ministration of the gospel among us may prove, by the abundant effusion of the Holy Ghost, "the savour of life unto life" to many precious souls.

GLAMORGANSHIRE.

At the annual meeting of the Glamorgan-shire Baptist Association, held a few weeks ago, it appeared that the clear increase was 1301. There has been a great revival in many of the churches, more particularly amongst those which had been for years in a dormant state.

A letter from one of our brethren connected with this association contains the following remarkable passage: "In the circumstance I must not omit what is a novel character. A Welsh independent church meeting within two miles of Swansea is become a baptist church, and has received as a member of the Association a minister of the name of Pugh, pædobaptist church at Saloam near Swansea baptized eighty of them last Saturday. The following morning, the Rev. Davies of Swansea (the blind minister) baptized forty more of them; after which they were formed into a church on strict non principles, and the Lord's table ministered to them. There are more of them, twenty of the last are expected to be baptized who had no pastor, but three of the regularized are occasional preachers."

BISHOPS' STORTFORD.

The baptist chapel, having been much improved to accommodate increasing congregation and the sabbath school, was re-opened on the 27th, when three sermons were preached by the minister, the Rev. B. Hodgk.

FOREST ROW, SUSSEX.

Bethesda chapel, having undergone considerable repairs, was re-opened for service on the 26th of May, when the Rev. E. Steane of Camberwell was preached, in the morning by the Rev. E. Steane of Camberwell in the afternoon by the Rev. Lindfield. This beautiful little situated in the Stonehouse estate has been recently purchased by J. Lindfield with the object of securing to the opportunity of worshipping according to the dictates of their conscience. This gentleman, with a munificence deserves imitation, is about to vest the chapel in trust for the baptist denomination, but in communion other sections of the church. Mr. Farmer of Stepney has recently accepted the nomination of the people to become their minister and has entered on his labours with prospects of usefulness.

ST. ALBAN'S.

On Monday, July 5, 1841, a meeting of the church and congregation in the baptist chapel, was held, for the purpose of celebrating the twentieth anniversary of the death of their minister, the Rev. William. After a social tea party, tasteful

by the ladies of the congregation, appropriate and affectionate services were rendered by Charles Young, deacons of the church, who, of the same, presented the elegant purse containing a voluntary expression of himself, and of cordial re-try, on the part of his flock. The pastor in reply, with cal exercises, filled up the happy and memorable even-

At the baptist meeting, Castle Street, Colne, by the Rev. W. Lush, July 1, Mr. THOMAS BISHOP of Colne, to Miss E. M. CARTER BOWLES, of Westminster, London.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, July 2, Mr. DANIEL DAY to Miss SARAH SMITH, both of Eye.

At the baptist chapel, Cheddar, Somerset, by the Rev. E. Webb, July 8, the Rev. ROBT. HOORELL, baptist minister of Winscomb, to Miss ANN RICH of Banwell.

SIGNATION.

Mills, having resigned his of the baptist church at liberty to attend to invita-churches.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, July 9, Mr. SAMUEL GISSING to Miss SARAH ANN BISHOP, both of Eye.

At the baptist chapel, Beverley, by the Rev. R. Johnston, July 13, 1841, Mr. JOHN WALKER of Halifax, linen draper, to SARAH, daughter of the late THOMAS SHERWOOD, Esq., of Beverley.

MARRIAGES.

chapel, Dudley, by the Rev. B. Rev. W. B. DAVIES, Camp-IAH DAVIES, of Netherton,

In our number for July, page 354, col. 2, line 36, for "MARIA" read "CAROLINE," third daughter of W. B. GURNEY, Esq.

CORRESPONDENCE.

TRANSLATION SOCIETY.

of the Baptist Magazine.

As our Bible Translation at present possess an organ ar to the Missionary Herald nicle, you will I trust con-me with the opportunity, as require, of presenting its erations to the notice of the h the medium of your pages. ave so considerable a list of announce as will be found ing columns for the present ng to about £300. Other untry besides those from is have been received have or are about to hold them, institution, and deputations engaged in its advocacy in n. ink, to be expected, that as ised the second year as was st. Many large donations e formation of the society e repeated. At the same ities of the poor perishing great and so urgent that we ead for an increase than in-ed diminution.

Our friends are aware that the brethren in Calcutta are diligently prosecuting the translation of the Old Testament into Bengali, and publishing it uniformly with their edition of the New. The first portion of it given to the public was the Psalms, next followed the book of Genesis with the first twenty chapters of Exodus, after that Proverbs, and then Isaiah and Daniel were taken in hand. One third of the former of these prophets was in type before Dr. Yates took his recent journey into Upper India, and its completion waited his return. In the mean while the first part of the entire Bible, containing the Pentateuch, with references, &c., was ready for distribution about the middle of last March. In these important labours it is for us to cheer and encourage our brethren, and I venture to express, not only my earnest hope, but my conviction, that our committee will soon be enabled again to send them, through the liberality of the churches, some substantial proof of our affectionate co-operation. "Although," they say in a recent communication, "we must publish in faith, relying on support as yet unseen, yet so strongly do we feel ourselves pledged to the prosecution of this work and obliged to aim at its completion (if such be the will of God) dur-

ing Dr. Yates's life-time, that it is our intention to proceed with it steadily until the whole be finished."

The bible thus in course of publication is the first that has issued from the Indian press with marginal references. In a letter to our brother Mr. Wenger, who has already become the highly valued coadjutor of Dr. Yates, I made some inquiries respecting these references, as whether they were Dr. Blayney's, which we have in our common English bibles, or selected by themselves, and, if so, whether the selection proceeded on any, and what principle. To these inquiries I subjoin Mr. Wenger's reply, as I think our friends, like myself, will be gratified to be informed on these points.

"The references appended to the Bengali bible are upon the whole a selection made from Blayney's. The circumstance that we have not yet the entire bible to refer to renders it desirable that the parallel passages should not so much elucidate words and expressions, as facts, doctrines, and precepts. It is my object to select such passages, a comparison of which may form a kind of commentary on the chapter or verse to which they are appended, in order that our native preachers may derive judicious information on the topics of which they treat. Passages very plain in themselves are often left without a reference; but in other places the reader's attention is drawn to them. Another peculiarity of the plan I have adopted, is that I do not refer only to parallel verses, but to parallel sections. Thus I hope in the gospels to indicate what sections correspond to one another. For instance, in the parable of the sower I should say [Matt. xiii. 1-9.] Mark iv. 1-9. Luke viii. 4-8. I hope that by this plan not only paper will be saved, but the native preachers will be induced to seek for full information on all the subjects in the section; for it is that interesting class of persons that I chiefly have before my eye when arranging the references. Will you excuse me if I add an example or two. [Lev. xvi. 22.] Mic. vii. 19. John i. 29. 1 John ii. 1, 2. [Lev. xvii. 10-14.] Gen. ix. 4. Lev. iii. 17. vii. 26, 27. Deut. xii. 23-25. Acts xv. 29. [Lev. xviii. 11.] Matt. xxvi. 28. 1 John i. 7. 1 Pet. i. 18, 19. Rev. xiii. 8. Heb. ix. 11-22. Gen. ii. 17. iv. 4. viii. 20-22. Ex. xii. 13. 21-23. xxiv. 6-8. Lev. i. 5, &c. A comparison of these passages (very few are so copiously illustrated as this last one) will explain the plan I follow, better than could be done in any other way. The awkward shape of the Bengali figures renders it necessary to be brief. You will easily perceive that I must verify every passage quoted, and also weigh its comparative importance, for they are not arranged according to the order of books, but of the progress of the idea in the mind."

I am unwilling, dear Sir, to trespass beyond the space you kindly allow me, and will therefore draw this communication to a close, taking the opportunity of doing so to request individual subscriptions, donations, and congregational collections in aid of this increasingly interesting and important cause. Our friends will, I trust, permit me to remind them that the society has not yet a travelling agent by whom their liberality might be personally solicited, and that I shall therefore esteem it a favour if they will transmit their donations to me by post, or in any other way more convenient to themselves.

I am, my dear Sir,
Yours in Christian love,
EDWARD STEANT

Cambridge, July 15, 1841.

EDITORIAL POSTSCRIPT.

The vacancies occasioned in two of our denominational societies by the recent departure of our friend, Mr. Beeby, for India, are happily filled up. J. H. Allen, Esq. of Brixton, has accepted the office of treasurer to the Bible Translation Society, and John Bonafield, Esq., of Finsbury Square, of treasurer to the Baptist Home Missionary Society.

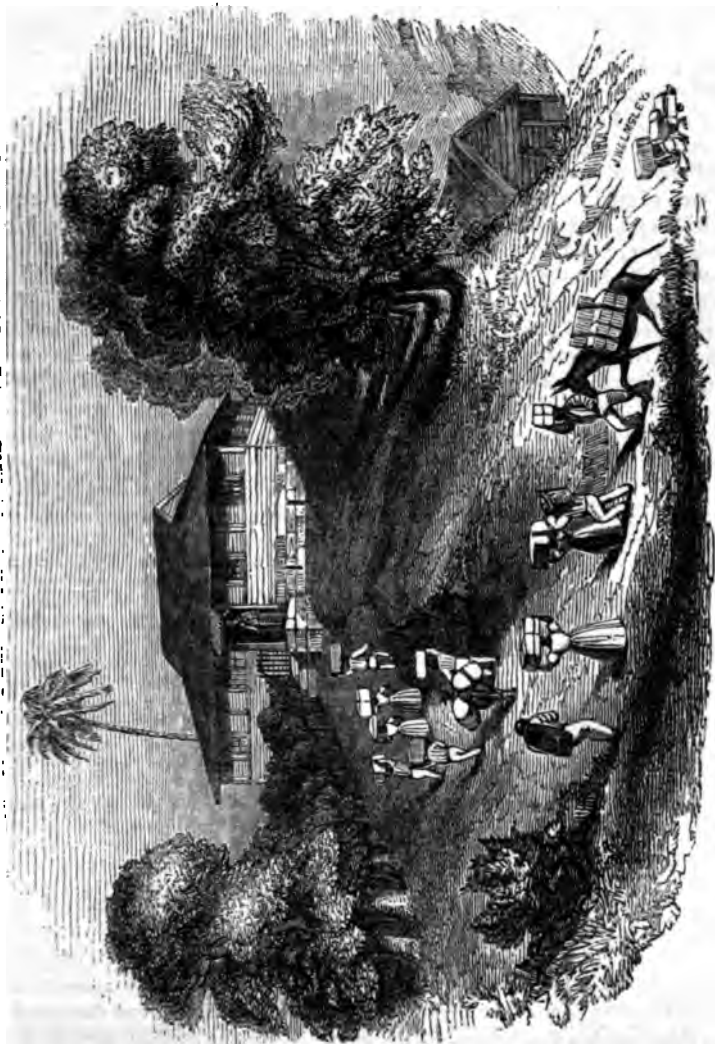
The Rev. C. H. Roe, who has for some time desired to retire from the post which he has occupied with great efficiency, as secretary to the Baptist Home Missionary Society, has communicated to the committee his final determination to resign his office. He is about to enter on pastoral labours in a new chapel at Birmingham.

The Rev. B. Evans of Scarborough is engaged in preparing a catalogue of the works of British baptist authors; intending to deposit the document in the projected denominational library. The secretaries of the Baptist Union, with whom this design has originated, request authors of this class, therefore, to forward to Mr. Evans a list of their entire works, with such particulars as are suited to a catalogue, including the place and date of their birth.

In profound grief, we displace other matter to state that our beloved and faithful friend, the senior secretary of the Baptist Missionary Society, has finished his course. Mr. Dyer's health gave way about a fortnight ago; the cares of office and unremitting labour during twenty-four years had exhausted his energies, and a prostration of strength both corporeal and mental ensued. The editor saw him twice within a week of his decease, and very painful feelings and anticipations attended each interview. The scene closed yesterday morning, July 22nd.

MISSIONARY HERALD.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Wm. Tinson; and at New York, United States, by W. Colgate, Esq.



MISSION PREMISES AT BETHSALEM.

THE sketch on the other side represents the Mission Premises at Bethsalem, in the parish of St. Elizabeth, Jamaica ; of which the following account has been furnished by our respected friend, Mr. Dendy :—

In the days of slavery, it was a *house of war*, being occupied by the Superintendent of the Accompay Town Maroons, whose occupation was to seek after and, with powder and shot, to hunt out runaway slaves. It was purchased in 1838, for the purposes of the Baptist mission, for the sum of 900*l.* sterling, and then named Bethsalem (*the house of peace*). Towards the purchase money, at different times, the churches at Salter's Hill and Bethtephil, whose pastor originated the station, have contributed 200*l.* The remainder still continues as a debt, and is likely to do so, unless some Christian friends in England contribute for this purpose, as the people in this mountainous district are very poor.

The house is used both as a residence for the missionary, and as a place of worship. The building on the right hand, which is in a very dilapidated state, is used as a school room. The row of trees on either side consists of mango, neesbury, and star apple. The group of figures is composed of maroons and emancipated negroes, with a mule, bearing provisions, luggage, &c., upon their heads, which they had brought from Falmouth, the place where their missionary, Mr. May, landed, over a rough, narrow, and hilly portion of the country, the road being too bad for a vehicle of any kind. So desirous were these neglected and ill-trained people to have a missionary settled among them, that between twenty and thirty persons, male and female, freely and gratuitously gave their services ; in doing so, they travelled seventy-two miles, thirty-six of which they carried heavy burdens, and in doing this, they must have given up four or five days' earnings, and thus gave an evidence that they really desired the gospel, and did not consider any sacrifice too great, or any labour too arduous, so that they might but be put in possession of the heavenly treasure. Many among the maroons are now members of the Bethsalem church, and several are inquiring after the things that belong to their everlasting peace. The maroon, and the man who once was a slave, now sit down together at the table of the Lord, and are partakers of the common salvation ; and thus the prophecy is literally fulfilled, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fawning together, and a little child shall lead them ; and the cow and the bear shall feed, their young ones shall lie down together," &c. Isa. xi. 6—8.

EAST INDIES.

PATNA.

The following extract of a letter from Mr. Beddy, dated on the 12th of February last, will introduce and explain its enclosure, a letter written by a young Mahomedan, whom he has lately baptized and admitted into the church under his pastoral care. The account is an interesting one ; and many, we doubt not, will unite with our friend Mr. Beddy, in the desire that this convert from the faith of the false Prophet may be enabled by grace to continue steadfast unto the end.

Mr. Beddy observes:—

The Lord has mercifully conducted us in
ty into a new year, surrounded with many
important blessings and privileges that
and our praise and gratitude. Since I
had the pleasure of addressing you, I have
laid aside for a while from a severe cold,
although I am now nearly restored from
affliction, I continue more or less ailing
my old complaint, indigestion. It now
lives on me to communicate to you what
I assured you will unite with me in praise
God for, namely, the admission into the
ch, by baptism, of the young Mahom-
medan, of whom I wrote to you in my last,
h ceremony took place last Lord's-day
ing, after native worship, in the presence
large concourse of people, some European
ry, country born, and natives. As I know
interest you take in particulars relative to
erts, I have caused the young man to
mit to paper some particulars regarding
self, and the way in which he has been
ght to the Lord. The letter enclosed is
own handwriting and composition. May
e enabled by grace to hold on stedfast to
end!"

Rev. Sir,—In compliance with your re-
t, I beg to mention the following cir-
stances of my life.

I was born at Majah, in the province of
ore, about the year 1815. My parents
e idolaters of the Dowgra caste, but my
ber having died when I was an infant, my
er united himself with a Mahommedan
an, and he having died soon afterwards,
is left to the care of my step-mother, by
m I was brought up in the observance of
Mussulman religion. When about twelve
s of age, an English gentleman, after
h persuasion, obtained my step-mother's
sent for me to attend an English school at
dianah, but my benevolent benefactor
l soon afterwards, and my step-mother,
ing that I should become a Christian, re-
ved me from the school. About this time,
took me into the province of Cashmere,
he expectation of receiving money from a
relation; but before our arrival he died;
my step-mother, being in great poverty,
urned to her home, leaving me at Kangra,
bout either friends or money. I obtained
ployment from Shere Sing, the governor of
province; but after about nine months,

returned to Loodianah, and was readmitted
into the school, where I remained three years.
After this, I accompanied General Allard to
Lahore, and was in his service about two
years till his return to Europe, when I, with
the greater part of his establishment, was dis-
charged at Delhi; I then went to Nagpore,
and afterwards to Arrah, and in the beginning
of the year 1839, I came to Dinapore, and
was employed by a wealthy Mahommedan.
A few months afterwards, I had a severe ill-
ness, and my life was despaired of; and in
the hope of obtaining a recovery, I made offer-
ings and sacrifices to the tombs and prophets,
but without the expected effect, for my illness
increased. At this time, my employer desired
me to dust and air his books, which had been
shut up a long time; and amongst a great
many Persian and Arabic books, I perceived
that one was in English, and curiosity induced
me to look into it. The English book proved
to be the New Testament, and I took every
opportunity of reading it, but when my em-
ployer became aware of the circumstance, he
took it from my desk and concealed it. What
I had read in the Testament gave me a great
respect for the book, but I was totally ignorant
that it was my duty to comply with its pre-
cepts, till I heard you in November, 1839,
proclaiming the name of the Lord Jesus, and
inviting sinners to come unto him for rest.
This made a deep and lasting impression on
my mind, and I have ever since sought op-
portunities of acquiring further information. It
having pleased the Lord to preserve me to
this day, I am fully and firmly resolved to
give myself up to him in public by baptism,
notwithstanding all the opposition which has
been made to it by the followers of the false
prophet. I do hereby wish to testify that I
am not ashamed of the gospel of Christ, for it
is the power of God unto salvation, and may
I have strength given me to persevere even
unto the end. I therefore humbly entreat my
dear Christian friends to remember me at the
throne of grace, that I may be made a useful
and humble follower of the Lord Jesus, honour-
ing my profession, and glorifying God; and I
now commit myself to your love and affection
in Jesus Christ, and remain,

"Rev. Sir,

"Your obedient humble servant,

"Koorooa."

SAMARANG.

Extract of a letter from Mr. Bruckner, dated

Samarang, Dec. 29, 1840.

'I have been permitted still to go on as
usual, except that I have not been able to go
many times a week among the people to
ask to them, on account of my weak lungs,
which appears to increase with the advance

of years. It should seem as if some slight
impressions are made by the word on the
minds of some individuals; yet I cannot say
that any real conversions have taken place
among them. Thus it happened some weeks
ago, when I was in a village distributing

tracts to such of the people who could read, and speaking to them on the contents of the tracts as intended to point out to them the way of salvation by believing in him who from his infinite pity and love to us sinners, had become a man himself, and suffered and died, that we might obtain mercy and be delivered from eternal misery, which we had deserved for our sins, that one of the group said to another who sat next him, "This was great goodness." I have since been once more in that place, when he soon appeared again, and listened very attentively to my address. But just now my going into the villages is much prevented by the heavy rains which, for these two months, have made it almost impossible to enter them on account of mud and inundations of the paths which lead to them. Only the main road remains passable for me now, where I can just enter a few houses standing by the way-side, to speak to those who are disposed to hear, and to give away a few tracts. Tracts are at present not at all so eagerly desired by the natives as they were some time ago. They have now sufficiently discovered from their general contents that the doctrine contained in them will not agree with the desires of their carnal minds, and with their once adopted prejudices; however, I have distributed several thousands of them during the course of this year, which have been spread wide around. My good friend Mr. Medhurst has printed a great number of them for me, of which he has sent me as many as I needed from time to time, and five thousand of which are still lying with him to be forwarded to me and to our friends at Surabaya for distribution. The English Tract Society has liberally supported us in this. They have sent us large supplies of paper for printing tracts, they have also given me a publication, for the sale of which I was desired to get native tracts printed; and although I have not been able to sell the whole publication, yet the part which has been sold of it, has furnished the money to pay for 6,000 Javanese tracts. Who can tell how much good may be done among the natives by this number of little pamphlets. Let us pray for a blessing on them, that our joy may be great at the great day of harvest. The Lord is graciously strengthening my hands in this, that while I am too weak and prevented by other circumstances from travelling about to preach the gospel, the word is going forth printed, and may be read by thousands. The American Tract Society has acted very liberally to me also by sending me 300 dollars to print native tracts. This sum arrived very seasonably, for the sum which I had received from the sale of the above-mentioned publication was just expended, when the American brethren at Batavia gave notice that they had been authorised to pay me 300 dollars on account of the Tract Society: thus Mr. Medhurst was

enabled to set his press to work again for me. For this sum a great quantity of tracts will be printed. A desire has been discovered from Surabaya, for tracts printed in the Arabic character; for very many of the natives can only read their own language in the Arabic character, while they are unable to read it in their own character. All those who have been taught in the native schools read the Arabic character and language; for the teaching in those schools is exclusively religious, and all their religious books are in the Arabic language, or in the Javanese written with the Arabic character. Besides, the Arabic character has a certain sanctity in the eyes of the natives. For these reasons I requested Mr. M. to print 2,000 copies of a tract in that sacred character, in order to meet the demands of the people. This kind of native schools is chiefly found in towns and principal places, but have rarely been extended to the villages, because the children there have no time left to go to school. As men as they are able to do something, they are obliged to assist their parents in their domestic or rural occupation: thence that the people in the villages are by far more ignorant of the Mohammedan doctrines, and are more inclined to hear the gospel than the people of the principal places, or even more inclined to idolatry. A striking instance of the latter occurred lately about two English miles from here. A large stone, so as nature had produced it, about between five and six feet long, and between four and five broad, and about four thick, had been conveyed on a cart by forty men by order of some architect, in order to be used in a certain building, from a neighbouring village. Having been carried about a mile and a half along the road, the cart broke, and it could not be moved further on; here it lay in the middle of the road. While it was lying there it had soon drawn the attention of the people around in the villages, a report had soon been fabricated that this stone had fallen down from heaven, and very soon the idea had been attached to this report that it was a deity. This had soon caused the people to crowd to the spot where the stone was lying, many from mere curiosity to see this object of wonder, but very many actually with an intention to worship it. It had been lying there several days before I heard of it; and when I understood what was the case I went myself to see it. Arriving at the spot I found a great crowd of people standing about the stone, and great numbers still coming from all quarters. I beheld with astonishment many of the natives bowing themselves down before the stone, praying that it might be pleased to grant them prosperity, long life, a good crop of rice, and to become chiefs. While the worshipper was petitioning these things, he smeared the stone with a kind of ointment and strewed scented flowers on it with a few doits. What a great

of worshippers there must have passed before I saw the stone, showed the flowers which lie strewed there, loss of the stone's natural colour by heat, which was yellow. I spoke to the folly of thus worshipping a dead steed of its Creator. Many were

confounded by what was spoken to them, others approved of it. I went several times afterwards to the stone, and acted in the same manner, and distributed tracts, which were readily accepted. The stone was afterwards dug into the ground by the orders of the authorities as it could not be moved farther.

JESSORE.

the Rev. J. Parry.

Barut, 5th Jan. 1841.

Now on my way back to the station about three weeks ago. The principle of this time I spent with my scattered visiting flock to the south. I spent at Kadamdi, a little village inhabited by Christians exclusively, and I from the heathen villages by two to the north and south.

Hindus and Mussalmáns hereabouts are very hardened. Although many are hearing the gospel for about twelve years, one poor sinner has come to Christ. I will not despair, for as long as the refuse not to hear us, we may hope for conversion in due time. The little band of Christians at Kadamdi are living witnesses of the power of the word of Jesus Christ, whereby, through grace, they have been delivered from the dominion of Satan, and been led, instead of worshipping the idols of the land, to serve and living God. The voice of prayer is heard daily by those who refuse to worship the children of God, and thus yet public testimony is daily borne to the sins of the people, who remain in ignorance of the true God, and instead of prayer and praise to him, pray to the gods of their own hands. At Buridánant four days. Many of the heathen attended divine service. The little flock at this place is increasing. On the ultimo, the last sabbath in the year, I had four converts from Hinduism and idolatry, who we hope, by the grace of the Lord Jesus Christ, will walk in a becoming manner, to the praise and glory of his Father. Several heathens were present on the occasion. On the above-mentioned day I also baptized five persons at Mál. Three of them were formerly poor Muhammadans, and two Hindus. What a glorious change hath taken place! Some of them can read the scriptures, having learnt to read since they were our Christian brethren. They are now ray to God, of whom they were so

ignorant before. Behold the wonderful works of God in these parts! A few years ago there was not a person to be found who had even heard of our blessed Saviour. But now there are upwards of forty men and women who love the Lord Jesus Christ and endeavour to keep his commandments. Within the last three months of the past year, twenty-four converts have been added to the church. At Ráj Nagar, which is a large and populous village, I baptized the young wife of one of our native brethren. She was born a heathen and lived as an idolater for many years. Her grandmother embraced Christianity several years ago, and since then she has had the benefit of Christian instruction and example. I have great cause to rejoice and praise the Lord for his abundant grace in adding ten lost sheep to his fold again. Thus our prospects at Ráj Nagar are cheering. I believe the Lord will turn many from darkness in this village. Many Hindus visited me, who seem to be inquiring after the way of salvation.

Bangai and Sankar, two native preachers, proceeded to the north on a missionary excursion, after I left for the south. I hope, on my return, to hear from them a pleasant account of their labours. During the past month I also itinerated for a few days, and went as far as ten or twelve miles by land. I preached at a large market, and in five villages. I felt much encouragement, as I found the people happy to see me, knowing my object, and in general very attentive.

The past year has closed with many mercies and much increase in comparison with former years; we would, therefore, with much grateful praise go on in the blessed work and labour of love in which we are engaged, praying that the Lord may help us with his grace as in time past, and grant us a still greater success in the year upon which we have just entered. Already has one been added to our number; so we may expect that the Lord will not leave us to mourn over our want of success. *Oh may the Holy Spirit be poured on us all abundantly, so that the work of the Lord may greatly prosper in our hands.*

BARISAL.

the Rev. S. Barciro.

15th.—I am sorry to inform you that that girl of my school, not quite nine years of age, has been removed to another

world by death. Her end was happy. She died at Cutwa, whither she had proceeded with her friends on the occasion of her sister's

marriage. Though so young, she had long evinced such piety as surprised those who were about her; she exhorted them in the name of Christ, and continued in this exercise till her last breath, and then took leave of them by kissing them all in the most affectionate way.

Dec. 1st.—Our labours during the past month have been continued as usual, but with some interruptions, arising from cases of sickness and death, the latter having filled the brethren with much sorrow. But one instance of success is sufficient to counterbalance many disappointments. And an encouragement of this kind we have had. When we were bound for the Musulman fair to the S. W., distant about a day's journey, where the farmers annually meet and, for nearly a week, keep up a kind of harvest moon (for then they eat their new rice), the leader of the bairāgis and two of his followers paid us a visit, and as they came with a view to see us, we were not a little pleased. They remained for two days and a half, which afforded them opportunities of attending our worship both morning and evening. They seemed deeply to feel their ruined state as lost sinners, when the word of God was explained with a view to suit their cases. I read and explained those chapters where I had left off when I was with them in the mufassal. The last they heard was the passage where Christ says that he had not come to bring peace into the world, but a sword; for the father would be against the son, &c. After the service was over, the leader took me by the hand, and earnestly begged me to remember him before God, and added that what I had read and said was as applicable to his case as if the whole was intended expressly for him, yea, every word. He could add no more, for he was moved to tears. He and his two followers then left us, very reluctantly, and only at our request. For, as they had come without making their intentions known to their friends (some of whom would follow their steps if they set the example), we strongly urged them to go back and then come for good. They have not yet come. In the mean time I have been able to procure a piece of ground at Shāgardī, contiguous to the spot on which the house of our aged brother stands, where I should wish them to settle, not only for the sake of their

convenience, but also of that of our brother there, who is almost alone. I have secured this small piece of ground, on which are a few fruit trees and bamboos, at three rupees per annum.

Among the occurrences of the month, I may mention two cases, one of a respectable hearer at Shāgardī, and the other of a vaishnabi, who fell in with the native brethren at a short distance from the station. The former has often heard us preach, and more than once attended divine service, after which he has conversed upon the things he heard from the word of God. He admires our faith, and has told our aged brother that it is at once clear and worthy of belief. A few days ago he was obliged to come, that I might procure him medical aid in a serious case of illness, and I seized this opportunity for explaining to him the word of God, and pointing out its superiority over the weakness of their erroneous "shāstras." The vaishnabi, who observes peculiar habits of dress and living, has told the brethren that as she heard the word now two years ago, she often became desirous of visiting our little flock, but had been hitherto prevented from so doing by want of courage and of a guide. She was directed to the place, where she might meet us, and requested to attend worship.

It is quite clear that light is gradually breaking through the dead gloom of sin and error, and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. Conversing with an intelligent brahman, he freely confessed that he, with his countrymen, was in an awful state with regard to salvation, as they fell short of fulfilling the precepts of their own shāstras, and were yet unwilling to forego temporal advantages. As for obeying what Hinduism enjoins in all its thousand absurdities, it has become (if it has not been so ever since its fabrication) a thing impossible. The Hindus have not the physical power for it: they, however, say in "Satya jug" they had, and the "shāstras" were observed. Thus they have ingenious excuses for every thing, lies to cover lies, but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation.

A G R A.

Extracts from the correspondence of Rev. R. Williams.

Missionary Excursion.

December 14th, 1840.

On the morning of the 17th ult. I left Agra, accompanied by brother Ganpat and Mr. Her-ring of the Agra Missionary Society. About 11 o'clock we came to Kerauli, 8 coss distance; in the afternoon we went into the village to

preach. Many came to hear us, and were very attentive; and after imploring the divine blessing on the precious seed sown, we gave books to as many as could read. We also had some pleasing conversation with two pandits, who seemed much delighted with the Sanskrit gospels we gave them, and said they

uld make known their contents to the people.

On the 18th we came to Futepore Sikri, *see*. This is a pretty large place, and must formerly have been a place of great resort, only on account of the great shrine of Sheikh Shista, a spiritual guide of the Muhammadans. At the entrance of this well-built town there is a Persian and Arabic inscription, from which it appears that it was erected many years ago. It is still held in great veneration and kept in repair by government. We went into different parts of the town, and preached to large and attentive crowds, and distributed a good number of scriptures and tracts. This, I think, would be a good place to locate a native missionary.

After this we set out for Alwar and arrived there in the evening. This is a large city, chiefly given to a debasing idolatry. The next morning we went into the midst of it, to distribute books, at which the natives were greatly astonished, no missionary having ever been among them before. I offered a book to the person who gave us a part of his house to preach in. He said, I am a poor man, sir, I cannot afford to purchase it: but on my telling him to take it for nothing, he did so, and began reading it immediately; others then came round us, and made a great noise. "I beg pardon, sir, give me a book, give me a book," we vociferated from every direction; we endeavoured to quiet them, but found it impossible. Not being able, amidst the pressure of the crowd, to give the books to readers, we went into the *trepulias*. I ascended the steps, leaving the two brethren below to read up one person at a time to read before me, in order to his getting the book. But in this plan failed; we were ultimately obliged to return to our quarters; great numbers of the people followed us, and there we were enabled to preach, and to distribute some hundreds of scriptures and tracts to advantage, in one day. We were so engaged that we could find no time to eat our food. The next morning we went again into the city for the purpose of preaching; we did so, but in one place only. A Brahman said to me, come, sir, and see *Babá Adam*. I went and found *Adam*, a stone idol dressed in fine clothes, with a white face and red eyes; a number of priests were there, who requested me to take off my shoes if I wished to enter *Adam's* temple. I said, I am quite near enough, I do not wish to go any nearer; so I stood on one of the steps, and began speaking to the people about the real Adam, the father of the human race, informing them who he was, how he was created, what he did, how he sinned, and were the awful consequences of his sin (which of course led me to speak of Christ, the second Adam, the Lord from heaven). Many of the people heard very well, others were a little troublesome.

Jan. 30th, 1841.—I feel happy to state, that the great and good work of the Lord is car-

ried on amongst us as usual, and I trust with some little success. I have now two native inquirers, men of whom I have every reason to hope well; and I fully expect to baptize them shortly. Since my last, three other members of H. M. 31st Regt. have been added to the church, and the congregation is as heretofore.

Preaching to the Heathen.

During the month I have frequently gone out into the villages to preach, accompanied by the missionaries of the local society. We have ceased to attend the native market for the present, a very neat and spacious chapel having been recently built by the Agra Missionary Society on the great thoroughfare leading to the said market. We find it far more advantageous to preach there thrice in the week, and once on the Sabbath;—for when preaching in a bazaar, we are always liable to all sorts of annoyance, such as noise and opposition; but in a chapel we have neither, and can proceed without molestation, while those who come to hear, generally sit the whole of the time and hear us to the end, which is certainly a great point gained: for ere a man can be expected to embrace Christianity, he must understand something of its true nature and import; and "faith cometh by hearing, and hearing by the word of God." I should be heartily glad if two or three more chapels were built in and about the city.

Hindrances to the progress of Christianity.

When we go into the villages to preach, the poor natives will sit quietly and hear all we have to say, as if in a chapel, but in cantonments they will not always do so, from what causes I know not, except it be from their familiar intercourse with Europeans, and from witnessing the antichristian conduct of most or many of them. This, I am convinced, is a very great obstacle in the way of the advancement of the cause of Christ throughout this miserably benighted country, particularly in large military stations; and therefore it would be most advisable for missionaries to labour most where there is the least European influence, provided it were practicable, as it is with those who have only direct missionary work to attend to. Last sabbath I saw several individuals (Europeans) going about the station in a beastly state of intoxication, and two of them passed near the native chapel where we were just going to preach. I observed that some of the natives noticed them, and then cast a significant look at us, but said nothing. We, however, could well understand their meaning to be what many have often told us: "Go and reform your own countrymen; we are not as bad as they; why then come to us?" Little do those who set such a bad example before the heathen, consider the enormous guilt which attaches to their conduct. May God in his infinite mercy awaken them to consider their ways, ere it be too late.

Missionary scenes in the villages

I must not forget to mention the kindness shown to me by a native in a village where I went to preach a few days ago. Just as I arrived at the usual place for preaching, it came on to ruin a little. This native, with much apparent pleasure, gave me his house for my purpose, and was very active in getting the people to come in and hear. Many came and heard with much attention. Before my leaving the place a bráhmán brought a young lad to me, stating his willingness to become a Christian, and gravely said, "Here, sir, take and make him one." I said, it is not in my power

to make people Christians; this is the work of God, and he alone can do it. I tell you to repent of your sins, to believe in Christ, and to lead a holy life, as the scriptures inculcate, but at the same time I know, and I now tell you, that you cannot do these things in and of yourselves, until God is pleased to renew your hearts by his powerful grace. And therefore it is your indispensable duty and also your highest interest to pray to God to work this necessary change in you, since without it you must perish for ever. On my saying this the man was silent, looked serious, and walked away.

DELHI.

From the Rev. J. T. Thompson.

Garhmukteshwar, 2nd Nov. 1840.

I have been again permitted in the providence of God to come to this place with the word of life; and as the fair is scarcely assembled, I shall give you an account of an incident or two which occurred by the way. But before I do so, I would just mention, that two mornings before I left home I met a part of the horse artillery from Calcutta, destined for the Panjáb, and among them two sick Europeans in their duties (couches). I felt much for one who seemed greatly indisposed, and spoke of the Saviour to him. Finding they were encamped three miles off, I went the following morning to see and converse with the poor man, and carried him some tracts. I found him in the hospital tent, and having prayed with him, I gave him a set of tracts for himself and a handful for others. In passing through the camp, I conversed with others of the men on the importance of religion in life and death, and invited them to attend in the evening at our place of worship in the cantonments, not many yards off. I attended at the usual hour, and after I commenced, found a goodly number come in. I addressed them with all the earnestness, affection, and solemnity, I could command, from 1 Cor. vi. 9—11. After worship, when a part of them had gone out, two of their number in a little time returned to me with a message from the rest, that I would preach to them on the following evening also. I replied, that it would give me much pleasure indeed, but I was engaged to leave home for an annual assemblage of natives shortly after midnight, and my people had already started with my things. I told them however, that I hoped yet to see them, and on some future occasion, address the word of salvation to them. They were satisfied and thanked me. One or two men stayed to converse with me. One had been a member of the church, but in a state of declension, and expressed himself unhappy. Another, I trust, is alive and faithful and also useful. May he be mercifully preserved, and

the former be graciously restored by the Great Head of the church!

Incidents on the way.

At *Massúri*, on the road, I was soon known, and had a few applications from Mussulmáns for books. Even these bloodthirsty and haughty people acknowledge the benefits of British rule. People are yet alive, who suffered all the ills of misrule from the incursions and depredations of Máráttas, Sikhs, and Gújars in open day, and they own with joy and thankfulness the happy reverse they now experience, in their quiet homes, their undisturbed villages, and unmolested harvests. One of the applicants for books had heard of the coming of our Lord, and wished to be informed of the particulars and the period of that important event. He, however, like his Musalmán brethren, hails the spread of the gospel as an event that is to give a mighty impulse to Muhammadanism and revive its declining interests. Such is the perversion of a confessedly revealed truth in the biased mind of a Muhammadan: the good that might have occurred from a belief of the truth is neutralized by the admixture of superstitious prepossessions. I asked one of this class of believers, as they term themselves, how, seeing he refused to believe in the gospel of Jesus and to live according to its commands and precepts, how he would lift up his head in the day of Christ's coming? "I will then believe in him;" he said. I replied, No, that will not do; you will be ranked among the rejectors of the gospel, and be forced to weep and wail for the calamities that will come on unbelievers. He and others said with horror, God forbid! I said, if you believe not, you will find it so.

At *Búbugarh*, where I had never put up, being in a room of the seráí, I overheard one Muhammadan asking another who I was. The other replied, He goes about the country asking men to embrace his faith. It was asked, how? in what way? The reply was,

aching them something and making them his books. The words also implied, that thing like a charm attended the teaching reading, and men were constrained to see the faith in spite of their judgment inclinations! There was a degree of bitterness and contempt in the man's ways of saying; and he appeared as little likely to any benefit from being reasoned with, was disposed to reason.

A jemádár of the police at Upaira recollected having been admonished by me at about some years ago, when suffering a severe malady; he now showed great joy for an entire Bible, and wished it to be accompanied by a commentary, to him the Christian faith more particularly satisfactory. He had the most opposite floating on his mind in the shape of religious inquiry, such as, how the Lord Jesus was still alive, and as he supposes never could be in heaven; and what were the exact circumstances of the soul for the few days after a man's demise, supposing, according to the Muhammadans, that it continueth the body in the grave. This medley, next, shows a mind not at ease on these similar points: and if the Bible were once in the reach of such undecided persons, solemn and clear declarations might go far to lighten their minds and afford them savourings of the whole system of divine truth. A boon would be an eternal blessing to the seeking, immortal spirits: may the benediction of the churches of Christ and the ears of our brethren in this country come to give this boon speedily to this country, to its Hindu and Muhammadan population, and its Christian portion.

Influence of tract distribution.

Nov. 3rd.—Among the persons to whom I read the word, I was glad to perceive there were two mendicants of the red garb who had some tracts in Calcutta, and received on them impressions of no unfavourable kind; and most readily did they ask for more. Considering how opposed they are, from education and interest, to a foreign faith, and how at their influence is with the people, from veneration in which they are held, it was delightful to me to hear one word of commendation from their lips in behalf of our Bibles, and gratifying to see them accept of them for themselves in the sight of those who consider them the most perfect characters on earth, even incarnations of holiness. The chief they chiefly alluded to, was that on the exposed *Hindu Incarnations*. I would entreat the Calcutta brethren of every denomination give the wandering mendicants of Hindustán a share of the benefits of their labours, assured that at least some of the good seed will not be lost, and we in these parts will receive such a blessing at second hand, and find their asperity

softened down by even their slight acquaintance with missionaries and Christian books.

Conversation with a Gosáin.

In passing the seats of various religious orders and recommending the Saviour and his word to them, I was struck and pleased to see among them a respectable Gosáin of the Kabirpanthis, who, rising from his seat and smiling, advanced to meet me. I did not immediately recollect him, but he is one of those who took tracts last year. Saying to me before all the people, "I have several of your books by me and have read them: give me what I have not," he in the most earnest manner examined the titles of each tract, and said of each, "I have this, don't give it me:" or "Give me that, I have it not." Standing beside him, an aged female follower of Kabir requested to have the books of Kabir. I said, I have the word of God. She said, "I desire it not; give me the words of Kabir." I asked, Do you prefer the words of a man to the word of God? "Was Kabir a man?" she asked with surprise. Certainly, I replied. All this the Gosáin listened to without having his prejudice excited, keeping all the time looking at the tracts. Is it wrong to suppose that since this Gosáin's first reception of some tracts he may have given them a serious consideration? And are we not warranted in concluding, that something has fixed his attention of sufficient interest to make him openly receive and freely avow his reading of, and partiality for, our books? Yes, I think we may humbly hope, that since he has not destroyed the tracts and does not vilify them, but on the contrary retains them, likes them, and desires more, he is not an unfruitful reader of the word, and has in all probability met with something that we may believe will issue in his salvation.

Traces of former efforts.

The meeting with a pandit of Matrá today, who had been instructed in Sanskrit by Mistr Asá Rám, one of brother Chamberlain's pandits, who assisted him in his Hindi translations at Monghyr, gave me great pleasure, as it showed the capabilities of the chief man who aided brother C., and who to this day continues a Sanskrit teacher of note among his own people at Matrá; and also showed that the knowledge Asá Rám acquired of our scriptures from brother C. has neither prejudiced his own mind against them, nor allowed him, upwards of twenty years afterwards, to speak of them in such terms to his pupils as to deter these from accepting them; on the contrary the pandit in question asked for them as for the words of truth.

Nov. 5th.—Several groups have come from time to time, and seating themselves down, have read, asked questions, and if able to read, taken books. Some, however, have come to

express their contempt. A Sâh of the Dadûpanthi came to me, and said he had got a tract of one eight years ago, and still had it: he mentioned the title, the Great Remedy, and repeated several couplets, it being in verse. He wished now to have any thing else I could furnish him with, for his leisurely perusal at Nujabadi, where he usually resides.

Scenes at the fair.

Nor. 6th.—Great numbers attended to-day, as it is the day on which the fair begins to thicken: the applications for books were numerous, and some young brahmins came for the express purpose of hearing prayer offered at the close of the labours of the day, they having been among the stated attendants of last year. The Gosain of the Kabiris, by his report of the nature of our books, has prevailed on several to apply for themselves, and he has been daily coming with one or two persons himself. A brahman of Alwar declared to-day, after attending and reading our books for some days, that he had read a great many of his own books and expounded some, but none of them had ever affected his mind so as our books had. I told him this was nothing strange, as others, equally read in the shastras as himself, had felt the same, and one who had been familiar with the Ramayana of Valmiki, had followed up his conviction of the excellency of the Christian faith by a renunciation of Hinduism, and had lived and died a Christian. The man is desirous of understanding thoroughly one of our books, and with that view purposes attending at Delhi, and I hope he may persevere in his determination. A Hindu applied for an Urdu gospel, and I was sorry I had not one to give. He smiled and observed, "This well! I once took a book of yours home, and shortly after fell very ill. My family and friends told me it was in consequence of having brought your books into the house. Whether that was the case or not, I cannot tell: but I still desired to have one of your books, but I see I am not to have it: well, I must be satisfied!" A maulavi, on being asked why he desired to have the Testament, said it was in consequence of his attention having been directed to it by some learned men of Delhi, his friends. The directing of this man's attention to our scriptures by his friends, was not, I fear, with any intention that he should find there the evidence that Jesus is the Saviour, but rather for the purpose of torturing certain passages to make them bear testimony to Muhammad. I however gave this maulavi the Gospels and Acts, and he seemed thankful.

Nor. 7th.—The attendance to-day was great and encouraging, and numbers sat for a long time listening, reading, or asking questions, while a few from time to time appeared as champions of the Hindu faith, but frequently finding themselves unsupported, have left the ground. A goodly number, however, was not

wanting, who throughout the day showed a deep interest in all they heard or read. I was a little surprised to see a Muhammadan read the Nâgrî character, and on questioning him, found he was a native doctor of Bokhara, in attendance on convicts working on the roads. He had on a former occasion received books and read and liked them, and now wished for a larger acquaintance with divine truths.

Signs of the times.

I think it may be reckoned among the pleasing signs of the times, that while the missionary, discoursing on a foreign faith or reading Christian tracts, is attended by a crowd of people with fixed attention for an hour or two together, the reader and expounder of the shastras, at the same fair, is attended by but a handful of the multitudes who flock to the fair professedly with a religious intention. There are three, if not four places where the Bhagvat is being read, and I have no where seen the attendance exceed twenty, and at two places less. Those who are least inclined to be sanguine will surely allow, that the paucity of attendance and flagging attention in the latter case, show a want of interest in the subjects under consideration; while the crowded attendance and fixed attention in the former, indicate a deep interest in the new, strange, and sometimes unwelcome truths advanced, and as if there was something at stake.

Nor. 9th.—From a thinly attended fair it has become a crowded one, and we had multitudes from time to time come to hear or take books. Many, I have been grieved to remark, have been led away with an idea that we furnish Hindus and Muhammadans with the books of their respective faiths, or that we sell them for money: but there are others who, from a knowledge that the books we distribute contain the doctrines of the Christian faith, are desirous of obtaining them, and receive them with thankfulness. Such persons are sometimes forced by their more bigoted friends to assign a reason for their wish to take and peruse Christian books in the face of much annoying opposition.

I am sorry to have to add, that, from the great multitudes at the fair this season, numbers have been sent away from my tent disappointed, although I had brought upwards of 3,000 tracts, gospels, and volumes of God's word. And is not this another pleasing sign of the times, that the ordinary supplies of the scriptures are not equal to the demand for them by the people, at this period of missionary labours? The excitement produced among them by former distributions and discussions is evidently increasing in extent and intensity in proportion as the books are carried into the interior not visited by any missionary.

It is another pleasing sign of the times, that some of the persons who take the books are ascetics of various religious orders, well pro-

and for by the devotion of their disciples, under no temptation to seek a subsistence for us, or to sell the tracts or books they take for a few paltry pice; and that when accepting of the books, such persons are particular not to take indiscriminately what I give, but select for themselves a small-sized book or a very few tracts, declining what would be a burden to them when they have to carry their stack of books slung over their backs. These people must have an innate desire for Christian books, from a conviction of finding in them what they have not in their own, viz. something that shall tend to the salvation of their souls. If this be not their motive for having our books, I can see no other, so far as they are. The same remarks might apply to other classes of recipients of our books, but to none with more propriety, I think, than the well-fed, idolized mendicants.

Murádnagar, 13th Nov.

Thus have numbers heard of the Saviour more, have seen that it is the aim of his followers to propagate and perpetuate his faith, and whether from curiosity or from conviction of the saving tendencies of his word, have eagerly and thankfully accepted of portions of it and of tracts, to the number of 3,000; i. e. of scriptures 995, and of tracts 2,005, in Hindi, Urdu, Persian, Panjābi, Bengālī, and Sanskrit: and from past experience of the results of such distributions and intercourse with the people, it is to be hoped that the labours of the season will not be in vain in the Lord, but issue in immediate inquiry in not a few instances, and, in some, in ultimate attachment to the Saviour and his hope-inspiring word.

A hopeful character.

In passing through Meerut, Mrs. Capt. W. informed me, that when at Sirsa last year, they met with a mendicant wearing the red ochre dress, who had several of our books in his possession, which he said he had obtained of me four years before. This man declared his conviction of the truth of all he read, and said he was striving to persuade others likewise of the same. For ten months he constantly visited our Christian friends, Capt. and Mrs. W., and joined in worship with them, and set himself to instruct such of their servants as were disposed to learn the Nágrī character, and to acquire a knowledge of Christian books. I think I understood that he had a Hindi hymn-book also, and used to sing from it. After having been supplied with some books he had not, he went away to the Biekannr state. Finding there a Hindu anxious for a Testament, he wrote to Sirsa and sent a man for the volume, which Mrs. W. was happy in having it in her power to send. The man, Mrs. W. says, though he had been all the time reading Christian books, had, notwithstanding, twenty or thirty baniyas to hear him daily; and these very men supported him. When asked by

Mrs. W. if he had been baptized, he said he had not, but hoped, on his first visit to Delhi, to desire baptism, as he had now, after due consideration, made up his mind on the subject.

Glad shall I be to meet with this man, and happier still, as you may conceive, to find him "taught of God." Amidst the hundreds and thousands of persons who have within the last four or six years taken books, I cannot call to mind any single individual whose reception of them has been attended with such results; if I had, I would have addressed a letter to him and invited him to come over and at once unite with us. For the development of even so much of a pleasing character formed under the influence of missionary labours, we should, I think, be thankful; and look, with humble hope, for still greater things, evidencing the progress, the internal progress, of the Redeemer's kingdom.

During Mr. Thompson's absence, he received from home the following communication, relating pleasing instances of

A strong desire after the word of God.

"A few days ago a Hindu Munshí came asking for some book in the Persian character, which might contain an account of the life and death of Jesus Christ, who, he said, was a prophet of ours, of whom he had heard much, and of whose religion there was much dispute among themselves. His mind, therefore, being disturbed, he much wished to examine the subject himself, and begged earnestly for a full history of that Nabí to be given him, and to be more explicit whom he meant, he said, "the Son of Mariam and of a great Auliya named Yusuf." I took out a gospel of Matthew in Urdu, and read to him part of the second chapter, on which he exclaimed, 'that is the very thing I want, but this is only a part of it, I have seen a larger work.' I then handed to him the four gospels and Acts, in separate portions, but he did not seem satisfied with that, and requested that he might have a complete volume. I accordingly gave him a Testament with marginal references, with which he seemed much pleased, and said, "Now I shall have my doubts removed; I will read it with great attention, and examine it carefully. My mind has been much disturbed, and I have a great desire to examine into the truths of your religion, which now I shall do, with the help of this book."

"Next day a Sipáhi belonging to a detachment passing through this station to Ferozepore, whom his captain had taken great pains with and taught English, came and earnestly requested that an English Testament might be given him. He folded his hands and hung down his head, and said, "I am unworthy, unworthy, unworthy, to receive any thing of the word of God; I am not worthy to read, no, not even to hear about God, but

the truths of your religion have touched my heart, and it has approved itself to my conscience, therefore my mind desires to read your shâstras, and I beg you to give me a Testament, though I am not worthy of it; and my soul will bless you, and God will do you great good for this act of kindness to a sinner." Seeing how much he desired an English Testament, we gave him one, and also one in Hindi,

of your translation, which, when he received and saw what they were, and found that the Hindi Testament was an exact translation of the English, he was so overjoyed that he knew not how to express himself, but only said, "I know I am a great sinner, and unworthy of anything, but God has been very merciful in directing me to this house."

DACCA.

Preaching in the Native Chapel.

Dec. 3rd.—Our congregation at the native chapel has a little revived, as you will see from the following hints.

On Sabbath morning, Nov. 8th, I preached from Psa. l. 21, 22. "These things hast thou done, and I kept silence," &c. At the commencement of the service not a heathen nor a Mussalmán was near; and I began to fear, that a paucity of books would cause a paucity of hearers. A few however began to collect without, and before the second hymn was closed, they amounted to between twenty and thirty; some remained and were very attentive; but there were, as usual, many comers and goers. A few came in and took seats: among them there was one who entered when I began to speak, and appeared to listen with unrelaxed attention to the end.

Practical difficulties of Christianity.

When I had done, I went up to him, and asked him whether he had understood what I had been saying. "Yes," said he, "you tell us, that we must not lie, and steal, and so on; but without lying and deceit we cannot live. If I offer to sell a piece of cloth for a rupee, nobody will give me that sum for it. I must ask two rupees, and tell a number of lies, in order to get a remunerating price for the article." We told him what he ought to do, and referred him to the practice of Christian tradesmen. "I know all that," said he, "but that will not do here." There is no doubt that a native trader, who should endeavour to proceed on Christian principles, would, in the present depraved state of society, encounter great difficulties. I long to see a radical change in the whole fabric of native society. As matters now stand, a man sees that on his becoming a Christian there is nothing but starvation before him. This, I believe, is the true reason why many who think well of Christianity are afraid to own their convictions.

On Sabbath-day the 29th, we had a large congregation at the native chapel, and some very attentive hearers, who after the service very gladly accepted books. Seeing a man with four gospels in his hand, I said to him, "What will you do with so many books?" "I have," said he, "many persons about me, who

wish to read them." "Where do you live?" "At Náráyan-ganj." "We are going to that place next Tuesday with many books, and if you bring us people that want books, we will supply them with such as we have." At this the man seemed quite pleased. I hoped we should have seen him there, but we did not.

Preaching in the streets and market-places.

Our street preaching was carried on much as usual; but we felt the want of books and tracts for distribution. We went one evening to Farás-ganj, where my pulpit was a mound of earth. About sixty people came round us. I first addressed them, and then Chánd. They were very attentive; but when we had done, some began to dispute. One affirmed that if a man were to tell a hundred thousand lies, they would all be forgiven by once pronouncing the name of Krishna. Can we wonder that the Hindus are so notorious for falsehood? If pardon can be so easily obtained, who will fear to sin? We did not fail to show the pernicious tendency of such doctrines.

On another day, brother Leonard and I went to Jinjira, a place on the other side of the river, where we had an attentive little congregation. The villagers and poor people are generally the best hearers, but unhappily few of them can read.

On Friday, the 20th, Chánd and I went to Bábu Bazar, where we soon got a good number of people; but a noisy sarkár, with a pen behind his ear, would dispute. We were of course obliged to answer his objections, and were thus prevented from handling more important matters. He brought forward, among other things, the old assertion, that the debts are God's vicerepts, and therefore ought to be regarded. "Thus," said he, "the Governor General acts by the orders of the Queen, and the Commissioners, Judges, Magistrates, &c. by the orders of the Governor General." "True," said I, "but where is the proof, that the debts act by the command of God; and where is the order for us to obey them? God, so far from ordering us to obey the debts, has forbidden us to pay them the least regard."

The next day brother Leonard and I went to the chok, where we distributed a number of

stinal tracts and gospels. There was a demand for Bengali books, but we had

Distribution of the Scriptures.

the 23rd, a box of books arrived. We divided the books into three parts, between I, Nones, and myself. We adopted this to give them as wide a circulation as possible. Had they all remained with me, people about the court would have endeavored to obtain them all. I put 127 volumes of different portions of scripture, into a *Nārāyan-ganj*, and all the others, two Bengali Testaments excepted, went off the next day. Many have since been for them, but I have been obliged to send them empty. I had promised a Testament to a man who lives near the iron bridge, so evening I walked over and gave it to him. He seemed pleased with it, but not in proportion to its real value. Who, alas! among poor people, knows the value of the gift of God! It will be a source of regret, if any of them learn its value, after using it. I recommended the old man to the book, and told him, that I earnestly desired his salvation. He looked at me with surprise. Few, if any of the natives think,

that we are seeking their good, and that there is any real benevolence either in the missionaries who labour among them, or in the Christian public which bears the expenses of our operations. Benevolence is a plant of Christian growth, not the production of a heathen soil.

On Saturday the 28th, brother Leonard and I went to Nārindiyā. A few people were very attentive to some remarks on the rich man and Lazarus. They were, as usual, eager for books. A young man contended, that by reading the *Rāmāyana* and *Mahābhārat* salvation might be obtained. "Do Hindus," I asked, "ever read these books in the presence of their wives?" "No," muttered several voices. No! you are afraid of corrupting their minds by the filthy stories which they contain. Can then such books as these guide you to salvation? "You say," replied the young man, "that your books contain the way of salvation; but we do not see that those who read them derive any benefit from them." If a sick man, said I, read a medical book, will he, by reading, obtain a cure? Must he not use the medicines recommended? Many read our books, we know, but as they do not believe and practise what they read, how can they be profited?"

JAMAICA.

tract of a letter from Mr. Henderson to Mr. Angus, dated

Waldensia, May 26th, 1841.

is with pleasure, and with gratitude to my heavenly Father, I inform you that my health, and that of my dear partner, continue well, and I have the greatest reason to hope the climate will agree with us both. We are residing at a most beautiful and healthy place, where the thermometer seldom rising higher than 66 in the house. Our dwelling is placed in the centre of Hoby Town, which begins to show a most interesting appearance, there are more than 100 cottages either erected or in the course of erection; they will be finished, in most part, by members of my church, and living near me, I shall have many families doing them good. The town, as you are aware, is about one mile from the sea, so that the inhabitants, without much trouble, can enjoy the public means of grace. My employment and my people I am delighted, and consider that my charge is to the highest credit on the late pastor, Knibb. The church at Waldensia is now four years old, during which time the church has been enlarged several times, once I have been here; but notwithstanding we are still crowded to excess, and must soon form a second station or enlarge again.

To this station I devote the greater part of my time; the remainder, about three days every alternate week, is spent at Falmouth, which arrangement affords brother Knibb an opportunity of preaching often at his interesting station, Refuge. I have been greatly pleased with the state of the church under the care of different brethren, and have reason to believe the greatest care is taken to prevent persons from entering them who are not scripturally qualified. I have not, of course, had so many opportunities of judging respecting the churches under the care of other brethren as I have of those which call Mr. Knibb pastor. At Falmouth, at Refuge, and at Waldensia, however, I have examined with a scrutinizing eye, and while I have found, as must always be found, in large churches where the people are just emerging from heathenism, some things that were not pleasing to the sight of a European Christian, I have, nevertheless, been completely astounded at the simple piety and consistent conduct of those who are united in the bonds of church fellowship. If we may judge of the state of the church at Corinth from the letters of Paul, it would bear no comparison with those churches under the care of Mr. Knibb, and it is to me

astonishing that others should see in them what the pastor and myself cannot by minute scrutiny discover. I have no reason to suppose that the deacons at Waldensia are better than those at Falmouth, or at Refuge, so that, when I tell you that at Waldensia I find in the deacons and leaders a band of devoted, pious men, who are willing to do any thing for the cause of God, I wish you to understand that I am not singular, but that my brethren are surrounded with those who are quite as devoted, and quite as well informed as those are who surround me, and without whom I could not do one third of that which I am now able to accomplish. There has been a

great deal said about leaders and deacons in Jamaica; and certainly, from accounts that are continually sent to England about them, a person would expect to find some description of labourers that he had never seen at home; but in this he would be disappointed, for he would recognize in them agents very similar to those employed by our City Missions and Christian Instruction Society; men who go where ministers could not, and who do what ministers could not do. God is evidently blessing the labours of Baptist missionaries in this island to a greater extent than he has blessed them elsewhere.

ANOTTA BAY.

It will be seen by the following interesting account from Mr. Dallewell, that he and Mrs. D. arrived in safety about a fortnight before its date, after a somewhat long voyage. Of the attention paid them by Capt. Leveque, Mr. Dallewell speaks highly, and the manner of his reception, so characteristic of these simple-hearted negro Christians, is calculated to amuse as well as to instruct.

*Bariffe Hall, in Oracabessa,
27th May, 1841.*

There being a packet to sail in a day or two, I embrace the opportunity to write you a few lines by her. I believe in my last hurried note which I wrote on the morning of the 12th inst., while sailing into Anotta Bay, and which was just in time to save a packet, I informed you that we had had a tolerably pleasant though rather long passage, and that we had arrived in perfect safety and in good health at the port of our destination. I ought also to have observed, that the accommodations on board the *Flora* are of a very excellent character; that Capt. Leveque treated us with great kindness and attention, and that, in my judgment, you cannot select a more suitable vessel for the passage of any other missionaries whom you may have to come to this part of Jamaica.

I had written a note to send to Mr. Day, to acquaint him with our arrival; but on the ship being brought up, and on my landing with Capt. Leveque, I found that this was unnecessary. I had scarcely set my foot upon the beach, when a negro, a member of the church at Anotta Bay, put a letter into my hands from Mr. Day, inviting me to make use of the rooms connected with the Anotta Bay chapel immediately on landing, and to come on as soon as convenient to his residence.

Whilst I was reading this letter, I was surrounded by a number of people, members of the church, who, as soon as I raised my eyes from the paper, broke out into the most extravagant expressions of joy and gratitude to God for the safe arrival of the "*new massa*." A walk of about 200 yards brought me to the chapel, where I was received by the deacons

(elderly, sober-looking men) with great kindness. After dining on board ship, and taking leave of our fellow-passengers, Mrs. D. and I landed, and were escorted to the chapel by a number of the people, beating their heads and breasts, and *tanking* God for "*new massa and misses*." While we took tea, the doors were guarded to keep out the anxious crowd; and after tea, the hall of the house was filled, and we held a prayer-meeting. During this meeting I could scarcely help being amused at the many singular prayers offered, and expressions used, by our sable fellow-worshippers. To give you a sample; they prayed that when new massa and misses eat Jamaica bread, it might strengthen their frame, and when they drink Jamaica water it might nourish their blood; that I might make strong massa Day, and that massa Day and I might love each other like David and Jonathan; that when I ride, the horse might never stumble; that never another wave might roll over the ship that brought us, and that the captain and all the crew might "hab good luck all the days of them libes." Their prayers were, however, though simple, characterized by fervent and apparently sincere devotion. I learnt from the deacons, much to my gratification, that Mr. Day had preached at Anotta Bay on the preceding sabbath, and that the church was rapidly passing from a state of division into one of harmony and peace.

The next morning Mrs. D. and I, accompanied by two members of the Anotta Bay church, rode to Port Maria, from which place I dispatched a messenger to Bariffe Hall, and in a short time we had the pleasure of seeing our dear brother Day. We have accepted his kind invitation to take up our resi-

at his house, which is one of the most pleasantly and healthily situated I have seen in Jamaica. Mr. and Mrs. Day are very kind, amiable people, and I have no doubt we shall all work well together.

Mr. Day and I immediately arranged to go round the whole of the stations together, and afterwards to separate and divide our labours equally amongst them. In pursuance of this arrangement, we have spent a Lord's day at Port Maria, and another at Anotta Bay. At Port Maria I preached to a large congregation in the morning, and in the afternoon we administered the Lord's Supper to about 600 members. At Anotta Bay I again preached in the morning to an overflowing congregation, and Mr. Day in the afternoon. The chapels, both Port Maria and Anotta Bay, are quite inadequate to contain the numbers that attend; multitudes are compelled to remain outside, many of them out of hearing. This is especially the case at Anotta Bay, where I conceived a chapel, double the dimensions of the present one, would be filled next Lord's day, if it could but be built. We have already a large, substantial, and well-situated chapel in a state of great forwardness at Port Maria. I fervently hope the day is not far distant when we shall have a similar one at Anotta Bay. On Lord's day next we shall be at Oracabessa. Early in the morning we shall have

a baptism of, we expect, about 30 persons. On the following Sabbath we shall visit Bagnal's Vale, and after that we separate.

On Saturday last we visited Buff Bay, where Mr. Day preached, and after service a great number of the members came forward and expressed their earnest desire still to be connected with the Baptist Missionary Society, and supplied by its agents; and we engaged to supply them to the utmost extent of our ability.

We have now the three principal stations of Oracabessa, Port Maria, and Anotta Bay, each of which we shall visit every other sabbath, and the two sub-stations of Bagnal's Vale and Buff Bay, each of which we shall visit once a month. Between travelling, preaching, and other business connected with the stations, our time will thus be very fully occupied. The Lord grant us long continued health and strength to labour in the widely-extended, populous, and interesting field thus spread before us. May I beg an interest in your prayers that we may be in labours abundant, and that the divine blessing may rest upon our exertions.

I am happy to be able to inform you that Mrs. D. and myself, as also Mr. and Mrs. Day are well. We suffer a good deal of annoyance from prickly heat, but this is said to be a healthy symptom.

BROWN'S TOWN.

In the early part of the month of May, some very interesting, and we trust, profitable services were held at the Baptist chapel, Brown's Town. On Monday the 10th of May, a sermon was preached by the pastor of the church, from Isaiah lxii. 1, on the necessity of ardent persevering prayer for the outpouring of the Spirit to sanctify the church, that the righteousness thereof might go forth as brightness, and the salvation thereof as a light that burneth. On the following evening, the Rev. William Knibb preached on the duty of members of the church to seek the salvation of sinners. On Wednesday evening, from forty to fifty special prayer meetings were held in the class-houses on the surrounding properties, to entreat of God to pour out his Spirit on the church, and to grant that those who were about to make a public profession of their love to Christ might not make shipwreck of faith. On Thursday another service was held in the chapel, when addresses were delivered by the Rev. Benjamin Millard and H. J. Dutton, on "the sinner's danger," and "the sinner's duty to flee, without delay, to Christ, as the only refuge from the wrath to come." On Friday evening, the members of the church were addressed by Mr. Millard on their duty to those about to be added to their number, and 105 candidates for baptism were addressed by the pastor, and urged to walk worthily of the gospel of Christ.

It may be proper to remark, that these are only half the number of persons who, since the commencement of the present year have professed to feel the power of the gospel on their hearts. They have been repeatedly and carefully examined—diligent inquiries have been made respecting them. Many of them are aged Africans, who in early life were torn from their native land, degraded nearly to the level of the brute by accursed slavery, and now, in the eleventh hour, have not only been put in possession of their birthright, but have been introduced into the glorious liberty of the children of God, and who, although they know little besides, know that they are sinners—that Jesus died for them—that there is salvation in no other;—they feel this love in their hearts—its influence is seen in their changed lives—they rejoice in hope of the glory of God. Who could forbid water that these should be baptized?

On Saturday, the ordinance of baptism was administered at Pear-Tree Bottom. After singing, reading, and prayer, Mr. Millard explained and defended the doctrine of believers' baptism. Mr. Dutton addressed the candidates and spectators. The ordinance was then administered by Messrs. Clark and Dutton. The service was one of deep solemnity. It was attended by about 1,500 persons.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, 19 April, 1841; Rev. W. W. Evans, 17 April; Rev. J. D. Ellis, 17 April.—Serampore, Rev. J. Williamson, 27 Jan.—Monghyr, Rev. J. Parsons, 7 April.—Agra, Rev. R. Williams, 20 April.

CEYLON.—Hanwella, Rev. E. Daniell, 9 Dec.—Kandy, Rev. Jos. Harris, 16 April.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, 4 May; Rev. S. Oughton, 6 May.—Port Maria, 13 April, 4 May.—Spanish Town, Rev. J. M. Philippo, 1 April; Rev. J. Williams, 15 April.—Old Harbour, Rev. H. C. Taylor, 14 May.—Montego Bay, Rev. T. Burchell, 4

and 11 May.—Falmouth, Rev. W. Lamb, 16, 19, and 28 April, 3 and 7 May.—Marchionell, Rev. J. Kingdon, 4 May.—San Bueno, Rev. P. H. Cornford, 5 and 15 April.—Lucas, Rev. E. J. Francis, 29 March, 4 April, 4 May.—Brown's Town, Rev. J. Clark, 16 April, 14 May.—Savanna-la-mar, Rev. J. Hutchins, 14 April.—St. Ann's Bay, Rev. J. Millard, 4 May.—Stewart Town, Rev. B. K. Dexter, 6 and 11 May.—Bethlehem, Rev. J. May, 4 May.

HONDURAS.—Belize, Rev. A. Benson, 6 May.

WESTERN AFRICA.—Fernando Po, Rev. J. Clarke, 9 Feb., 3, 12, 15, and 17 March; Dr. Prince, 13 Feb.

SALE OF "THE HERALD."

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the efforts of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1841.

Donations.				£ s. d.				£ s. d.	
Cotton, Mr. F.	5	0	0	Missenden	7	15	6	Omitted in last Report.	
Friend A, absent from				Swanbourne	0	13	3	Weston by Weedon col-	
Annual Meeting	5	0	0	Weston Terville	1	13	0	lections	
Friend at C.	10	0	0	DEVONSHIRE.				West Haddon—	
Fines in Mr. Hadley's				Tavistock—				Proceeds of Tea meet-	
Shop	0	2	6	Miss Angas	10	0	0	ing	
Friend for Jamaica....	0	10	0	HAMPSHIRE.				Weekly contributions by	
M. E.	3	0	0	Ashley	6	2	4	Miss Hanbury	
Rawlings, Miss, for				Homsey	22	3	6	Vestry Missionary Box	
Monghyr Schools....	5	0	0	HERTFORDSHIRE.				Missionary Boxes by	
V. B.	10	0	0	Roydon	10	7	0	Miss Horton	
				Rickmansworth	4	14	0	Thomas Healey	
				Market Street	10	0	0	Mrs. Underwood	
LONDON AND MIDDLESEX				KENT.				NORTHUMBERLAND.	
AUXILIARIES.								North Shields	
Mase Pond, Ladies, by	15	15	0	Dover, by Rev. J. P.				SUFFOLK.	
Mrs. Haighton, F. E.	15	15	0	Hewlett	10	0	0	Crowfield	
Staines, Collection	3	0	0	East Kent, Auxiliary'..	54	10	0	Clare	
				MONMOUTHSHIRE.				A Suffolk Farmer, by Rev.	
BUCKINGHAMSHIRE.				Tredegar				J. Sprigg	
Aston Clinton	6	13	8					Ditto for Africa	
Aylebury	3	4	0	NORTHAMPTONSHIRE.				SURREY.	
Little Kingshill	4	5	7	Gillborough	7	5	6	Mitcham, by Mrs. Pratt	
Mursley	1	7	0	Long Buckby	8	0	0	SCOTLAND.	
Quainton	3	6	4	Northamptonshire Aux-				Huntley, Young's Mis-	
Olney	21	5	0	iliary on Account	300	0	0	sionary Society, by	
Princes Risborou'	9	15	7					Mr. Spence	
Cuddington	0	18	1					120 0	
Speen	4	7	6						
Haddenham	10	0	0						
Gold Hill, and West									
Hyde	4	8	6						

IRISH CHRONICLE.

AUGUST, 1841.

THE Seceders in Scotland lately appointed a Missionary to the Gaelic peasantry in Ireland. A few extracts on his report, of general interest, will increase our knowledge of that country and its people.

"I am not surprised should an Irishman be proud of his native land: it is certainly a splendid country, but far from having its capabilities in a state approaching to perfection. With some rare exceptions, its agricultural surface has all the appearance of weak management; a want of skill and energy.

"I may reckon the population at eight millions: the Roman Catholics at six millions, and the Protestants at two millions. The Presbyterians contend that they number as many as the established church; namely, eight hundred thousand.

"The conviction which inquiry and observation left upon my mind leads me to divide the Roman Catholics into three classes, — infidels, conscientious devotees, and many wearied and discontented under the iron yoke of the priesthood. I am fully persuaded that there is no pervading love of the priesthood, but a slavish fear; and the stronghold of the priesthood is, by all means to keep up this superstitious dread of invested powers. I have been told, by persons of superior intelligence, and much intercourse with the peasantry, that if they were before them ample protection from persecution, they would leave the communion of the church of Rome 'in shoals.'"

"As to the character of the peasantry of Ireland, it is somewhat difficult to give a correct description, there being such a variety. The natives in the north have been mixed with Scotch, and in the south with English, French, Spaniards, and Germans, besides the endless variety of mental constitution, giving a formation to character. They are not, however, to be judged by the specimen of those seen in this country. The general features of their character, as they appeared to me, are a hardy, athletic form of body, vigorous, acute intellect, inquisitive and intelligent, stern, sanguine, unflinching, excitable spirits, rather heedless, improvident, and sparing in foresight, warm, strong affections, generous and hospitable, open, frank, off-hand, remarkably polite and hospitable, a high buoyancy of spirit tending to cheerfulness and contentedness, over-de-

sirous for variety and amusement, ready and warm in their friendship, and, on the other hand, ready to resent an injury, and resolute in revenge. They are a people highly capable of being made a noble peasantry, if only imbued with right principles, and under enlightened and generous management. It would make one's heart bleed to see such a mass of people, possessing superior natural qualities, subjected to a degrading, enthralling system of superstitions, wily priestcraft, and deep, designing demagogues, or in any other way ill-used."

"Those who speak the Irish Gaelic exclusively are reckoned at half a million; and those speaking (some less and some more) English, but who think in Gaelic, are reckoned at two millions and a half. Thus, those capable of being religiously instructed in the Gaelic language are reckoned at three millions. The provincial dialects of the Gaelic in Ireland differ much more than in Scotland. The dialect nearest that in Scotland is in Connaught.

"From reading newspaper reports of the state of society in Ireland, I carried to that country a timid mind as to personal safety; but gradually this timidity wore away. Party-spirit ever will misstate, misrepresent, and exaggerate; and some are fond of unnecessarily raising the wind. I neither saw nor experienced anything but civility and kindness in every direction. I saw fairs, and thousands of people assembled, in various parts of the country. I went through them from end to end, and never saw fairs I could compare to them, on the whole, for sobriety, quietness, and good order. Having heard so much of the 'sprig of shillelah,' I was very curious to see it, and expected a glance of it, at all events, at a fair; but saw only one at the annual fair of Galway, where there would have been, exclusive of the inhabitants, fifty thousand assembled, — and that one in the hands of one of the rural police. I met a party of the police at ten o'clock at night, and asked if there had been 'a row' any where; and they told me there had been none. I was much struck with the fact that Galway, the capital of Connaught, allowed to be the rudest part of the whole country, and containing from thirty-five to forty thousand people, had neither lamps nor night patrol till within these some three or four years, and all dwelling in as much safety before then as since. Extinguish the lamps, and send the police to sleep,

in almost any of our cities and towns, but for one night; look at the catalogue of depredations and crime next morning; and then think of Galway in Ireland, with its forty thousand people, as safe without lamps or police as with them.

"It is most desirable that Scotland should with vigour undertake the dissemination of pure scriptural knowledge among the peasantry of Ireland, more especially the Gaelic population. That this is a duty incumbent upon Scotland, I need not stop to demonstrate; neither need I go about to prove that her long neglect in this case is a guilt of no ordinary amount."

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Mr. BERRY, under date July 5, writes:—

"The last month has been one of considerable itinerancy, and I trust much profit. I have visited and preached at most of our stations, where anxious and attentive hearers listened with evident pleasure to the gospel of Jesus. I spent two or three days at K——, and visited several families. With one young and talented Roman Catholic I was greatly interested. He made a kind of promise to come and hear me preach. I was expecting him with something like impatience till sermon was over, and felt disappointed that he had not attended; but just as it became quite dark, the young man entered, to excuse himself and to receive instruction. The visit of Nicodemus by night to the Lord Jesus appeared appropriate. I took up the third of John, read and explained a few verses, and prayed with him. I was glad that I had dwelt much upon the necessity of the new birth, for I afterwards found that he was already aware of some of the erroneous tenets of the church of Rome, and expected that I would first direct his attention to those; but when he found that what I had advanced was new, unheard of before, he paused, and after some time said, 'Well, I believe that something besides knowledge is wanting. Oh, how my days have been misspent!' He sat up until near day-dawn, searching the scriptures. After impressing as much as possible the necessity of a change of heart, I led him on from one doctrine of the gospel to another, comparing those with the instructions of Rome, and he appeared deeply affected. As he is convinced of the errors of the church of Rome, he would be an ornament, if it should please the Lord to touch his heart; for he is a very amiable character, and much respected by his neighbours. Next day again I had a very pleasing conversation with him, and I have since heard that he goes on hopefully. May the Lord teach this young man, and lead him in the right way! His father is a great bigot—the champion of Rome for

the parish of K——. Little does he suspect that whilst he is railing against the christianity of the Bible, his only son is studying privately and prayerfully the sacred volume."

—
Mr. SHARMAN, under date July 1, writes:—

"I have sometimes been thinking to ask, if I knew where to look for them, some two or three dozen old books, or such as have been used, and perhaps are now lying idle: they would be gladly received by many of our young friends in this neighbourhood, who are not able to purchase for themselves. Will any of our young friends, having a little time to spare, undertake to collect about the number already mentioned? I will undertake to circulate them after the manner of a Sabbath-school lending library. I do believe such a friend or friends would be doing not a little for this corner of God's vineyard. The description of works I think would be of most use to our young friends are as follows, viz. 'Booth's Reign of Grace,' 'Pilgrim's Progress,' 'Life and Times of Bunyan,' by Ivimey, or Philip, or both, 'Our Young Men,' by Dr. Cox, 'Green's Biblical and Theological Dictionary for Bible Classes,' 'Life of Mrs. Judson,' &c.

"Since my last journal, three persons of approved Christian character have been baptized and united with us in Coolaney; and three or four more are sincere inquirers, and will, I trust, soon be added to our little church. May they be made an additional blessing to us, and also in their respective neighbourhoods. We enjoy peace within our borders, and the brethren are anxiously looking to the great Head of the church for 'times of refreshing' coming down 'from the presence of the Lord;' and, thank the Lord, such seasons we have had recently. May he still continue to give the Spirit of prayer! May we be found waiting at a throne of grace! Then shall our strength be renewed; we shall 'mount up as upon the wings of eagles, we shall run and not be weary, and we shall walk and faint not.'

"The readers I trust are becoming more active. May the Lord aid them in the prosecution of their work and labour of love! During the last quarter they have visited more than 1000 families, and circulated more than 500 tracts, besides many copies of the word of God.

"During the past month I have, besides visiting some of my preaching stations unconnected with schools, inspected every school in the district. At this season of the year they are rather thinly attended. I find the number on the rolls to be nearly 600, and about 350 of these are Roman Catholics."

G. MOORE, a reader, June 19, writes :

"On the 26th ult. I went to the village of —, where I visited several families, and distributed a good many tracts. In crossing the fields on my way home, I met with a man at labour, whom, without much ceremony, I addressed as a sinner. He quitted work, and caused me to stay a great deal longer than I had intended, as the day was so hot. What I said seemed quite new to him, for it excited his attention very much. I do suppose that, as a Roman Catholic, he never before heard that the blood of Jesus Christ cleanses from all sin. I had told him more than once how he could be saved from the wrath to come. Before we parted he told me that he believed the sermons were leading them astray, and he did me promise that if ever I was permitted to go that way again, I would visit his solitary hut.

"On the 1st instant I had a very interesting interview with another Roman Catholic, in a field at R—. As it is usual with Irishmen to address one another on many occasions, I spoke to him, and he found an opportunity of showing him the evil of sin, and the way to escape its awful consequences. We talked on several religious subjects, and I hope he was led to see the absurdity of many of his tenets. We were separated. I pressed him to read the scriptures, and not to be intimidated by any man; whereas it was both his privilege and his duty. He told me where he lived, and that I might visit himself and his family.

"A few days ago I visited a hut in A—, a residence of a poor cobbler. I found him, not at work as usual, but stretched in a filthy corner, quite emaciated with poverty and disease. Many of his neighbours were visiting him, among whom there was a very old man, who paid great attention to what I said about the Saviour and the salvation of the soul. Some of those who were in the house before I entered, after hearing me for some time, went for their neighbours; so that the cabin was mostly crowded before I left. I addressed them alternately in English and Irish, as some of them understood one language and some the other. It was pleasing to notice the reception I met with

among such a group of Roman Catholics. They all prayed heartily that a blessing might descend upon me, and asked me to visit them shortly again."

Mr. BATES, under date June 30, writes:—

"This day I have finished an inspection of all our schools in this district. This is a quarter that they are generally thinly attended; but I found nearly 700 children present in the ten schools that I superintend: 150 of them can write, about the same number can read the scriptures, and most of the remainder, except a few in the alphabet, can spell pretty correctly. About 159 chapters have been committed to memory during the quarter; but five times that number would be repeated, if I could give them paper as premiums. In the school at Crossmolina there is a little Roman Catholic girl, about 11 or 12 years of age, who is very much attached to the scriptures. I asked her several questions in the Old and New Testament, and she generally answered correctly. She said, 'I love the Bible in my heart;' and in reference to a premium I was assured that 'a Bible would be the most blessed premium which she could receive.' I hope that this is not a solitary case, but that there are many children who read the scriptures in our schools, receive impressions upon the mind which never can be removed, and by the blessing of God deepening those impressions, may be led to Jesus, at some future period, for the salvation of the soul.

"From the journals of the readers you will find that about 660 visits have been made, 299 tracts distributed, several prayer-meetings have been held, and some few copies of the scriptures, both in Irish and English, have been put in circulation. The activity of one of your readers, in connexion with the spread of divine light, has led the priest to denounce him at the altar, and tell his flock to 'thrust him out with a pike,' if he continues to visit them with the scriptures. The gospel, however, will spread, and at last it will, by the blessing of God, universally prevail."

CONTRIBUTIONS

UP TO THE END OF JUNE.

South Wales.	
By the Rev. T. Morris.	
Carmarthen.	£ s. d.
Tabernacle.....	2 6 2
Parish.....	1 15 0

Cardigan.	
	£ s. d.
Association.....	10 1 3
Rees, Mr. David.....	0 10 0
Davies, Mrs. G.....	0 2 6
Lloyd, Mr. Thomas.....	0 10 0

		£ s. d.				£ s. d.	
Thomas, Mr. Isaac.....		0	2	6	Ashton, Mr.....		0 10 0
Brown, P. Esq.....		0	5	0	Kemp, Mr.....		0 10 0
Taylor, Mr.....		0	5	0	Larder, Mr. Joseph.....		0 10 0
Jones, Mr. I. L.....		0	2	6	Ashton, Mr. Edward.....		0 2 6
Phillips, Mr.....		0	2	6	Kiddall, Mr.....		0 2 6
Haverfordwest.							5 19
Collection.....		4	4	0	Lincoln.		
Rees, W. Esq.....		10	0	0	Hickson, Miss.....		1 0 0
Walters, John, Esq.....		1	0	0	Hickson, Miss S.....		1 0 0
Llanglofan, Pembrokeshire.....		2	6	0	Collection at Rev. J. Craps'		3 3 1
Middle Mill, ditto.....		0	5	0	Penney, Mr.....		0 10 0
Newport, ditto.....		0	14	6	Craps, Rev. J.....		0 10 0
Fishguard Association.....		18	8	9			6 1
Fynnon, gwell, na Bawch.....		0	13	0	Haslingden.		
Narberth.....		0	10	0	Friends at Rev. J. Blakey's.....		2 0
Pembroke.....		0	9	0	Accrington.		
Pembroke Dock.....		1	9	2	Collection at Baptist Chapel.....		4 0
Llandilo Association.....		9	12	0	Sadden.		
Zion Chapel, Llanelli.....		2	5	3	Friends at Rev. J. P. Griffith's.....		1 0
Velinvoel.....		2	0	0	Mauchester.		
Calvinistic Methodist Chapel,					Grave, Mr.....		1 0 0
Llandoverly.....		1	7	4	Brookes, Mr. S.....		1 0 0
Watergate Chapel, Brecon.....		1	0	0	Jones, Mr. B.....		1 0 0
Kensington Chapel, ditto.....		0	15	0	Barnes, Mr. J. R.....		1 0 0
			73	16	Bickham, Mr. S. H.....		1 0 0
Collected by Rev. S. Davis.					Bickham, Mr. Thomas.....		1 0 0
Driffield.					Callender, Mr. W. R.....		1 0 0
Collection at Rev. J. Normanton's...		2	2	0	Lees, Mr. Joseph, sen.....		1 0 0
Bridlington.					Lees, Mr. Joseph, jun.....		1 0 0
Forth, Mr.....		0	5	0	Rushton, Mr. J., 2 years.....		2 0 0
Coverley, Mr. F.....		0	5	0	Bickham, Mr. William.....		1 0 0
Baron, Mr. G.....		1	0	0			12 0
Beithy, Mrs.....		0	5	0	Ashton-under-lyne.		
Seller, Mr.....		0	5	0	Johnson, Mr. J.....		1 0 0
Garton, Mrs.....		0	2	6	Lees, Mr. Edward.....		1 0 0
Miles, Mrs.....		0	2	6	Small sums.....		1 5 1
Johnson, Mrs.....		0	2	6			3 1
Stokle, Miss.....		0	2	6	Hull.		
Lamprey, Mr.....		0	2	6	Coll. at Rev. C. Daniell's.....		4 14 2
Friends.....		0	8	8	Sykes, Mr.....		0 10 0
			3	1	Barnby, Mr.....		0 10 0
Scarborough.					Aston, Mr.....		0 5 0
Smith, Mr. W.....		1	0	0	Goldsmith, Mrs.....		0 5 0
Rowntree, Mr. W.....		0	10	0	Daniell, Rev. C.....		0 5 0
Taylor, Mrs.....		0	10	0	Richmond, Miss.....		0 5 0
Wheldon, Mr. John.....		0	10	0	Thornton, Mr.....		0 5 0
Bottomby, Mr. W.....		0	10	0	Rayner, Mr.....		0 10 0
Rowntree, Mr. John.....		1	0	0	Hill, J. and J. H.....		1 0 0
Hill, Mr. C.....		1	1	0	Henwood, Mr. J.....		0 10 0
West, Mr.....		0	10	0	Hyde, Mr. W. W.....		1 0 0
Stickney, Mr. J.....		1	0	0	Gibson, Mr. J.....		0 5 0
Tindall, Miss Ann.....		1	0	0	Forth, Mr.....		0 5 0
Tindall, Mr. R.....		1	0	0	Greenwood, Mr. G.....		1 0 0
Hill, Mr. F.....		0	5	0	Gresham, Mr. J.....		0 15 0
Tindall, Mr. Joseph.....		1	0	0	Green, Mrs.....		0 10 0
Fox, Mrs.....		0	5	0	Gibson, Mr. William.....		1 0 0
Barry, Mr.....		0	10	0	West, Mr. L., for schools.....		0 10 0
Friends at Rev. B. Evans's		0	16	0	Pardon, Mr. J.....		0 5 0
			11	7	Rhodes, Mr.....		0 5 0
Malton.					Tinkler, Mr.....		0 5 0
Friends at Rev. D. Boyce's		1	0	0	Irving, Mr., sen.....		0 5 0
A friend.....		0	5	0	Haley, Mr.....		0 2 6
Misses A. and E. Priestman,					Lowthrop, Sir William.....		1 0 0
for schools.....		0	10	0			16
			1	15	Laton, by Rev. H. Burgess.....		5
York.					Saffron Walden.		
Pritchett, Mr.....		0	10	0	By Rev. C. Hardcastle.....		5 4 1
Allen, Mr. James.....		0	5	0	Juvenile Society.....		1 10 0
Allen, Mr. O.....		0	5	0	Starling, Mr.....		0 5 0
Spence, Mr. J.....		0	10	0			6
Copale, Mr.....		1	0	0	Hopkins, Mrs., Newport.....		(sub.) 1
Gray, Mr.....		1	0	0	Salter, David, Esq.....		1
Tuke, Mr.....		1	0	0	A Suffolk Farmer.....		3
Rowntree, Mr. Joseph, for					Friend at C.....		5
1840 and 41.....		1	0	0	Mrs. Paget.....		(annual) 10
			5	15	Messrs. Hearne and Veary, by Rev. C.		
Louth.					Stovell.....		2
Friends by Miss Graves.....		3	14	6	Friend, by Rev. G. Pritchard.....		2
Riggall, Mr.....		0	10	0	Eynsford, Rev. W. C. Lewis.....		6
					Mary Railey, by Secretary.....		0

THE BAPTIST MAGAZINE.

SEPTEMBER, 1841.

MEMOIR OF THE REV. JOHN DYER.

DEQUATE materials for a memoir of the subject are not at hand; a sketch of Mr. Dyer's history, though brief and imperfect, will at the present moment be acceptable to many readers, and the intimate friendship which had existed between the writer and the deceased for more than a quarter of a century, impels to an immediate attempt to render some assistance in the estimation of the public estimate of his actor.

Mr. Dyer was born January 3rd, 1784, at Devizes in Wiltshire; where his father, Mr. James Dyer, was pastor of a Baptist church. Dr. Steadman, of Broughton, published a sermon on the occasion of his death, to which a biography was appended; and he describes him as the possessor of an uncommon degree of manly sense, and the centre of the circle in which he moved. As a preacher," it is stated, "he had an uncommon fund of original thought and natural eloquence; his conception penetrating, and his ideas sublime; his voice was very commanding, and his language, though little cultivated, peculiarly expressive and striking; whilst a genuine fervour, expressive of a full conviction of the truth and importance of what he delivered, constantly attended all he spoke. As a pastor, he had a more than common affection for the people of his charge, and laboured for them with a peculiar degree of delight, both in public and in private. As a friend he was firm and steady in his attachments; ever ready to afford assistance when needed, if within his power, and he had the habit of remembering each of his

friends, in particular, at the throne of grace." His death, which was occasioned by repeated paralytic seizures, took place when he was fifty-four years of age; and his excellence in the domestic relations of life, it is observed, was then attested by "the tears of a mourning widow and of seven dutiful and affectionate children."

The subject of this memoir was at his father's death about thirteen years of age; and had then displayed an aptitude for the acquisition of knowledge, which attracted the attention, first of the Presbyterian and then of an Episcopalian minister at Devizes, to both of whom he was indebted for assistance in his studies. After the decease of his father, he resided for some time at Broughton, with an aunt; and it was here, we believe, that an incident took place, important in its consequences at the time, and very remarkable when viewed in connexion with his future life. The beauty of his handwriting has been noticed by thousands who have seen his official correspondence, and the same excellence, it appears, distinguished it in his youth. On one occasion, some specimens being shown to a person who had been conversing respecting the Baptist mission to India, then in its infancy, he observed to the juvenile penman, "You write so well, you may be secretary to the Baptist Missionary Society perhaps some day." The thought instantly struck him, "How unsuitable am I, in my present state of mind, for such an office!" It was followed by serious reflection, and as he subsequently believed, led to his conversion. When

chosen to the secretaryship many years afterwards, he mentioned the fact as affording one reason why he should accept the office, seeing, in some degree, he owed himself to the society. And when, at certain times, the pressure of his office weighed heavily upon his spirits, he has remarked that he owed more to it than any other person.

The removal of Dr. Steadman from Broughton to Plymouth Dock prepared the way for another important event in Mr. Dyer's history. This was his introduction to the business and family of Mr. Burnell, a respectable tradesman at Plymouth; for, though the engagements of trade were not congenial to Mr. Dyer's taste, an attachment was formed between him and Mr. Burnell's eldest daughter, which materially conduced to his future comfort and usefulness. They were married in 1803, and during the remainder of Mrs. Dyer's life, their mutual adaptation for each other was evident to all their friends. From the ministry of Dr. Steadman, also, Mr. Dyer gained great benefit; and having been baptized, and received into the church of which that good man was pastor, he derived much valuable instruction and guidance from his friendship.

It was believed by others that he had talent for ministerial work for some time before he could be induced to attempt it. At length, however, he did so in a manner which fully justified their expectations, and in 1810 he became pastor of the baptist church in Howe's Lane, Plymouth. This station he continued to occupy till 1814, when he accepted an invitation to the pastoral office from the church meeting in Hosier's Lane, Reading.

His esteem for the Baptist Missionary Society and zeal for its interests caused him to devote himself very much to the promotion of its objects, both while he resided at Plymouth and at Reading. To him belongs the honour, we believe, of having established, at the former place, the first of those auxiliary societies which have since become so numerous and effective. He took several journeys for the mission during the lifetime of Mr. Fuller, and on one occasion accompanied him to Scotland. Indeed, as early as the year 1812, he had gained in so great a degree the esteem of the first secretary of the mission, that he regarded him as one of the only two individuals who could carry on the work in

case he were removed. In a ~~Ward~~ written at that time, describes the respective qualities of each, and says of Mr. Dyer, "his heart much in the mission, a writer, good judgment, active and affectionate." After Mr. Fuller's death, when Dr. Ryland and Mr. Hinton were elected secretaries, was one of their most active coadjutors; and when at the end of two years Mr. Hinton resigned office, the management of the society's affairs was, in fact, committed to Dyer.

This was in 1817. At the meeting, which was held that year at Oxford, October 1st, it was resolved the motion of Mr. Saffery, seconded by Dr. Steadman, "That in consequence of Mr. Hinton's resignation, Mr. D. Reading be requested to accept the office of assistant-secretary for the ensuing year." At the following annual meeting, which was held at Bristol, 8th and 24th, 1818, it was resolved, "That the accumulated business of the society renders it indispensably necessary to associate with Dr. Ryland a secretary, who shall be wholly devoted to the service of the mission;" and "That this society, highly satisfied with the conduct of Mr. Dyer, as assistant-secretary for the past year, do cordially thank him for his services; and request him, in conjunction with the preceding resolution, to himself exclusively to the service of the mission." Resigning his pastoral office at Reading, therefore, he removed the following year to the vicinity of London, where it had become evidently that the business of the society be conducted.

His mental qualities and habitually adapted him for the office which he was now called. His assiduity in all the details of business, his prudence in all official and social intercourse, his amenity of manners, his ciliatory deportment, his integrity, his adherence to principle, his zeal for the honour of Christ and readiness to sacrifice in his cause, the transparency of his character, which commended him to all, and gave him the unreserved confidence of all who knew him intimately, and especially the spiritual-ministry by which he was uniformly distinguished, rendered him the very man that the mission interests and critical circumstances of the Baptist Missionary Society

In reverence for religious habits of communion, he was an admirable missionary and minister, candid, sincere, and circumspect, he excelled as his own. In his intercourse with the chief officers of the establishment, his demeanour ensured their respect. In his intercourse with the Christian principle at all times, and its developments might be more than healthy, it can be said that it was genuine. In his example, it led him to the propriety of which he was the object of opinion. He was the most pressing support for his portrait; and in his family and friends are themselves of the consolation which a good likeness created mourners. In his own, some years ago, one of the universities conferred upon him the degree of doctor of divinity, and he was the most concealed fact from his friends that he was in the habits of dissipation.

He was of a nature so open to public observation, that he scarcely requires description.

The mission engaged him day to day and from home and abroad,—a constant meditation, and field of labour. Relaxation from its duties was scarcely possible, and the only recreation which he ever seemed to occur to him was methodical, and perseveringly continued at his post, and his recreation which he was to attend every week to the weekly meeting of the Religious Tract Society, which he was a member. He was to regard for many of his principal indulgences, and he was better adapted to life than that of many must have worn him, and there was nothing but elasticity to his mind

when adverse occurrences had depressed him. Occasionally he was greatly dispirited. When Mrs. Dyer died, in 1826, his spirits received a shock from which they never entirely recovered. Mrs. Dyer possessed great energy of character and liveliness of manner; pious, affectionate, intelligent, the mother of his children and the wife of his youth, she was the counsellor to whom alone he ever fully unbosomed himself. Her removal was sudden, and affecting in its circumstances; she expired a few hours after giving birth to a still-born infant; he was absent, and she had left him with ten children, whose character he deemed her peculiarly adapted to assist in forming. The stroke fell heavily upon his heart, and from that time his proneness to sigh and indulge in gloomy auguries was increased. Then came immediately the Serampore controversy, a business very uncongenial to his gentle nature, one on which his judgment was on one side, and his affections on the other, and from which he always shrank, though compelled officially to bear a prominent part. Other cares public and private weighed upon him; and the equanimity which he exhibited in social intercourse was often the result of principle rather than of temper: his desire to afford pleasure to others caused him to converse cheerfully and agreeably, but his private habits of thought became increasingly pensive and timid.

Mr. Dyer did not enter again into the marriage state till the year 1837, when he married Miss Mary Jackson, daughter of the late Samuel Jackson, Esq., of Dorking.

In a discourse delivered at the request of the committee, by Mr. Steane of Camberwell, of whose church Mr. Dyer was a member, there is a description of his character, thought by many who heard it very just and beautiful, which the readers of this memoir may contemplate with advantage before they proceed to the closing scene.

"In his theological sentiments," said the preacher, "Mr. Dyer was a Calvinist formed in the school of Owen, whose writings he much admired, and had closely studied. He delighted in those views of Christian truth which hold forth the sovereignty of divine grace, the infinite efficacy of the grand atonement, the perfect and justifying righteousness of the incarnate Son of God imputed to believers through faith, the reality and

necessity of the Holy Spirit's work in converting sinners and sanctifying believers, the obligation of the moral law as binding the conscience to its hearty and universal observance, and the free invitations of the gospel to every creature under heaven, to come and partake of pardon and eternal life as the unmerited gifts of God through Jesus Christ. These were the doctrines he maintained, and his preaching was formed upon them; nor, I believe, was he ever known to imbibing any of the various errors or heresies with which the times that passed over him abounded, or in any way to depart from 'the faith once delivered to the saints.'

"He possessed intellectually no one faculty in marked superiority over all the rest, but was distinguished rather for proportion and harmony of mind, than for a metaphysical acuteness of reason, or a poetical richness and loftiness of imagination. His judgment was for the most part clear and exact, his perception quick, his memory retentive. He was remarkably methodical, and a great lover of order and arrangement, which not only materially assisted him in the details of official business, but rendered his information, of which he possessed a considerable amount and variety, available for instant use, whether in his public exercises or in familiar conversation.

"Through his whole life he was an assiduous student of the scriptures, reading them both devotionally and critically, and as the consequence, 'the word of Christ dwelt in him richly in all wisdom.' I have myself often had occasion to remark, that scarcely a passage could be mentioned of which he did not know the connexion, and with which, if there were a criticism upon it, he was not acquainted.

"But the qualities which distinguished him above all others were those of a moral and spiritual kind. To his superiority as a Christian, his superiority in almost every other respect in which he excelled must be attributed. Others might surpass him in originality of thought, in profoundness of conception, in compass of mind, who would never have reached the excellence and dignity of character to which he attained. And to what shall this be attributed, but to the grace of God which shone so conspicuously in him; to the strength and light which he derived from his perpetual and child-like access to the foun-

tain of purity and wisdom? He was a man addicted to habits of devotion. With David he might have said, 'I give myself unto prayer;' and this is asserted of him not vaguely, or as an inference derivable from the unblemished sanctity of his life and manners, but from the observation of those who knew his practice in this particular, and the time which he set apart for communion with God. The principle upon which he invariably acted, and which he recommended to his children, was to do every thing 'as unto the Lord;' with a single eye to his glory as the object, and to his favour as the reward.

"The intensity of purpose with which he aimed at so lofty a standard, imparted an unusual seriousness to his general deportment; and connected as this was with a certain want of freedom in social intercourse, gave him the appearance of reserve. Religion, as exhibited by one lamented friend, appeared rather venerable than attractive, and its influence upon himself was to invest his character more with those attributes which show 'how awful goodness is' than 'how lovely.' In his anxiety to discountenance sin, he would unnecessarily frown on the innocent gaieties of youth, and administer reproof in a tone of severity disproportioned to the fault. A sedateness and solemnity of manner sometimes characterized his conversation, which probably has kept at a distance from him some who might otherwise have been profited by his discourse, though when the subjects nearest his heart were touched upon, or any scheme of benevolence was presented to his mind, he could speak with great fluency, pertinence, and effect. Naturally of a sensitive disposition, his feelings were nevertheless so much under the command of his judgment, that it was an unusual thing to see him offended; and though sometimes a hasty remark might possibly escape him, he never designedly expressed himself in a manner to give offence. A man of peace, he shunned contention, and was singularly free from a captious, wrangling, and censorious spirit. From constitutional temperament rather disposed to pensiveness than hilarity, his mind was apt to impart a sombre hue to surrounding objects. Occurrences which others regarded with no dismay and little apprehension, would depress his spirit with forebodings of evil. Of ardent benevolence, and a

imes taking large views of the prospects and omnipotent capabilities of truth, his part would yet misgive him when undertakings were proposed of more than ordinary extent or boldness. Such was his sacred regard for truth, that he never indulged in exaggeration, or even in loose statement; while ambiguity of speech was avoided, and deceit was abhorrent to his mind. His self-knowledge made him candid in forming, and his self-control guarded in expressing, his judgment of others; but it was a part of his unbending integrity of his mind never to manifest complacency in an individual whom he did not sincerely respect. His affections were deep and faithful, but in consistency with other qualities of character to which I have alluded, were evinced rather in solicitude and practical effort for the spiritual welfare of those he loved, than by the ordinary and more superficial exhibitions of attachment."

Some of Mr. Dyer's friends, who had been accustomed to act with him for many years, have lately observed occasional indications that his mental vigour was somewhat diminished, and that his memory was liable to casual lapses. The writer, at one time inquiring of him respecting an erroneous statement which he had made, he placed his head upon his hands, considered for a minute, and then pleasantly said, "It was a hallucination." Several such hallucinations have been observed within the last few months; and one took place publicly, and excited much surprise, at the last anniversary of the mission, when Mr. Dyer rose to make announcements respecting future meetings, in which in several particulars there was an incorrectness extremely foreign to his general habits.

He attended regularly to business, however, and to observers generally had the aspect of being in his usual health, till the 9th of July, on which day he was found on the floor of the room in Fen Court in which he was accustomed to sit, having fainted. He fainted again, after arriving at his residence at Sydenham; it was soon evident that his bodily and mental powers were greatly depressed, and symptoms of aberration became manifest. On the following Thursday, it being the day for the weekly meeting of the committee, contrary to friendly advice, he returned to Fen Court, but was induced to remain in another room during the transaction of

business. At this time, his alienation of mind was so marked, that one of his most attached friends being asked by one of his sons his opinion of his case, replied, "He is deranged: it is plain speaking, but that is the fact; he is deranged, and you must take great care of him." Medical aid was obtained, and the application of leeches to the head gave partial relief. On Tuesday, the 20th, he was tranquil, and expressed his thankfulness to the Father of mercies for his deliverance from the distressing illusions under which he had been labouring. On Wednesday afternoon the awful gloom which had previously oppressed him returned, and he walked about in a state of great excitement. For his protection, one of his sons slept in his chamber; but in the morning, it was perceived that he had left the room, and in a small cistern beneath an archway at the lower part of the premises, his body was discovered, cold and lifeless.

An inquest was held, and after a patient investigation before an intelligent jury, a verdict of "temporary insanity" was returned.

That such should be the termination of such a life could not fail to excite surprise as well as grief. It is probable that such an event never presented itself to the imagination of any of his friends as within the verge of possibility. That He should have permitted it whom he had served so conscientiously, and to whom he had been accustomed to commit himself so devoutly, is indeed one of the mysteries of providence. Clouds and darkness are round about him. We must fall back upon divine sovereignty, and humbly adore the inscrutable wisdom of him whose judgments are unsearchable and his ways past finding out!

Yet if He has designed to teach us any lessons by this dispensation, we should seek to learn them. We may therefore submissively meditate upon a case so remarkable, and endeavour to ascertain the meaning of the voice which has addressed us;—a voice terrific, yet doubtless gracious, indistinct to our first apprehensions perhaps, and yet instructive.

The case affords an impressive illustration of the frail and abject condition of our nature. "Surely every man is vanity!" How humbling is it that even the most judicious, temperate, and devout of our species may be brought by phy-

sical causes into such a state as to cease to regulate their actions by the rules and principles to which in health they have uniformly adhered! It is affecting that the body should sometimes cease to yield the mind its customary service; that a limb should remain inactive, as in paralysis, when the mind wills an act which it has been accustomed by its volitions to cause. It is yet more afflictive when the body acts in disobedience to the mind, as in *chorea*, when involuntary action grieves and torments the proprietor of the refractory frame. But far more distressing is it that the body should sometimes gain the mastery over the mind, so far as to subjugate it to its maladies and pervert its impulses. In a healthy man the instinct of self-preservation is strong, and operates independently of reasoning. How dire that these bodies should sometimes be brought into a state by which that instinct is inverted, and death is sought under physical impulse, independently of reasoning, instead of life. It is but a partial consolation that in such a case responsibility ceases, both towards man and towards God: it is still grievous that our powers should be unconsciously perverted to the injury of ourselves or of others. How humiliating that the most gentle and benevolent of our species may be brought into such bondage to physical derangement as to seek to kill an unoffending stranger; or, as the inverted feeling acts most powerfully towards those who are most esteemed, to seek the death of a friend, a wife, or a darling child; or, proceeding one step further, in opposition to natural self-love, to pursue relentlessly his own life! Oh for release from the bondage of corruption! Oh for emancipation from the consequences of the fall!

It may be that this extraordinary case is intended to rectify a mistake under which some have laboured, in supposing that this is a death which it is impossible that a genuine Christian should die. Such an error proceeds from wrong views of the nature of Christian immunities, and of the dispensation under which we are placed, which requires us to "walk by faith, not by sight." Reason would have supposed that the children of God should be exempt from all afflictions; but Revelation says No: they shall partake of the common lot here, and receive their distinction hereafter. Reason would have argued that certainly they should be exempt from

some of the most distressing and overwhelming calamities to which others of their species were exposed; but the plan of God is that they should be subject to all the physical ills to which their fellow-mortals are liable. It would be an infraction of that general principle if they were exempt from insanity; it would be equally an infraction if, though permitted to experience other evils of insanity, they were exempt from that one which is most appalling—if in every case they were prevented from accomplishing that dire purpose which insanity so frequently inspires. Facts, however, have more influence on the general judgment than mere reasonings; and if it were desirable to rectify the mistake, it could be done most effectually by suffering the result to take place in a man of undoubted piety, of great eminence for piety, a man in his own circle proverbial for piety,—just the man whose case is before us.

Nor ought the fact to be overlooked, that it is possible for the best of men, with the best of intentions, to injure themselves by excess of labour. It is true that few destroy their health by undue exertion in the service of Christ, but it is equally true that some have done so. Our nature is not formed for unremitted toil; it may be continued with impunity for a time, but disastrous consequences sooner or later may be expected. The sabbath was made for man, by him who knew the extent of human powers and the pressure of human infirmities. He who labours on the first day of the week, even in preaching the gospel, acts in opposition to the constitution under which an infinitely wise Creator has placed him, if he labour also on each of the other six. He may be impelled by excellent motives, but the course he pursues is misjudged. It has long been the persuasion of the writer that his departed friend had more upon him than ought to rest upon the head and heart of any one individual. It was not that it was pressed upon him by others, but that he was unwilling to accept assistance. Influenced, partly by desire to spare the public funds, of which he was always scrupulously careful, and partly by indisposition to relinquish any department of labour to which he had attended when the Society was less extensive and onerous, he withstood for a long time the appointment of a colleague. A few weeks before his death he acknowledged to the writer the necessity for the a-

but his powers had been overtasked, and the injury irremediable. Long-continued attendance at business, without adequate rest, had exhausted his energies,

and it produced apparently a pressure upon the brain, which eventually incapacitated it for acting any longer as the organ of his untiring and generous spirit.

ADDRESS AT THE FUNERAL OF THE REV. JOHN DYER.

BY THE REV. F. A. COX, D.D., LL.D.

DEADLY, and at the shortest recalled upon, in consequence of the sudden absence of the pastor and brother deceased, to consent to solemnities. It is, indeed, sad and awful, but not unprofitable amidst the shadows of to-day they gather around a funeral gloom and depth. The dispensations are replete with instructions, and even seem to testify to the emanations of truth from them.

Let us correct our thoughts. There is no darkness in providence, light," and his dispensations are the emanations of his wisdom and love. The darkness is in our conceptions, are so low and grovelled, like a cloud over us,—an impenetrable to our reason, to faith, which sees beyond the gloom forth of ineffable brightness. It would be an impeachment to say that there was any insic mystery or complexity in God's operations, as it would be to impute the shadow cast by the sun, and not to the object. "His ways are not as our thoughts, neither are his thoughts as ours are imperfect; and so we must not distort the objects of our vision, discolour the whole mental landscape in judging of the dispensations, we too often determine by prejudices and passions of the moment, rather than by the eternal principles of rectitude, the comprehension of an infinite Being, and the teaching of scripture.

Every aberration of reason is corrected, nor is it the extinction of piety; and the form in which death shall overtake

the good man is in the hand of God.

The mode of his departure from the present state cannot affect the great question of his destiny; for that depends not on the outward modification of circumstances, but on the decision of the mind, preparation of character, the working and moulding of great principles. The safety and blessedness of the soul of a believer rests on the foundation which God has laid in Zion. The question is not whether he leaves the world in a calm or a tempest, in the clear sunshine of circumstances or amidst clouds and mysteries, on the quiet bed, by the stroke of accident, or in the whirlwind of delusion; the temporary must be separated from the permanent, the unreal dreams of a moment from the realities of truth, the essentials of character, and the power of grace. The question which belongs to the everlasting condition of a man respects his faith in Christ, his love to God, his conformity to truth. "Is it well?" asks the anxious survivor. And if the report can be—he was a penitent, a believer, a servant of God—the answer is, in defiance of death's worst terrors, Satan's worst temptations, and life's worst forms of mischief—"It is well." From the depths of hades, the distant regions of an invisible world, the soft and solacing echo is, "It is well."

Dear brethren, we meet at the grave of a Christian. And is not that the highest style of man? Ought the gloomiest circumstances of mortality to discourage us when we can inscribe such a word on the ashes of departed worth? Shall we suffer death, however fearful, to rob us in our grief of the satisfaction of that thought, and the joy of naming such a name, which is itself a triumph over that formidable foe? In the very face of the king of terrors we utter the glorious epithet, and we exult—

ingly say, "O death! where is thy sting? O grave! where is thy victory?" A Christian cannot die; death is not death to him. Its character is changed. It is a passing cloud, a departure, a means of better life.

We meet at the grave of a *minister*, early ordained to that work, and much employed in its gracious ministrations. It was the privilege of the speaker to hear the first discourse of the dear departed one, and to feel at that period the conviction, which many a year has not erased, of his extraordinary devotion of spirit and devotedness to the cause of his Redeemer. There was no pretence or display. It was then as ever, the utterance of a heart animated by the love of God, and the love of souls; eminently in earnest, evincing no inconsiderable intellectual powers, but far more exalted degrees of holy zeal and Christian love.

It is the grave of a public and highly appreciated servant of the missionary cause. As *Secretary* of the Baptist Missionary Society, he was indeed an official man, but any thing but the *mere* official. He worthily succeeded the distinguished individuals that went before, and with business habits far greater, he had a love of missionary labour, and a love of perishing heathen, not less than theirs. His name is thus associated in the annals of the church with Fuller, Ryland, and Hinton, and will be had in everlasting remembrance. Prompt, indefatigable, persevering, he was, in a sense, a martyr to the cause. It was his life. It was the great self-denying purpose of his existence, the element of his thought, and the spring of his activity. In counsel he was discriminating; in judgment sound; in point of information always correct and copious. He had much of the vivid and intuitive perception of the bearings of a question, and his opinion was always valuable, and often adopted. In pleading for the mission he was ready with information, fluent, copious, occasionally impassioned, and never failed to leave an impression of the integrity of his mind, and the warmth of his benevolent heart.

This is the grave of one whom many of us can call a *friend*; one whom we long knew and loved. Let the speaker be allowed in this capacity to mingle his tears to-day—five and thirty years may warrant it—with the more hallowed weepings of nearest friends and relatives.

One who was present at his entrance on the ministry, at his choice to the secretaryship twenty-five years ago, and who has ever since stood in the relation of a fellow-worker with him in the mission, and an associate in the private circle, may well indulge a sorrow for his loss, attempered, however, by the blessed hope of re-union in a world where the mysteries of life and death will be unfolded.

Some of you are at the grave of a *parent*. Shall I add, there is one to weep for a husband? To the latter I would say, if present, thou knowest the God who is the husband of the widow, and let the remembrance of eminent excellence console and elevate the mind to God.

And will not every child, taught by his example, penetrated by his remembered prayers, and stimulated by the thought of his past usefulness and present bliss, follow him as he followed Christ? Dear family of the deceased, we congratulate you who have made a decision, who have embraced the same Saviour, and hope for the same glory—with what joy will you meet again! And if any have not yet, or fully, given themselves to the service of religion, let the appeal of death be heard. He speaks yet, "Be ye followers of God, as dear children." Ye death, eternity, the departed saint, the living minister, the word of God, the speaking solemnities of this hour, our science within, and providence without all, all cry aloud, "*Now is the day of salvation.*"

Here, then, we leave the ashes, shall we say, the wreck of the mortal frame! It is, indeed, a wreck; but how the vessel stranded, and with what result! It is as if a tempest-tossed ship on the ocean should have lost her reckoning and struck in the dark night upon the shore; but, behold, when the morning comes, it appears that the shore the very land, and the place the very port to which she sailed; the vessel wrecked, but the life within untouched and, amidst ten thousand welcoming all safe, and well, and happy, for ever.

Surviving friendship is often consoled by the details of a dying testimony; but we have more—a living one! The Christian church at large, the missionary band in particular, in near and distant lands, will feel that a brother and a friend is gone. His life is his monument, as it will outlast the sculptured stone!

USES OF CORRUPTION AND ERROR IN THE CHURCHES OF CHRIST.

BY THE REV. JOHN BATES.

he members of a Christian church to enjoy peace of mind and pros- of soul, they must preserve the of the New Testament churches, alk in the ways of holiness. Pu- f doctrine, holiness of life, and fer- mayer, are essential for the perma- existence, increasing prosperity, future enlargement, of all our les; "If any man," says the s, "defile the temple of God, him God destroy; for the temple of s holy, which temple ye are."—1 i. 17. The church of God is de-

by the introduction of worldly min-

In reference to the peace, purity, ritual prosperity of our churches, s much depending upon the ele- coliness and spirituality of mind y exist amongst our ministering n. Generally speaking, the cha- and spirit of our churches will ond to the character and ability pastors. If they are holy, dili- and faithful, the churches under re will be united together in pu- d love, manifesting the same If they make an ostentatious of their learning, our churches vainly puffed up with knowledge, ey really need instruction in the st principles of divine truth. If ister is worldly-minded and ig- the church will be self-conceited, icted, and, like little children, o be carried about with every f doctrine. If they are indolent itute of eminent piety, then in- nation, laxity of morals, and er- ll creep in and prevail. But if stors "watch for souls," and ull proof of their ministry," then rches will be preserved in holi- bound in missionary zeal, "and ; in the fear of the Lord, and comfort of the Holy Ghost, will ltiplied." The church is cor-

y the reception of unconverted

s. All the stones for the build- Solomon's temple were prepared ade ready before they had any 1 that elegant building. If some

of them had been brought from the quarry in their rough and unhewn state, to be worked up among the other, the beauty and strength of the temple would have been impaired and entirely de- stroyed. So it is with regard to the church of Jesus. Man in his unregene- rate and natural state is totally unfit to be introduced as a member in the church of Christ—until his sins are subdued, his mind enlightened, and his heart renewed by divine grace. The apostolic churches were composed of those who had been "sanctified in Christ Jesus, called to be saints," consequently, they had all been born again. If unconverted persons are introduced into the church of Jesus, every thing of a spiritual and holy nature will very soon begin to wither and de- cay. In proportion as men of this stamp increase, the power and life of godliness will gradually disappear, until every feature of piety is extinguished, and at last such a church must perish beneath the weight of its own corruption. The church of Christ is corrupted,

3. *By the propagation of unscriptural doctrine.* It is impossible to relate all the evils that have been experienced by the churches of Christ, from the unholy and demoralizing influence of those doc- trines which are of an unscriptural na- ture. Even in the days of the apostles this evil was beginning to appear, and it was attended with very serious results. The Jewish nation and the gentile world both thought that the gospel was defect- ive, and this has been the case with worldly men in every age until the pre- sent day. When, however, the dignity of the Saviour, and the efficacy of his atonement, the importance of holiness and justification by faith, the depravity of man and the necessity of the Holy Spirit to renew the heart, are rejected, or cast into the shade, we must expect that the most injurious consequences will immediately follow. When the Galatians had turned aside "unto ano- ther gospel," the apostle said, "I stand in doubt of you," and exclaimed, "I am afraid lest I have bestowed upon you labour in vain." Whenever the pure doctrines of the cross are relinquished

on the one hand in favour of mere morality, or for high notions of orthodoxy on the other, there will either be a genteel conformity to the fashionable vices of the world, or a contempt of practical preaching, accompanied with a disrelish for the truth of the gospel and holiness of life. Corruption is introduced,

4. *By the backsliding of real Christians.*

The holy beauty of the Christian temple has been often very much defaced by inconsistency of conduct, laxity of piety, and the sinful backslidings of some of its professed and genuine friends. I do not now refer to all those who have made an outward profession, as many have only had the form of religion, while they knew nothing of its power. I now speak of those who have generally been received as Christians by the respective churches where they belonged, although their piety, in some instances, may have been of a doubtful nature. There may not have been much positive evil, but there has been an absence of practical piety and a want of conformity to Jesus. Those churches in the days of the apostles who were most blameable in departing from scriptural doctrine, became most guilty in backsliding and immorality of practice. We find that this was the case especially with regard to the churches of Corinth and Galatia, and we may rest assured that the same cause will have the same effect in our own day. We have reason to fear that too much carnality, decay of piety, and worldly-mindedness, is making its way amongst some of the members of our churches, who, after all, we still hope love the Saviour. The best and holiest of our churches will have their "spots and blemishes" in the present life, but we should individually pray for prosperity of soul, and cultivate a holy conformity to the Son of God. Though we cannot reach perfection in the present state, yet we must remember that those who say they "abide in Christ, ought themselves also to walk even as he walked." Corruption often creeps into the churches of Jesus,

5. *By the neglect of apostolical pline.* The proper exercise of discipline in our churches is a very difficult minister's work; yet it is essential to their peace, purity, and preservation. A church that is not scripturally governed will resemble a family without an army without discipline, and is utterly unfit to correct any error, or to root out any corruption that may amongst its members. Disorders must be reprov'd, contentious persons must be silenced, error must be checked, while those persons who do not submit to healthful discipline must be "put away from among us." The precious must be separated from the vile; and the members of Christ's church must have no fellowship with the fruitless works of darkness.

Brethren, this is a day of great activity, and zeal; let us, therefore, live that it may be a day of piety and conformity to Jesus. The lines of heart and prosperity of our churches connected together, so the presence of truth, purity, and expansive influence in our churches, are required to preserve our institutions in a healthy and prosperous condition. We must pay all due respect to the learning and burning eloquence of great men, let us remember that of scriptural knowledge, connect spirituality of mind, purity of heart, entire devotedness of soul to Christ, the most essential and most important elements of the ministerial character. The constant prosperity of our churches enlarged benevolence of our churches and the widening influence of our missionary operations, to a great degree depend upon our love of the truth and individual conformity to the Son of God. If we cultivate piety and live in the love of the Lord, then our churches "look forth as the morning, fair as the moon, clear as the sun, and," in progressive movements at home, as among the heathen abroad, we shall be "as terrible as an army with banners."
Ballina.

AN IMPORTANT QUESTION TO ONE WHO INDULGES THE HOPE OF REDEEMING MERCY.

AN AMERICAN TRACT.

DEAR FRIEND,—If you have found peace with God, it has been by a simple faith in the blood of Christ, and an unreserved submission to his will. If you have not exercised this trust, and made no submission, your hope is vain, and your peace is a delusion. But I take it to be a Christian,—one who has rested and believed: but you have yet to prove the sincerity of your repentance and faith by a life of obedience.

It devolves on you to make a public profession of his name, and a profession your being “dead unto sin and alive to God,” by baptism; and to unite yourself to his people. If you are perplexed with the question of baptism, it is not because you have any doubt whether you will have complied with the command of Christ, if you are immersed in water in the name of the Father, and the Son, and of the Holy Ghost.

My question, then, is, Will you obey your Saviour’s command, and prove the sincerity of your love to him, and your reverence for his authority, as an honest servant, as a dutiful child; or will you, the very first step of your Christian profession, proclaim to the world your reverence of what you *hope* “will do,” instead of what you *know* to be right?

If you have been accustomed to regard the ordinance itself as a “non-essential,” you ought to know that nothing which God has commanded can, without great impiety, be regarded as a non-essential. Acts which may in themselves be trivial, involve, when made tests of our submission to his authority, that is dreadful in transgression, and that is blessed in obedience. The eating of a fig or an apple was, in itself, trifling, till God forbade. It then became a test of obedience, involving the curse or woe of the whole human family. n. ii. 16, 17.

Nothing could be more trivial, or more natural, than the circumstance of being driven back in flight from danger; but God forbade it to the family of Lot, and the disobedience of his wife was punished with death. Gen. xix. 17. 26. The support of the tottering ark, on return from its captivity, might have been regarded even as an act of piety;

God had given no authority to any man to approach it except his priests. Its

touch, therefore, by any other, was presumption; and the death of Uzzah admonishes us that it is a fearful thing to make free with the institutions of Jehovah. 2 Sam. vi. 6, 7.

The way by which “the man of God” (see 1 Kings xiii.) should return to his home, was, so far as we can see, a thing indifferent in itself: and the participation of the hospitalities of his friends was certainly more convenient than to return fasting. But God, for reasons he did not see fit to explain, gave specific direction that he should eat no bread, nor drink water, in Bethel; nor return by the way that he came.

After having resisted the importunities of the monarch, he yielded to the solicitation of a *pious friend*. His sudden and awful death is recorded as a lesson to all future time, on the sin and danger of regarding the subject of a divine command, however unimportant in itself, as “a non-essential.”

The last words of the Saviour before he ascended were those of the commission—“Preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned.” And Paul was inspired to declare, that when Christ shall be revealed from heaven it will be to take vengeance, not only on them that know not God, but on them also that obey not the gospel. Can you, in that day, regard yourself as having *obeyed*; and meet him confident of hearing the approval, “Well done, good and faithful servant,” if you, in an act the very object of which is the answer of a good conscience, select the *disputed* and *doubtful*, because more honoured or convenient, or because of the solicitations of friends, in preference to what is CLEAR?

Dear friend, the blood of the suffering Redeemer is fresh upon you: hear what he says to you; they are words of severity and goodness, authority and love: “Whosoever loveth father or mother more than me is not worthy of me.” “If any man will be my disciple, let him deny himself, and take up his cross and follow me.” “Henceforth I call you not servants, but friends.” “Ye are my *friends* if ye do *whatsoever* I command you.”

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LINES ON THE LAMENTED DEATH OF THE REV. JOHN DYER,

Secretary to the Baptist Missionary Society.

"How are the mighty fallen!" yet let not Gath,
And let not Askelon this day rejoice;
Let not the mourner dread the cup of wrath,
But silent listen to his solemn voice,
Who light from darkness brings, and good from ill:
"Be still and know that I am God"—Be still.

"A Prince in Israel is fallen to day,"
The arrow smote him in the darkened hour,
The cruel spoiler met him on the way,
When weakened in the toil—bereft of power,
When none stood with him to avert the blow,
That laid the prophet, friend, and father low.

The church may mourn, the weak and faint in heart
Stand in amaze, and ask the reason, why;
And unbelief, still ready to its part,
Join in the scorner's ever-taunting cry.
"Where is your God?" Oh, well the church can tell,
He is her present friend, come woe or weal.

Deplore the leader, weep the vanished friend,
But fear not for the ark whose staves he bore,—
Though clouds came down upon him at the end,
And reason failed him at heaven's palace door,
The "good and faithful servant" of his Lord
Must share the "faithful servant's" high reward.

But though the foremost of the host must fall,
Whene'er life's silver cords become unstrung,
Lost to life's melodies, and jarring all,
Dead to the charming tones of mercy's song;
Yet shall the spirit to its calling true,
Released from flesh, its harmonies renew.

To the lone mourner in a foreign land,
Oh, be the "grace sufficient" richly given;
And to the sorrow-stricken troubled band,
Co-workers for the gospel—light from heaven:—
O thou the mourners' stay—though oft distressed,
(Thyself once "stricken, smitten," and "oppressed")
O draw the heavy-laden to thy rest.

TRIBUTARY STANZAS TO A DEPARTED FRIEND.*

hold, I take away from thee the desire of thine eyes, with a stroke : yet neither shalt thou mourn nor weep."—Ezek. xxiv. 16.

" Rejoice for joy with her, all ye that mourn for her."—Isaiah lxi. 10.

Why should we weep for *thee*, thrice happy soul,
Whose days of mourning are for ever past ?
Why should our tears in ceaseless sorrow roll,
When thou, triumphant saint, hast shed thy last ?

But yet forgive the grief that followed thee,
As thy sun, even at the hour of noon
Went down midst shades of solemn mystery,
And sank beneath the grave's sepulchral gloom.

Yes—we have stood beside thy dying bed,
Where all was peace, joy, and serenity ;
Each darksome, threatening cloud from thence had fled,
And at thy even-tide 'twas light with thee.

Unlike the flowers of sublunary growth,
Whose redolence survives not their decay,—
Death could not take thy bloom and fragrance both ;
The last outlives the fairness passed away.

And thou hast left some lovely plants behind,
Which drew their succour from the parent-root,
Blooming in beauty with thee intertwined ;
They wear thy blossom, may they bear thy fruit.

And there is one, who feels his mortal cup
Has overflowed e'en with the bitterest woes ;
But he hath said—" Shall I not drink it up,
Since my own father's hand the draught bestows ?"

As streams that keep their soft and silvery way,
The most refreshing when the most unseen,
So, through life's happy and sequestered day,
Thy noiseless, beauteous, blessed course hath been.

Well—though affection weeps, and not in vain
Places her urn of tears upon thy tomb ;
Heaven-taught, we fain would catch the victor's strain,
And learn thy triumph o'er death's scattered gloom,

Thou now hast tuned thy harp, and swept its strings
To that eternal anthem, the blest song
Which to the Lamb all glorious honour brings,
Hymning for ever by the ransomed throng.

Farewell, thou sainted one : though time may throw
Its shadows of forgetfulness around ;
For thee remembrance in each heart shall glow,
And through life's waning years unsought be found.

bury.

F. L. F.

Davies, wife of the Rev. William Davies ; who died, Thursday, June 3, 1841, *Æ.* 44.

REVIEWS.

Four Lectures on Spiritual Christianity, delivered in the Hanover Square Rooms, London, March, 1841. By ISAAC TAYLOR. London: 8vo. pp. 203. Price 4s. 6d.

WE have not enjoyed a greater treat for some time than the perusal of this volume has afforded; and it would be an omission of duty towards our readers if we did not apprise them of its adaptation to counteract prevailing errors and promote the efficiency of the Christian church.

It was at the request of the London City Mission that these lectures were delivered, having been "projected with the hope of directing the attention of well-educated persons to the great principles of the gospel; and especially as at this moment put in jeopardy by the wide diffusion of opinions which would substitute the 'vain inventions' of antiquity for the purity and simplicity of apostolic Christianity." In revising them for the press the author has not merely made verbal corrections, he has introduced many passages to illustrate and strengthen his argument, and in these he has expressed freely and distinctly his individual views on points connected with the present aspect of Christianity in England. It is well known that Mr. Taylor is a man of independent and vigorous mind; the subject on which he has now written is one of paramount importance; and we shall render an acceptable service to thousands who will never have opportunity to peruse the volume, as well as to others who will be induced to purchase it, if we occupy a few pages with an analysis of its contents.

The first Lecture is on the Exterior Characteristics of Spiritual Christianity. In this, the author states that by spiritual Christianity he means nothing more or less than Christianity in its simplicity, in its grandeur, in its integrity, in its beauty: Christianity, as it is truth absolute, truth eternal, truth of infinite moment to every man, and intelligible to every man. Its visible characteristics are, first, that it is a religion of FACTS; touching the affections and binding the consciences of men, on no other plea

than that of its being a declaration of facts; and these, either long past, or now passing; or certainly anticipated as yet impending;—secondly, that it is a religion of facts with which ALL MEN, without exception and without distinction, and in an equal degree, are personally concerned; truth having been, in the ancient world, like the costly perfumes of the East, an exquisite luxury, which should be found only within marble palaces, but being by the apostolic voice so proclaimed as to appeal to every man's responsibility and require that every man should be free; giving a death-blow, on the one hand to despotism, both spiritual and civil, and on the other to sophistry, whether philosophic or religious;—thirdly, that as a religion of facts, it induces a new RELATIONSHIP between man and his Maker; while the philosopher, gazing with delight on the wonders of the universe, if admiration burst from his lips, meets no return, and the mystic sits in silent expectation, from day to day, from year to year, upon the steps of the royal palace, but never yet has exchanged a smile of recognition with the Sovereign, Christians are taught to recognize the love of a heavenly Father towards themselves individually—a Father, whose love is a concentrated desire for the well-being of each of his children, a desire carried forward through all the details of family nurture and provision, and whose heart yearns to receive every day the undoubted expressions of filial affection;—and fourthly, that the facts of Christianity, when admitted as true, are of a kind to excite, and to maintain in activity, the warmest and the most profound emotions of which men are susceptible, according to the individual constitution of their minds. The gospel has consequently unrivalled claims, as being a positive and authoritative religion, resting upon facts that are incontrovertible; a religion pure in its ethical principles; and a religion which gives the fullest and happiest expansion to the benign emotions, by opening before us a ground of intimate, affectionate, and yet reverential communion with God.

In the introduction of the second lec-

2, which is on the Truths Peculiar to ritual Christianity, Mr. Taylor shows that a lifeless orthodoxy is a very different thing from vital Christianity. His remarks on this subject, suggested by familiarity with early ecclesiastical ory, deserve attention.

If therefore it were asked, 'Is a trinitarian of much importance to practical piety?' should be content to say—trace the history, or of individuals, or of churches, that have named it, and you will find an answer. A trinitarian faith, clear of every evasion, and excluding even the disposition to look for evasions, could be the basis of all Christian piety.

But now, with a due ingenuousness, let us : to the other side of this argument. Orthodoxy alone is not, we say, Christianity, for it consisted with the widest departures from purport. More than a little constancy of and strength of mind are demanded in relling over the road of the trinitarian controversy, from the early years of the third century onward toward modern times; and if our self have not previously been firmly grounded in the proper biblical evidence, it is probable that the perusal of this history will breed doubt, just, suspicion, and will end in a heterodox conclusion.

"The Greek mind, which had relinquished me of the faults of a better age, and which gained few of its admirable qualities, and which had been schooled in nugatory disputations by a degenerate philosophy, a sophistical gic, and a spurious rhetoric, found its field the trinitarian argument. Ponderous tomes we brought this argument down to our times; at how much of the warm apostolic feeling do these books present to our view? Something, indeed; but not more in proportion to the mass than there are grains of the precious metal to be gathered from a mud bank in the ding of a gold coast.

"Orthodoxy, very early severed from evangelic truth, showed at once what was its quality when so divorced. Some time before the breaking out of the trinitarian controversy, a discipline and course of life directly contravening the first principle of the gospel had received the almost unanimous homage of the church, throughout the world, and was applauded, on all sides, as the highest style of Christian piety.

"What moral influence was orthodoxy likely to exert when it fell into the hands of those who had overlooked, or who virtually denied, the truths which alone can bring it home to the heart? The Saviour, forgotten as 'the end of the law for righteousness to every one that believeth,' was soon forgotten also as the 'one Mediator between God and man.' Most instructive is the fact, that at the very moment when trinitarian doctrine was the most hotly contended for, and punctiliously professed, mediators many, and gods many, and goddesses many, were receiving, under the auspices and by the encouragement of the great preachers, theologians, and bishops of the time, the fervent devotions of the multitude! It was to these potent intercessors that sincere petitions were addressed; while to the Trinity was offered—a

doxology! Whenever men were in real trouble, and when they needed and heartily desired help from above, they sought it, where they believed they should the soonest find it—at the shrines of the martyrs, or of the Virgin. No fact of church history carries a heavier lesson than that which we gather when, listening to the perorations of the great preachers of the age of orthodoxy, we hear them, first invoking with animation and high sounding phrases a saint in the heavens, while the finger pointed to his glittering shrine; and then ascribing 'honour and glory' to the Trinity!

"Orthodoxy by itself does not touch the conscience, does not quicken the affections; it does not connect itself in any manner with the moral faculties. It is not a religion, but a theory; and, inasmuch as it awakens no spiritual feelings, it consists easily with either the grossest absurdities, or with the grossest corruptions.

"Orthodoxy, powerless when alone, becomes even efficient for evil at the moment when it combines itself with asceticism, superstition, and hierarchical ambition. What is the religious history of Europe, through a long course of time, but a narrative of the horrors and the immoralities that have sprung from this very combination?

"Heterodoxy, which has long been the temptation of the continental protestant churches, has at length wrought their ruin; or, at the best, has left them in an expiring condition. But in perfect equity must it not be acknowledged that orthodoxy, severed from evangelic truth, has been the temptation of England; and that, at this moment, by reviving its ancient connexion with superstition, it gives just alarm to the true sons of the reformers? Those great men—the lights of the sixteenth century—whom we do not worship, but whose steps we would follow, were orthodox, and yet they were no monks: they were trinitarians, but they were not idolaters: they had studied the fathers, but they bowed to the scriptures; and from the scriptures they recovered evangelic truth—inestimable treasure, which so many around us are now ready to exchange for the 'vainly-invented' superstitions of antiquity!"—pp. 75—78.

First in systematic order, as well as in magnitude, Mr. Taylor places the doctrine of the propitiation, effected by the Son of God—so held clear of admixtures and evasions as to sustain, in its brightest integrity, the consequent doctrine of The Full and Absolute Restoration of Guilty Man to the Favour of God, on his acceptance of this method of mercy; or as it is technically phrased, JUSTIFICATION THROUGH FAITH. Respecting this however he remarks,

"The church history of fourteen centuries affords convincing proof that something more than the doctrine of the propitiatory work of Christ, retained in a creed, is necessary to give vitality to the Christian system. Very early the wonders of Calvary, in turn with the eulogies of the saints, were the themes of the cold, turgid rhapsodies of a false oratory.

"Almost every practice, rite, and principle of the ancient church had the same tendency to remove further and further from its place, although it was never denied, the scriptural doctrine of the atonement. The apostle had said, 'There is now no condemnation to them that believe;' and that the sacrifice for sins, 'once offered,' effected an absolute expiation. But it was not so in the sense of antiquity. The expiation did not expiate; for the ascetics discovered that they had still the whole work of satisfaction to do for themselves. The expiation did not expiate; for the church was constantly occupied in praying for the repose of souls, affirmed by itself to have received the utmost benefit which could be received from a sincere faith in Christ. The sacrifice once offered for the sins of the world did not, any more than those offered under the Mosaic dispensation, 'make the comers thereunto perfect;' for it needed to be reiterated in the sacrifice of the mass. It was not true, in the opinion of the church, that we are 'saved from wrath' through Christ, for it taught even the faithful to look forward to a terrible futurity of purgatorial anguish."—pp. 83, 84.

"And without a doubt, or a moment's hesitation, we charge those with disaffection towards this first principle of apostolic Christianity who would fain 'reserve' it for the hearing of a few, and would put it and keep it under their bushel. We utterly disallow, as spurious, the delicacy of those who profess that they cannot desecrate so sacred a truth as that of the atonement, by proclaiming it in the hearing of the thoughtless multitude!

"The great question now at issue in the protestant church is not whether we shall restore or reject certain ancient superstitions; but whether we are to retain that GOSPEL—that bright apostolic truth, which those superstitions so early supplanted, and with which it never has for a moment consisted, and never will consist. The question on which, at this hour, the religious destinies of England turn, is not whether we shall re-establish, or shall repudiate, the 'ROMISH,' or any other doctrine, 'concerning purgatory, pardons, worshipping and adoration, as well of images, as of relics, and also invocation of saints—those fond things, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God.' THIS IS NOT THE QUESTION; but whether 'the righteousness of God through faith,' shall stand or fall among us; and whether the Protestant church itself shall continue to be a witness for God, or shall be rejected as apostate. If the distinctly pronounced doctrine of justification through faith be indeed apostolic, can the bold restorers of the base superstitions of the fourth century make out their title to the honours of apostolicity? How can we grant it them; or how refuse to assign it to those who, having clearly read this apostolic truth in the apostolic writings, cordially entertain it and convincingly teach it; and who honour it in their lives, and whose orders are authenticated by the Holy Spirit, in 'giving efficacy to the word of his grace?'"—pp. 92, 93.

The second great truth exhibited in this lecture as peculiar to Christianity is

that of the Sovereign and Abiding INFLUENCE of the HOLY SPIRIT in Renovating the Soul, in each instance in which it is Renovated. But this also has been supplanted, on the one side by rationalists, and on the other by the promoters of superstition, ancient and modern.

"It was vain to suppose that the mass of men would continue to think of justification, and sanctification, and of fitness for heaven, as *moral and spiritual realities*, when they were assured, in the most solemn manner, that justification, sanctification, and preparation for heaven, all passed upon them, unconsciously, at the moment when they emerged from the baptismal pool!"—p. 97.

"It is unavoidable thus pointedly to advert to these now prevalent errors, because, in the practical interpretation given them, they are absolutely incompatible with an adherence to Spiritual Christianity. Those who are sternly enjoined, on peril of their own salvation, not to recognise as Christian brethren any whose ecclesiastical legitimacy may be ambiguous, are, of necessity, driven to adopt such a notion of Christian piety as may consist with the application of this ecclesiastical rule. In plain words, they must learn to scout as futile & illusory whatever is *moral and spiritual* in religion; while they fix their attention exclusively upon that which is formal and adjunctive. Nor will those who are taught to judge of others in this manner, be slow to judge of themselves on the same principle. 'If we be Christians *ecclesiastically*, it is enough: all besides is illusion.'"—pp. 99, 100.

The third truth peculiar to Spiritual Christianity is stated thus: That a cordial reception of the two already named, Justification through Faith, and the sovereign indwelling Influences of the Holy Spirit, brings with it a settled and affectionate sense of security, or peace and joy in believing, which becomes the spring of holy tempers and virtuous conduct.

"The kingdom of heaven, we are expressly told, is a paternal system of love and duty: it is not a despotism. Now, if we be personally familiar with the materials whence our illustration may draw its analogy, let us look within the circle of a family, and there make trial of the opposite methods of eliciting *the greatest amount of effective service, and of dutiful performances*; that is to say, of filial virtue. First, let us work the principle of bondage and fear. Let dread be the prime impulse of every domestic movement, and love a rare and precious blessing. Let the paternal tenderness, if felt at all, yet be disguised by frowns, and let it express itself, in all instances, so ambiguously that the child may reasonably question its very existence, and let each son and daughter, from the youngest to the eldest, constantly have in view, as a chilling caution, the possible, and not very improbable event, of a final expulsion from the paternal home, and a cutting off from all share in the inheritance. Make trial of this

hod, until you have converted a home into a prison, and children into abject and resentful slaves!

But assume the opposite principle. Do not ride fear; yet govern by love. Do not exult in suffering; but never, so far as your power avails, never let suffering exclude happiness.

Let all be as happy at home as the consens of the present state may admit; and finally let all feel that happiness is secured to the utmost extent to which parental vigilance may reach. Whatever variety of disposition a family so treated may exhibit, can there be doubt that it will immeasurably surpass the wretched family, in filial obedience as well as attachment?

If we, then, being evil, yet know how to order our households by the means of love and how shall not our heavenly Father much more know how to do the same?"—pp. 103,

Is it true that the Eternal Word was made flesh, and dwelt among us, and 'died for our sins, having been constituted 'a curse for us?' Sin then is ruin, immortal ruin; and a condition, if not benefited by that sacrifice, is perdition. But the Saviour, as we learn from his own lips, although given by the Father to suffer for the sins of the 'whole world,' yet *himself* for his people, individually. The satisfaction, which was sufficient for 'taking away the sin of the world,' has no excess of efficacy in relation to the sin of each believer. On this ground the apostle speaks of God as having 'loved him, and given him for him.'

A distinct apprehension, therefore, of truths as these, brings home to the heart every source of powerful influence, every imaginable source of awe, compunction, dread, gratitude, tender affection, to which the human mind may be open. And just in proportion as sentiments of the one kind become intense, those of the opposite quality are enhanced.

Why then may not the Christian who has learned to renounce all confidence in himself, as well as in beings like himself, and to trust in Him who is 'mighty to save?'—why may he not freely rejoice, nay, exult with joy unutterable, in the prospect of a blissful immortality near at hand, seeing that the very condition of this joy is an always proportionate depth of those convictions which render him serious, sober, sedulous in duty, and keenly apprehensive of the divine displeasure?"—pp. 105,

In the third lecture, which is on the Moral Characteristics of Spiritual Christianity, our author observes that while the New Testament contains, scattered on its surface, the definite articles of a great system of ethics, delivered in the form of precise precepts and prohibitions, it contains moreover, and which the secret of its power, vital principles not always defined; but which, as years are evolved, one after another, and successively brought to bear upon opinions and manners of christianized

nations, do actually remove from them those flagrant evils which had accumulated in the course of time, and which, so long as they are prevalent, abate very much the religious sensibilities even of those who are the most conscientious. But the first characteristic of Spiritual Christianity, considered as a means of producing genuine virtue is, That it attaches a sovereign importance to TRUTH, as furnishing the only solid support for the motives of self-government, purity, and charity. From the evangelic history is drawn the idea of all that is beautiful in virtue; from the preceptive parts of scripture the explicit rules of morality; and from the doctrinal parts the impulsive principle of affectionate obedience.

"But we are speaking of a spiritual and cordial trinitarian faith, and then we affirm it to be the basis of the only virtue which deserves the name—a serious, reverential, happy, and affectionate devotion of the whole nature to God the Father, the Son, and the Holy Spirit. Christian virtue is the habit, the motive, and the act of the soul meditating upon 'the love of God,' and 'the grace of the Lord Jesus,' and enjoying 'the communion of the Holy Spirit.'

"Let it be remarked, that apostolic trinitarian doctrine—so utterly unlike the crabbed definitions of a wrangling and unevangelic age, brings the inscrutable mystery of the divine nature to bear immediately upon the affections, under an aspect of *pleasurable emotion*. How little has this been regarded by angry disputants! How grievously have those misunderstood apostolic orthodoxy who have persecuted each other to the death, because not consenting to the same jargon as themselves! We cannot too attentively regard the apostolic method of teaching this great truth—of shedding it into the heart. Our CREED, if derived from the scriptures, speaks to us of 'the grace of the Lord Jesus Christ, and of the love of God, and of the communion of the Holy Ghost.' This is the orthodoxy which, when cordially entertained, impels Christians to love each other and all men, and to abound in good works, as sacrifices and offerings with which 'God is well pleased.'"—pp. 140, 141.

The fourth lecture is entitled, Spiritual Christianity the Hope of the World at the Present Moment. Does it appear that Civilization alone, the author inquires, is likely much to promote the personal and home felicity of the millions it is summoning into life? "Dare we, if we had the human race in our arms—dare we turn ourselves to that care-worn personage, our modern Civilization, sitting at her factory gate, and say to her—'Take this child, and nurse it for me?' " He answers by reference to France, where, while all the elements of national improvement, in wealth,

science, literature, refinement, are in high activity, the concomitant influence of Christianity, though not absolutely wanting, is reduced to the smallest dimensions imaginable; it being nearly as reasonable to suppose that light, truth, peace, humanity, should emanate from China, as from France, and thence cover the earth. What we need for the renovation of the human family is—the spread of that life-giving doctrine which we find in the scriptures, and which challenges the abject and the wretched, universally and unexceptively, as the heirs of immortality, and as individually embraced in the intention of the gospel. It follows from this doctrine that men, even the vilest, are no more to be condemned; for the Almighty does not condemn them: they are no longer to be forgotten, or despotically abused, or selfishly despaired of; for the Son of God has redeemed them. On the contrary they must now singly, and at whatever cost, be sought out, instructed, cared for, and succoured.

"The Christian's axiom—that men are individually to be respected, and to be cared for, and that human life and well-being must not be trifled with—is not the maxim of the despot, whose palace is undermined with dungeons; nor of the founder of empire and the conqueror of kingdoms, who rears pyramids of human skulls. It is not the maxim of the rapacious trafficker, who amasses mountains of gold by dealing in a drug that poisons the body and soul of millions. Nor is the Christian doctrine, on this head, in any favour with the lovers of pleasure, or with cold sensualists, who never ask at what cost of human misery their gratifications may have been provided. All these parties love to think of men as despicable singly, and despicable in the mass; and, whether to be counted by tens or by millions, as nothing better than the dust in the balance when weighed against the desires of pride, or the lust of power, or of animal indulgence."—pp. 166.

"Governed by an undoubting belief of what Christianity affirms concerning every human being, let us penetrate some of those caverns of woe which undermine (literally and metaphorically undermine) our great towns. And, when pleasure and business have had their dues, let us enter the home—home, alas! can it be called?—of our brother, whom hitherto we have not thought of as such. Let us learn from his own lips what he and his endure from day to day, and have endured through the round of our smiling years. And let us listen, either while he recounts his dull variety of present miseries, or while he tells of the utter neglect of his infancy, of the destitution and the thoughtless crimes of his childhood, of the infamy of his youth, of the wild desperation and enormity of his manhood; and now of the sul-

len anguish of his last years of utter wretchedness. And yet this our brother, whom we find as a broken vessel, cast forth and abhorred, was formed, like ourselves, capable of enjoyment, which he has never tasted but as poison; and capable of virtue too, of which he has known nothing but such a rumour as remembrance may have whispered in his tortured ear. It is true that even he was formed for happiness, and for virtue; and, if the gospel be true, he is still capable of both; and even now might his ear be awakened by the alarms of mercy; and even now might he hear the voice that speaks from heaven—'Arise, thou that sleepest, and Christ shall give thee life.' Even might this our abject brother be regained, and be taught to sit out in our company on the road to heaven. If the gospel be true, all this is true; and, moreover, if we believe it to be true, it will impel us thus to seek him that was lost, and to soothe his withered soul with the sounds of grace which ourselves have listened to.

"Whether true or not, is not now our question; but we affirm that, if thoroughly believed to be true, this evangelic principle, which confers dignity upon the meanest of the human race, and opens hope before the most sunken eye, does include a substantial, efficacious means, directly and powerfully tending to raise the fallen, and to diffuse happiness."—pp. 167, 168.

To give practical effect to this principle, the gospel generates sentiments of humanity and compassion, peculiarly vivid, whether excited by the bodily sufferings, or the spiritual destitution of our fellows. In consequence, the very same persons whose hearts beat with the hope of bringing pagan nations to the knowledge of salvation are those who witness with the most sensitive indignation the bodily miseries of oppressed races. These distinctions of the religion of Christ are connected with a Law of Diffusion.

"The great fact, several times adverted to in the course of these lectures, of the slow development of the powers of Christianity, is most signally illustrated in the instance of this, its Law and Impulse of Diffusion. Both took full effect in the apostolic era; and within a century from the ascension of Christ, his doctrine had been carried, with effect, throughout the area of the Roman world; and even far beyond it. But from the time when nefarious means were resorted to for grasping a still pagan population within the arms of the church, by bringing Christianity itself to the nearest resemblance possible to the ancient polytheism—from that time onward, little or nothing deserving to be named as an extension of the gospel, took place during a long series of ages. Nations were vanquished with Christian rites—but were not evangelized.

"And most remarkable is the continued torpor of this expansive force during the great awakening season of the Reformation. Other principles were then to be developed: this was

to wait its hour. But its hour has come; and England is the theatre of its expansion."—pp. 179, 180.

The lecturer proceeds to show that **Spiritual Christianity** is peculiarly adapted to the purpose of diffusing truth and virtue through the world, because, as a spiritual system it is always superior to every visible institution; and, that it offers a ground of cordial combination, for all the purposes of religious benevolence, among its true adherents. In concluding he illustrates the importance of missionary institutions, and adverts to the fact that "a course of events rapidly evolving, and tending toward some unknown issue, is convincing all parties—That a merely secular, or political and heartless Christianity, will neither subserve the purposes of religion, nor even be able to sustain itself against the pres-

sure of many hostile forces. It is proved, it is understood, it is admitted, that our Christianity must have a firm hold of our most sincere convictions; that it must be deeply seated in our affections; that it must command us as an independent power, as a positive authority, superior to secular influence, and as a principle which we may neither modify nor compromise; but which we must honour by an implicit, yet reasonable homage."

The work is full of thought; but we trust this outline will suffice to cherish in many hearts a conviction, that the most effective way in which spiritual men can subvert the moral, social, and political evils which afflict mankind, is by concentrating their energies upon the dissemination of Spiritual Christianity.

BRIEF NOTICES.

Popular Education. A Prize Essay. By the Rev. E. S. PRYCE, A.B. London: 18mo. pp. 130.

A PRIZE was offered by the Glasgow University Liberal Association for the best essay on "the influence of the education of the people and the diffusion of knowledge on the welfare and happiness of nations." Mr. Pryce was the successful candidate. His essay is now sent forth to the world, with a view to obtain a better prize than any "Association" can offer, the prize of approving public opinion. We trust he will be equally successful in this adventure. He has condensed into a small volume the statements and reasonings of bulky treatises. The friend of education may render service to the cause by placing this essay in the hands of the hesitating or indifferent; more especially as the author has not sunk the Christian in the philanthropist, but on the contrary exposes the folly and mischievous tendency of the notion that education can be complete without the knowledge of religion.

Scripture Characters Illustrated. By the late WILLIAM MCGAVIN, Esq., Author of "The Protestant," &c. With a Preface by GREVILLE EWING. Glasgow: 18mo. pp. 205.

AFTER a few introductory observations, Mr. Ewing says, "These few remarks shall be closed with the affecting incident stated by the editor of the 'Amethyst' for 1833, in his preface to that work, in which several of the following papers were originally inserted:—With one article in this volume, that entitled *Amalek*, by the late Mr. McGavin of Glasgow, a train of

pensive associations is connected. That powerful writer and amiable man received a proof-sheet of the article in question on the 23rd of August last. He was then in his usual health, revised the paper with care, corrected it with his own hand, supplied a few trivial omissions, returned the sheet to the post-office the same day, and in the evening he was with God."

Mr. Ewing, also, has finished his course. His summons came almost as suddenly as that of his friend, the excellent author of the work now before us. May we be "followers of them who through faith and patience inherit the promises!"

Helen Fleetwood. A Tale of the Factories. By CHARLOTTE ELIZABETH. London: Foulscap 8vo. pp. 448. Price 7s.

THOUGH this is a tale, it is no fiction. The statements contained in "Helen Fleetwood" are stern, startling facts. Charlotte Elizabeth has written, we are very credibly informed, from personal observation. She has probably chosen to throw the results of her inquiries into the form of a narrative, in the hope of obtaining thereby a greater number of readers, and exciting more extensive sympathy with those whose sufferings are described. We shall be glad to hear that the benevolent design of the authoress has been accomplished. Her object is to expose the evils and enormities of the factory system of this country; and, verily, if her representations are founded in truth, as we believe they are, it is high time that Christians and Christian ministers should be-tir themselves. Our manufacturing districts exhibit scenes of wretchedness which might make an angel weep.

Thousands of our fellow-subjects are there annually consigned to hopeless disease or a premature grave; and in very many instances the soul is "destroyed for lack of knowledge," while the body is crippled by incessant and overwhelming toil, not to meet the regular demands of commerce, but to satisfy the voracious desires of the lovers of mammon.

Senior Classes: their Importance and the Mode of Conducting them. By W. H. WATSON. London: (Sunday School Union) pp. 48. Price

THE author is a practical man; and his suggestions with regard to the course to be adopted in reference to sabbath scholars who are rising above the age of "children" are deserving of attention.

Circular Letters from the Baptist Associations, 1841.

BRISTOL. The Obligation of the Members of our Churches to attend our Recognized Prayer Meetings and Week-day Services; by D. WASHILL. **BUCKINGHAMSHIRE.** On Caring for the Souls of others; by D. Bartlett. **ESSEX.** History of the Churches connected with the Association; by J. Wilkinson. **GLAMORGANSHIRE.** On Church Discipline; by R. Williams. **OXFORDSHIRE.** The Best Means to be employed to produce a Revival in our Churches; by A. Hay. **SOUTHERN.** The Claims of our Denominational Institutions on the Attention of our Churches; by I. New. **WESTERN.** Historical Sketch of the Western Association; by H. Truitt. **YORKSHIRE, WEST RIDING.** The Constitution and Government of the Primitive Churches; by D. Rees. **CARDIGANSHIRE, PEMBROKESHIRE, and CARMARTHENSHIRE.** By D. Rees.

American Publications. London: Wiley and Putnam.

SEVERAL importations from the United States have just been put into our hands, which we have not leisure to examine, at the present moment. We transcribe their titles, as perhaps some of our readers will be glad to procure them at once, without waiting for our report. They are—Skeletons of a Course of Theological Lectures. By Rev. C. G. Finney, Professor of Didactic, Polemic, and Pa-toral Theology, in the Oberlin Collegiate Institute. Vol. I.—Views of Sanctification. By Rev. C. G. FINNEY.—Remarks on the "Oxford Theology," in connexion with its bearing upon the Law of Nature, and the Doctrine of Justification by Faith. By VANBRUGH LIVINGSTON.—The American National Preacher. Original—Monthly. Edited by Rev. W. H. BIDWELL. No. 7. Vol. XV. July 1, 1841.—The Patriarch; or Family Library Magazine. Designed to define and enforce the Doctrines of Nature and Revelation which designate the Family, 1. As the Great Social Organization. 2. As a Primary School of Education. 3. As a Religious Institution. Patronized by an Association of Ladies. Editorial Department superintended by Rev. R. W. BAILEY. No. 1. March, 1841.

RECENT PUBLICATIONS

Approved.

The Poetical Works of JAMES MONTGOMERY. Collected by Himself. In Four Volumes. Vol. IV. The Pelican Island. Miscellanies. Sacred and Scriptural Subjects. Appendix. London: Longman & Co. pp. 375.

British Christians called to solemn Inquiry, in reference to the limited efficiency of the Gospel in their own Country. A Sermon preached before the Home Missionary Society, at the Poultry Chapel, London; on Monday evening, May 17, 1841. By the Rev. JOHN ELY, of Leeds. London: 12mo. pp. 40.

Counsel for the Times; in an Address to the Students of Airedale College, at the Annual Meeting, held on Wednesday, June 23, 1841. By THOMAS SCALES, Minister of Queen Street Chapel, Leeds. London: two. pp. 20.

The Christian Church. A new Tract for the Times. By SAMUEL DAVIS, Needham Market. Second Thousand. London: 12mo. pp. 24. Price 1d.

Scripture Knowledge for Children, in Questions and Answers. By W. F. LLOYD. London: (Sunday School Union) Price 5s. 6d. per hundred.

On the Preaching of Christ Crucified: a Charge by CHARLES P. M'ILVAINE, D.D., Bishop of the Protestant Episcopal Church, in the State of Ohio, America. London: (Tract Society) 32mo. pp. 6.

Friendly Appeals; or, Brief Warnings and Exhortations on Subjects of the Greatest Importance. London: (Tract Society) 24mo. pp. 140. Price 1s.

The Yoke recommended to the Young. London: (Tract Society) 32mo. pp. 64.

The Feather. London: (Tract Society) Square. pp. 32. Price 4d.

A Practical English Grammar; in which the Principles of the Language are briefly defined, and clearly exhibited and illustrated by Numerous Exercises. For the use of Schools or Private Students. By EDWARD WALTER WICKES, Hill House School, Thrapston. A new edition. London: 18mo. pp. 200. Price 1s. 6d.

A Grammatical Chart, or a Key to English Grammar. By WALTER WILLIAM KING. In two parts. London: Houston & Stoneman, pp. 76.

The Scenery and Antiquities of Ireland Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From drawings made expressly for this work by W. H. Bartlett. Engraved by the following eminent artists—B. Wallis, J. Cousen, W. Moore, Brandard, Alfred Richardson, Bentley, &c. The Literary department by N. P. WILLIS, Esq., Author of "Fondlings by the Way," "American Scenery," "Canadian Scenery," &c. Part VII. London: Virtue.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part XVI. London: Price 2s.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, M.A. Part VII. London: Price 2s.

INTELLIGENCE.

AMERICA.

OF RAISING FUNDS FOR THE ERECTION OF PLACES OF WORSHIP.

It is well known that in the United States large and commodious places of worship for the use of baptist churches are numerous by far than in this country; the plan which is usually adopted in erection is not so generally understood. One has been built very recently in Faneuil Square, Boston, at the cost of 30 dollars, the expense of which has been borne by enterprising members of surrounding churches, that part of it which has not been paid being provided for by the management to which they have bound themselves. The plan which they have adopted is in some particulars new; but its chief features are it appears common to our transatlantic brethren, though unknown among us. A full exposition of given in the Christian Watchman; and although we do not desire to be understood as commending its adoption, we are persuaded that it will be read with interest, and that it may be pondered with advantage. The difficulties connected with the obtaining of suitable accommodation for congregations in Britain are so great, and plans for discharging building debts are unsatisfactory, that many will welcome suggestions that give a new direction to their thoughts, even though they may feel considerable objections to the course provided.

The whole plan is very simple, and easily explained. In the first place, the land on which the house stands was given to be for sale. Several brethren gathered together that they would attend the sale and purchase it. They then made the fact known, stating that their object was to have a new baptist church in the city, and that they were ready to make pecuniary sacrifices for the purpose. Subsequently to form a stock company were organized, and shares taken to the amount of nearly 40,000 dollars. These stockholders organized chose a building committee, authorized them to build the house.

When the house was completed, it was found that the undivided property of the stockholders as a body, who also were responsible for whatever debt remained unpaid. The pews were then appraised at a value sufficient to cover the expenses of the building, and an annual tax was assessed on

each, sufficient to meet the probable expenses of maintaining worship. A plan of the house was made out, exhibiting the situation of each pew, with the appraised value and the annual tax; and the choice of the pews was disposed of to the highest bidder among the stockholders, thus raising a handsome sum to the society on the choice of the pews. Thus the joint ownership of the undivided house by the stockholders, was changed to a special ownership of a pew or pews by each; the legal ownership of a pew being simply the right to occupy it for purposes of worship.

"Thus far the plan adopted by this society differs not materially from the usual mode of erecting houses of worship in this city and vicinity. The peculiar feature in their plan is that adopted for paying off the remaining debt. By a vote of the pew proprietors, each pew is to be assessed one quarter's tax in addition to that required for the regular expenses, and this fifth quarter's tax is to be applied to meet the interest on the funded debt, and, as far as it may go, to the gradual extinction of the debt. Should the pews be all sold, the debt would of course be paid, and no further extra tax be necessary. Or should the plan above described be continued till the debt is extinguished, the pews, or their value when disposed of, will become a surplus fund in the hands of the society.

"Our friends, we trust, will excuse us for entering into this minute exposition. The subject is a very important one, not only to this church, but to others. Baptist principles, it is well known, depend for their support entirely on voluntary efforts. Not only do they repudiate every form of state connexion, or legal support, but they, from their very nature, must always depend on the separate, independent efforts of the people who love them. Unlike Episcopacy or Methodism, we have no comprehensive church establishment, nor general fund. Each church builds its own house for worship, chooses and supports its own ministry, in the exercise of its own independent, discretionary power. All the consolidation or union among different baptist churches is that arising from mutual love of the truth, of our common principles, of each other, and of our adorable Head. This forms the catholicity of baptists, and it is this which makes our distinct communities and separate, independent churches more entirely one in sympathy and affection than

any other great ecclesiastical body in the land.

"We earnestly hope that every church now labouring under the disadvantage of a debt upon their house of worship, will devise some effective means to throw it off. It is dishonourary to the church, when suffered to remain any longer than circumstances render absolutely necessary. It is always a disadvantage, and a great hindrance to their prosperity. A debt on their house of worship often threatens the very existence of the church itself. And there is no time so favourable for the accomplishment of this object as in the early existence of a society; while it retains the elasticity and vigour of youth. That is the most favourable time for putting in train a plan for the sure extinction of all debt, so that it may move on unincumbered and free.

"And the object can be accomplished more easily than many suppose, if undertaken in the right way. That way is not to send an agent off to New York or Philadelphia, to call on Hercules for assistance, but simply to *put shoulder to the wheel*. This is the real philosopher's stone. Not long ago, a certain church in the country sent to us a request to ascertain whether a loan could be negotiated in this city, to the amount of nearly one-third the value of their house, the security to be a mortgage on the house, and an additional security of real estate, the private property of members. We knew that church had done nobly in erecting a neat substantial house, at an expense nearly equal to half of all the property of the members, and that more than two-thirds of all the cost was paid. We knew, too, that the loan would be an uncommonly safe one. On inquiry, however, among business men and capitalists, we found that the plan would be attended with some difficulty, and informed them accordingly; but expressed a willingness to try farther. Their answer was, 'No, we will help ourselves.' Several members of the church and society immediately agreed to divide the debt among themselves, and take the unsold pews at their own risk for remuneration. Thus the society was at once relieved of all debt, and such an impulse given to its prosperity as will render the pews available, and we trust that its onward course will be more rapid than ever.

"Such things cannot be done without a willingness to make pecuniary sacrifices. They cannot be done by plans, nor by machinery, nor by sending agents to raise the wind; it is only by the working of that spirit that deviseth liberal things. Such should be the spirit of every baptist. Enjoying as they do such entire freedom of opinion and action, and such a tempting field of usefulness, they should attempt great things, and expect great things."

"In erecting houses of worship, and supporting the preaching of the gospel, two courses have been adopted. That above described, by which the pews are purchased or rented, the minister's salary and other expenses being paid by a tax on the pews; and that of making the house and the preaching free, the expenses being paid by subscription or contribution. Each plan possesses its peculiar advantages in peculiar circumstances, and either is perfectly innocent in itself. In most cases, however, we give our decided preference to the former. It is most in accordance with all the arrangements of God. It takes for granted, what is true, that it is *worth something* to sit in a comfortable, pleasant meeting-house, and hear a well-prepared sermon. Such things cost money, and are worth money. And what is gained by adopting a theory which belies the fact? Meeting-houses and ministers are no more windfalls than any other good thing, and why call them so? Or why adopt any system which seems to call them so? There is no more practical wisdom, or practical piety, in shuffling out of sight the fact that houses of worship and preaching cost money, than there would be in reference to our bread or clothing.

"We would, therefore, strongly urge on our churches the adoption of this plan generally. Peculiar circumstances may make exceptions to the rule, but they are exceptions still. If any individual feels himself moved with liberality to give a large sum to bring the privileges of worship within the reach of the poor, let him do what he can to reduce the original cost of the pews, or, if he prefer it, let him purchase a number of pews and make them free. No church should be without some arrangement by which the poor can attend their worship, and not feel that they are encroaching on the rights of others.

"We close by reminding all occupants of pews, and all members of our churches, of the duty of being attentive and obliging to strangers and casual visitors at our places of worship. This duty should not be left entirely to the sexton. Let your meekness, courtesy, kindness, and love of truth, be manifested, by inviting the stranger to your own seat, and by showing him such attentions when there, as shall convince him not only that you are not destitute of common politeness, but that you really desire his conversion to God."

THE BAPTIST CHURCHES AT BOSTON.

On the 8th of July, the Rev. Robert W. Cushman was recognized as pastor of the baptist church worshipping in the new building, when Dr. Sharp, Messrs. Turnbull, Colver, Neale, Stowe, Hague, and Driver, all pastors in the city, engaged in the solemn services. The Christian Watch

adds, "We congratulate this church, the fraternity of baptist churches in town, on this accession to the ministry among us. All the nine churches in the town are now supplied with pastors of their own, and all of them, so far as we know, enjoying a high degree of outward prosperity at least. May they be still more prospered in spiritual things."

Brother Cushman has been engaged for several years past, as principal of a theological seminary in Philadelphia, and now, with a mind thoroughly disciplined by study, matured by reflection, and enriched by experience, he enters on the duties of his pastoral office in circumstances the most promising to himself and to his people. We know not what wish he or they can have gratified in respect to this union, except that they all may be more abundantly enriched with the grace of the gospel, that increased humility, love, and zeal, may characterize them as a people, that in these respects they may be, as they are under the most solemn obligations to be, a model to the churches around them."

MONTREAL, CANADA.

On Lord's day the 4th of July, the Rev.

Girdwood was publicly recognized as a pastor of the baptist church, Montreal. In the morning the Rev. J. Dyer of Kingsport gave a brief statement of the nature of the Christian church, and then called on the members present to signify publicly their voice of the pastor, which having been done, Mr. Girdwood signified his acceptance of the call, and gave some account of the workings of providence that brought him to his sphere of labour. Then prayer for the Lord's blessing on the solemn relation thus ratified was offered by the President of Canada Baptist College.

In the evening, the Rev. C. Strong of the American Presbyterian church having introduced the service, Dr. Davies addressed the pastor, and the Rev. J. Edwards, jun., of St. Andrews, gave a charge to the church. May the pastor and the flock enjoy the favour of the Shepherd and Bishop of souls.

CANADA BAPTIST COLLEGE.

The third annual report states that—"During the past year this institution has received many tokens for good, which may well inspire its friends with gratitude and with trust."

"There were twelve pursuing their studies at the opening of the session, and nine at its close. Mr. Topping left with a view to make himself useful in the western part of the province, where he now labours in destitute places. The failure of health compelled one to return home, after a stay of four months. Two others were allowed

to retire, as they found difficulties in their way not easy to overcome. The students have been all engaged more or less in attempts to do good, and thus have afforded some pleasing proof that they love the work for which they are preparing. Wherever their services have been required, in or about Montreal, they have endeavoured to make themselves useful as preachers of the gospel. At five small stations in the surrounding country they have stately conducted public worship for the benefit of a few Protestants scattered among the French Catholics. In town also their services have been very frequently required. In the township of Stanbridge, about fifty miles from the city, their labours have been lately requested; and we would fain hope that much good is about to be accomplished in that destitute place. But we cannot help regretting that so few openings for evangelical labours are to be found in these parts, owing to the prevalence of the French language.

"On the evening of the 1st of July, two students who were about to depart, Messrs. F. Bosworth and P. McDonald, were set apart to the work of the ministry. Many and fervent prayers were offered up in their behalf, and many devout and affectionate wishes will continue to follow them in their future labours. Though the service was not made very public, the company that attended found it good to be there. The Rev. Messrs. Girdwood and Dyer, together with the tutor, took part in the proceedings."

The examination at the close of the session was conducted by the Rev. W. Taylor, minister of the Scotch Secession church, and Messrs. Dyer and Girdwood; and the testimonials of the examiners respecting the efficiency of the plans and the attainments of the students were highly gratifying.

NEW CHAPELS.

NETHERTON, WORCESTERSHIRE.

On Sunday, June 20, 1841, the baptist new chapel, Netherton, was opened for divine worship. Sermons were preached on the occasion in the morning and evening by the Rev. J. Price of Alcester, in the afternoon by the Rev. W. Rogers of Dudley, and on the following Monday evening by the Rev. T. Morgan of Birmingham. The opening services were well attended, and the collections amounted to 40*l.* 14*s.* 9*d.*, which, together with previous subscriptions of 244*l.* 14*s.*, makes up the sum of 285*l.* 8*s.* 9*d.* The chapel is forty feet in breadth, forty-sixth in length, and a gallery in one end. The expenses incurred in the erection, and in converting the old chapel into Sunday school-rooms, amount to nearly 500*l.*



THE BAPTIST CHAPEL, BANBURY.

The church formed at Banbury in August, 1840, an account of which may be found in our number for March, page 127, and which meets for worship at present in a private house, is in a progressive state; and many who are inquiring the way to Zion are expected to unite speedily with this small band of Christ's disciples. It is hoped that by its instrumentality the denomination will be placed in a position which has long been desired by its friends in the town and neighbourhood. The chapel now in the course of erection, a view of which is given above, will be opened, it is expected, in October. In length, including vestries and portico, is 72 feet; its width, including lobbies, 50 feet. It was at first hoped that the cost would not exceed £1000; but it having been found necessary to go to an unusual depth to secure a good foundation, and several other unexpected expenses having been unavoidably incurred, it is probable that it will not be completed for much less than double that sum. The sanction of neighbouring ministers was however very generally given to the undertaking, and many subscriptions have already been received from friends at a distance who feel an interest in it as a kind of missionary enterprise. Dr. Cox, Mr. Hinton, and Mr. Mursell of Leicester, have engaged to render their assistance by preaching at the opening.

BIRDLIP.

On Monday last, a number of persons from Cheltenham and the neighbouring vil-

lages assembled in Birdlip, to witness the ceremony of laying the foundation-stone of a new chapel. At two o'clock the 118th psalm, by Dr. Watts, was given out, and the Rev. J. Smith of Salem chapel read the 132nd Psalm, and offered up prayer; the congregation then sung the 65th hymn, second book, Dr. Watts; after which John Bailey, Esq., of Aistone Lodge, laid the stone. Another verse was sung, and Mr. Smith, standing on the stone, delivered an appropriate address. The congregation then retired into the wood, where tea was provided, and about 150 persons sat down to tea, after which Mr. Smith preached a sermon to a large congregation. A collection was made towards the erection of the chapel, which amounted to £5. The chapel is built by subscription, and most of the friends had already subscribed, or the collection would have been much larger. The greatest order and decorum prevailed: the chapel is to be in connexion with the baptist church at Cubberley.

ORDINATIONS.

CUDINGTON, BUCKS.

Mr. Thomas Timberlake was ordained pastor of the baptist church, Cudington, on the 15th of April last. Messrs. Payne of Kingshill, Grainger of Waddesdon, Hopcraft and Dodwell of Crendon, S. Walker of Thame, and Dawson of Risbora took part in the services. Brother Tyler gave the charge, from "Let no man despise

and brother Bedding preached to the men Psalm cxxxiii. 1.

NECTON, NORFOLK.

On Sunday, June 22, Mr. Enoch Griffiths was publicly recognized as pastor of the church in this place, formerly under the moral care of the Rev. Jonathan Ward. The Rev. G. Ward of Tittleshall led the service with prayer; the Rev. Hewett of Swaffham read the scriptures; the Rev. B. Fairbrother of Dereham read the scriptures and prayed; the Rev. Green of Norwich delivered the introductory discourse, and asked the question; and the Rev. J. Williams offered the introductory prayer, which concluded the service. In the afternoon, the Rev. Ward read the hymns; the Rev. J. Williams of Norwich read the scriptures, and addressed a discourse to the minister and people; and Mr. Bowles of Dereham concluded in prayer. In the evening, the Rev. R. Fairbrother of Dereham read the hymns; Mr. Wheary of Wendling read the scriptures and prayed; the Rev. J. Williams preached to the people; and the Rev. Williams concluded with prayer. The services were well attended. It was a solemn and interesting season, and it is expected will long be remembered with delight.

LOCKLEY, WORCESTERSHIRE.

On Thursday, July 15th, Mr. A. M. Ward of Aberdeen, was publicly recognized as pastor of the baptist church, by Mr. Cole of Evesham introduced by reading and prayer. Mr. Maze Pond, London, delivered the introductory discourse; Mr. Taylor of Worcester commended the pastor in prayer; Mr. Acworth, president of Horton, Bradford, gave the charge to the people; and Mr. Mills of Winchcombe. After the public dinner various addresses were delivered by Mr. Acworth, Godwin, Edwards, Aldis, Mills, Cole, and the newly-recognized pastor. The evening service was introduced by Mr. Jayne of Roade; when Mr. Ward preached to the church; and Mr. Cole of Gloucester closed with prayer. The engagements of the day were deeply interesting and impressive.

GREAT MISSENDEN.

On Friday, July 23, the anniversary of the baptist chapel, Great Missenden, Bucks, was celebrated by the Rev. J. Ward, A.M., London, and the Rev. B. Ward of Oxford. On the afternoon of the

same day, the Rev. D. Marsh, late of Ashton-under-Lyne, was publicly recognized as the pastor of the church. The Rev. Messrs. Hinton and Godwin addressed the minister and people. The Rev. Messrs. Gunn, Haydon, and Hodges (independents), Bartlett, Tyler, Gotch, Dawson, and Burton (baptists), took part in the services. Collections amounting to £33 were made towards liquidating the debt on the chapel.

EDINBURGH.

On Thursday, July 29, the Rev. Jonathan Watson, late of Cupar, was publicly recognized as co-pastor with the Rev. William Innis over the baptist church at Elder Street. In the morning the Rev. James Clark of Newington enforced the pastor's request for the prayers of his people from 1 Thess. v. 25; and in the evening the Rev. W. Lindsay Alexander of Argyle Square delivered an appropriate discourse to the church from Acts x. 29. The morning devotions were conducted by the Rev. Messrs. Innis, Aikenhead, Dr. Paterson, and Christopher Anderson; and the evening by the Rev. Messrs. Frazer and Arthur.

GREAT GIDDING, HUNTS.

The ordination of Mr. William Bull, son of Mr. Joseph Benjamin Bull, baptist minister, Burgh-in-the-Marsh, took place on Wednesday, August 4. The Rev. G. Ward stated the nature of a gospel church, and asked the usual questions; the Rev. J. Thornby offered the ordination prayer; the Rev. G. Murrell gave the charge to the young minister; and the Rev. D. Irish preached to the church in the evening. It was a good day, and the Lord was with us. This little interest was first raised at Winwick, but has for some years past been removed to Great Gidding, Hunts, where great good has been done, and it is hoped that great good will yet be done; the prospects are promising.

UFFCULM, DEVON.

On Thursday, August 12, Mr. H. W. Stembridge was ordained to the pastoral office over the baptist church in this place; on which occasion an introductory sermon was preached the preceding evening by the Rev. T. Clark of Chard. Thursday morning a prayer meeting was held at seven o'clock. Half-past ten, after singing, Rev. F. H. Roleston, St. Hill, read a portion of scripture and prayed; Rev. T. Clark stated the nature of a Christian church, and proposed the questions, when one of our members gave a brief account of the circumstances which led their attention to Mr.

Stembridge as their pastor, who then read his confession of faith; Rev. C. Hawkins offered the ordination prayer; Rev. J. Stembridge, Loughwood, father of the new pastor, gave the charge, founded on 1 Tim. iv. 6, "A good minister of Jesus Christ;" and Rev. J. B. Titherington, Honiton, closed the morning service by prayer. In the afternoon, Rev. W. May, Prescott, read and prayed; Rev. J. Baynes, Wellington, preached to the people, from Acts xx. 28—32; and brother Haycroft closed with prayer. About 130 persons sat down to tea in the chapel; after which, Rev. J. Chapman, Collumpton, read and prayed. Several important and animating addresses were delivered; and the newly-ordained minister closed the solemn and interesting services of the day with prayer. There were overflowing and attentive congregations, and Mr. Stembridge labours with cheering prospects of usefulness.

RAWDEN, YORKSHIRE.

The Rev. W. Liddell, late of Westman-cote, has accepted a unanimous invitation of the baptist church at Rawden, and is expected to enter upon his stated labours there in September.

BOURTON-ON-THE-WATER.

The Rev. J. Cubitt, late of Stratford-on-Avon, has accepted an invitation from the church at Bourton-on-the-Water, Gloucestershire, for many years under the pastoral care of the Rev. Thomas Coles, A.M.

COLEFORD, GLOUCESTERSHIRE.

Mr. Brewer, late of Stepney College, has accepted the unanimous invitation of the baptist church in this town, and purposes, with the divine blessing, entering upon his labours the 29th instant.

RECENT DEATHS.

MRS. WEBB.

Died, on the evening of Lord's day, May 23rd, aged seventy-four, Sarah, the beloved wife of the Rev. Samuel Webb, of Oadby, Leicestershire. Her first public connexion with the church of Christ was made at Rayleigh, in Essex, where the Rev. J. Pilkington was then minister. For about forty years she was enabled to maintain a conversation becoming the gospel, and after a lingering and painful affliction died in the certain hope of going to be with Christ. Her remains were interred in the burial-ground of the baptist chapel at Arnaby, on Thursday, May 27; and on the follow-

ing sabbath her death was inpro chapel at Oadby, by the Re Mays of Wigston Magna, from 16, "The dead in Christ."

MRS. DAVIES.—

The late beloved wife of th Davies of Canterbury was of a retiring and diffident dispositio much accustomed to disclose her others on religious topics; b sessed in no ordinary degree th consistent piety, which gave a w fluence to her character that w felt within the circle of her frien extended far beyond its limits. simplicity, and godly sincerity, w features in her character. She most distant approach to decey in word or deed. There exis conscientiousness in all her even in things which might be most trivial, that by many woukd ed an unnecessary scrupulosity rendered apparent her views of of true piety, of its activity in th fruitfulness in the life, by her with God, and her great love both in the private and public religion.

On the 30th of May Mrs. D birth to her sixth child, and for a hopes were entertained of her re health. These hopes, however short duration, for unfavourable returned, which had commenc 29th, and which baffled all me for on the 3rd of June the rede had a peaceful dismission from and earth was exchanged for her nature of her illness rendered i to exercise the greatest caution prevent excitement, for, as far were concerned, every thing de her being kept perfectly quiet. husband and others refrained from conversation, feeling that i ful thus to care for the life of being assured that the life of th hid with Christ in God. When it was perceived that the earthly about being dissolved, and that no fear of injuring its blessed all reserve ceased, and there con free interchange of thought and between the dear sufferer and l ants. It was indeed most instr glorious to witness the grace of umphing over the strongest feeli ture, for though the devotedly wife and the fond mother un heard the summons, "The maste and calleth for thee," yet she w instantly to leave all, and to go

a beloved and widowed mother, with a numerous circle of friends and relatives, to lament their loss.

MISCELLANEA.

PROFITS OF THE SELECTION.

At the annual meeting of the Trustees of the Selection of Hymns the following sums were voted.

		Recommended by
£4	Mrs. J.	J. Edwards, J. Simmons
4	A.	T. Dawson
4	C.	E. Steane, Dr. Price
4	A.	J. M. Daniell, E. Steane
4	N.	J. G. Hall, W. Walton
4	H.	J. Reynolds, J. Wilkinson
4	C.	S. Green, E. Steane
4	C.	W. Groser, J. Belcher
4	B.	John Fry
4	K.	G. H. Orchard, J. H. Brooks
2	H.	J. H. Hinton, H. H. Davis
3	W.	Joseph Davies, John Dyer
3	G.	W. Groser, Dr. Price
3	M.	J. Vincent
3	W.	C. E. Birt, S. S. Crisp
3	S.	G. H. Orchard, Thomas King
3	G.	J. Jordan, J. Foster
3	E. C.	W. Gray, G. Jayne
3	S.	B. Evans, J. Acworth
3	M.	T. Davies, W. Copley
3	M. S.	S. Jones, A. Hay
3	K. S.	J. Tyao, J. Statham
3	P.	W. Gray, G. Jayne
3	V.	W. Gray, G. Jayne
3	M. M.	D. M. N. Thompson, R. Johnston
4	M.	H. Dowson, J. Belcher
3	C.	W. F. Poile, J. T. Wigner
3	E.	T. Morgan
2	R.	D. R. Stephen, M. Evans
3	W.	Dr. Cox, Dr. Price
3	T.	J. Foster, J. Jordan
3	H.	C. Elven, J. Sprigg
3	H.	U. Foot, R. Humphry
3	F.	J. B. Cox.

As the applications from the widows of those ministers who had used the Hymn Book, and from those widows who were recommended by two ministers, both of whom had the Selection in use in their Congregations, had greatly increased, the Trustees resolved not to make any more grants to those who were not thus recommended; but as it is possible a mistake may have occurred, if any widow finding herself excluded from the above list will write to Mr. Saunders, 170, Regent Street, showing that those who recommended her do use the book, Mr. S. is authorized to correct such mistakes, and remit the customary vote.

STOURBRIDGE.

The foundation-stone of the new school-rooms adjoining the baptist chapel, Stourbridge, was laid on Thursday, July 22, by Wm. Room, Esq., low bailiff of Birmingham, in the presence of upwards of 300 children, and a large number of spectators. Service commenced with singing, and then the Rev. Wm. Rogers of Dudley engaged in prayer; after which addresses were deli-

vered by the Rev. T. Morgan of Birmingham and the Rev. J. Edwards of Stratford. Mr. Room then laid the stone, and the children of the Sunday school sang a hymn which had been composed for the occasion. The Rev. C. Room of Portsea, and the Rev. T. Swan of Birmingham subsequently addressed the assembly.

It is hoped that these schools may prove a nursery for the church; and that the friends at Stourbridge, with the Rev. Thomas Harwood Morgan, who has recently become their pastor, will have abundant occasion to rejoice in the prosperity which such an auspicious commencement leads them to anticipate. The rooms will be 60 feet by 25, and the estimated expense is about £400, including the purchase of land. About £40 was obtained on the occasion.

MARRIAGES.

In the baptist meeting-house at Sobham, Cambridgeshire, by Mr. Reynolds of Ialcham, on Thursday, July 15, 1841, BENJAMIN WOODROOFE of Long Sutton Bridge, Gate, to SARAH, second daughter of the late Mr. JEFFS, Excise Office, Newmarket.

In the baptist chapel, Newport, Isle of Wight, by the Rev. B. C. Young, July 25, Mr. JOHN BIDDLECOMBE to Miss SARAH ANN DORE, both of Newport.

In the baptist chapel, Crewkerne, by the Rev. John Bray, August 4, Mr. GEORGE THOMAS to Miss EDITH SCRIVAN, both of Crewkerne.

In the baptist chapel, Bradninch, by the Rev. C. Sharp, August 5, 1841, the Rev. F. H. ROLESTON, baptist minister of Saint Hill, Kestisbeer, Devon, to Miss SARAH SOUTHWOOD WEEKS, of Exeter.

In the baptist chapel, Aberdour, by the Rev. H. W. Jones, August 13, the Rev. JOHN WILLIAMS, the minister of that chapel, to Miss ELEANOR HUGHES, daughter of Mr. D. Hagley, Glangyforing.

In the baptist chapel, New Park Street, Southwark, by the Rev. George Francis, Aug. 3, Mr. DANIEL EVANS of Blackfriars Road to ESTHER, eldest daughter of the Rev. George FRANCIS of Waterloo Road, Lambeth.

In the baptist chapel, Earls Colne, Essex, by the Rev. Titus Davies Reynolds, August 10, Mr. JOHN CLAYDON to Miss MARIA DOWSETT, both of Earls Colne.

In the baptist meeting, Olney, Bucks, by the Rev. James Simmons, A.M., August 10, Mr. JOHN KIDGELL of Rushden to ELIZA, eldest daughter of Mr. J. D. MANNING of Ravenstone Bucks.

CORRESPONDENCE.

POPEERY AND PUSEYISM.

to the *Editor of the Baptist Magazine.*

DEAR SIR,—At the late meeting of the Kent Association the following resolutions were passed, which I beg to present, through your pages, to the serious consideration of the churches :—

1. That the unusual activity displayed by papists in propagating their sentiments, in this country and in the colonies, and avowal of some of the most delusive and pernicious principles of popery by influential ministers of the episcopal sect, cannot but be viewed with deep concern by all who love the truth, and revere his authority.

2. That while it is the duty of true-hearted ministers of every denomination to exert themselves in opposing, by all scriptural means, the advancement of popery, that duty is specially incumbent on baptists, who have from the spinning borne faithful testimony against the delusions of men, the usurpation of human authority in matters of religion, and all other errors and corruptions of the 'man of sin.'

3. That regarding baptismal regeneration, a soul-destructive heresy of fearful magnitude; perverting the gospel of Christ; contradicting the scripture doctrine of the work of the holy Spirit in the hearts of men; exalting earthly power; and nourishing hopes which must issue in deception and ruin;—and considering that this mischievous dogma is maintained by the majority of those who practise infant baptism, and is justly reckoned a main pillar of the papacy;—it is peculiarly obligatory on the baptist body to use their best endeavours for the diffusion of scriptural sentiments on the subject, in the hope of aiding thereby to restore the christian church to its primitive purity, and christian worship and ordinances to the simple and spiritual character which they bore in the first ages."

I have no wish to weary your readers by declamation on a subject which would be probably uninteresting to many of them; nor would I have them imagine that I agree with all that is advanced in certain quarters on the present state and aspect of popery. Nevertheless, I cannot help thinking that the efforts of the papists are not regarded with sufficient anxiety by those who are best qualified to meet them in the field of controversy; I mean, of course, protestant dissenters. And my concern is increased when I see in that community which used

to boast of itself as the very bulwark of protestantism, a numerous body of men, who have proclaimed their assent to some of the most obnoxious tenets of the papal system, and are even endeavouring to affix to the articles of their own church a popish interpretation.

But this is a large field, and I must at present decline entering upon it. Allow me, however, to remind my brethren in the ministry, of the importance of embracing every opportunity to expose the pernicious tendency of that modification of popery, baptismal regeneration. We are living in the midst of a population calling itself christian. Men claim to be considered christians on the ground of their baptism in infancy, wherein, as they have been taught to believe, they were made "members of Christ, children of God, and inheritors of the kingdom of heaven;" and, whatever may have been their characters and lives, they look to be treated as christians, on the same ground, in the article of death, and receive the sacramental elements, as they are called, with the same kind of confidence as the deluded papist feels when he takes the consecrated wafer and suffers the last anointing. Surely, dear sir, the notion of baptismal regeneration, thus practically carried out, is one of the most powerful obstacles to the spread of the pure gospel of Christ in our land.

At the same time, it is somewhat amusing to observe the differences of opinion on this subject, and the difficulties in which episcopalians are often placed. The evangelical clergyman, willing to believe that the parent is what he professes to be, baptizes the child on the ground of the parent's faith, and admits it, as he supposes, to the fellowship of Christ's church. The Puseyite goes farther; in his view baptism is universally and always efficacious, removing the guilt of original sin, in the case of the infant, and of actual sin also, in the case of the adult: his opinions accord exactly with the decrees of the Council of Trent. But the Rev. Henry Budd, who has recently published a new edition of his book on baptism, "with a preface of 284 pages, as a vestibule to a work of 520," maintains in that preface that baptism properly belongs only to those children whom God has elected to eternal life; "that the infant thus specially elected has already 'in semine' received 'repentance and faith' before baptism; and that baptism is only a seal of what had passed in the unconscious child" (*Christian Observer*, May, 1841, p. 277). Now, is not

this puzzling? I am not at all surprised that "An Anglican of the school of the Reformers," who has lately written an article "on Puseyism, Buddhism, and Anglicanism," should close his paper in the following words:—"I regard him [Mr. Budd] as a devout and holy man, but who has taken up a peculiar notion, which is not Anglican or scriptural, and the working of which is so likely to force us back either to Puseyism, or to the contrary extreme of anti-paedobaptism: MOST LIKELY THE LATTER!" (Ibid. p. 263.) I would only say to this "Anglican," Confess that you are in a false position; follow the light, and come out of the wrong path at once, without waiting to be "forced back." But these are some of the "variations of Protestantism." May the Spirit of truth cause all parties to submit to his blessed word, and to substitute for their vain imaginings the pure sayings of God.

Give me leave to add another word. The controversy with the papists and Puseyites is only beginning. A fierce war of principles is coming on. Among other preparatives for the conflict an accurate and full acquaintance with ecclesiastical lore is becoming more and more desirable. We must be qualified to meet our opponents on their own ground. My younger brethren will permit me to suggest to them the importance of attaining an extensive knowledge of the history of the church, and of the writings of the fathers of the first five centuries. The time may not be far distant when such knowledge will be greatly in demand.

I am, dear sir,

Yours faithfully,

J. M. CRAMP.

St. Peter's, Thane,
June, 1841.

ON CHAPEL CASES.

To the Editor of the Baptist Magazine.

DEAR SIR,—There is a subject which appears to me to be of really pressing importance, as already affecting, and likely to affect, materially and permanently, the interests of our own as well as kindred communities: should you view it in the same light with myself, you will perhaps be good enough to favour me with a small space in your next month's magazine.

I see that our friends at Lynn have felt it right to complain of the injury, real or supposed, that has been done to their cause by a letter which made its appearance a little while ago in the "Patriot," condemnatory of the practice to which they, with many others, have had recourse, of sending circulars through the country, by means of the cheap postage, to seek the aid of their brethren in their recent building undertaking. How far our excellent friends may be

right in their conjecture as to the damage which they in particular have sustained from the alleged quarter, or what grounds they may have for coming to this conclusion, it is not for me to say; but, looking only at the manifest tendency of such a production, put forth at such a time, knowing how easy a matter it is to affix opprobrium on the very best of things by the cheap and summary expedient of giving them a bad name, and considering above all, with what amazing eagerness not a few, it is to be feared, will ever lay hold of any pretext—even the most dimly—for keeping back their money, I can easily believe that the complaints referred to are by no means unfounded. Be this as it may, allow me to remark,—for this is why I ask leave to intrude upon your pages,—that in the absence of any general organization for the purpose, the plan in question appears to me, all things considered, to be really the most efficient, and the least objectionable, of any that could at present be devised for accomplishing the proposed object.

The new postage arrangement is, undoubtedly, a very great boon to all classes and interests; but if there be one thing more than any other which goes to heighten its value above all price, it is surely the wonderful facility it affords (as in the present instance) for furthering expeditiously, extensively, and at so cheap a rate, every species of religious and philanthropic enterprise. Nor must it be omitted,—for this is what I wish particularly to insist on,—that, as applied to the particular case before us, it furnishes a commodious substitute for another practice, which has long and justly (I believe universally too) been held to form one of the sorest grievances in our dissenting operations; I need not say that I mean the odious plan—odious alike for all the parties concerned—of chapel begging excursions. Few things, perhaps, have given greater or fairer occasion to our adversaries to speak reproachfully of us and our proceedings, than this custom of itinerant mendicancy (in some cases I grieve to add, coupled with mendacity) so long in vogue amongst us. I speak advisedly in what I am now saying, as I happen to have had some little opportunity of observing the actual working of the system. The sad loss of precious time, and the enormous but unavoidable waste of money for travelling and other items of expenditure, are far from being the only or the most serious objections to which this plan is liable: to these must be added a list of much graver evils, almost too long to be enumerated, among which may be especially noted, the estrangements, partial or total, not unfrequently occasioned between minister and people by lengthened separation; the malignant influence on the

ings and character of the agents employed, grievously depressing in some instances, in others tending not a little to serenity, meanness, or unblushing effrontery; notorious frauds, often attempted, sometimes successfully perpetrated; together, in all cases, the no small vexation of the church, and the no less derision of the world. A system like this, so utterly indefensible in itself, could never, I am persuaded, have been tolerated among us as long as it has, unless it had come to be regarded as a sort of necessary nuisance, which is often content to put up with for the sake of some indisputably great and valuable object with which it happens to be associated.

For these reasons, then, I venture, most humbly, but earnestly, to put in a plea for a general adoption and sanction of the system which I have just named as a substitute. It will be acknowledged on all hands that the object sought to be attained is one of indispensable importance; and the method now recommended for accomplishing that object, if not absolutely unexceptionable—as what human expedient can be!—, at any rate, exempt from all the most prominent evils incident to the former, and, I trust I may add, now well-nigh exploded practice. If any better plan can be devised than that which I am advocating, by all means let it be brought forward and acted upon without delay; for most assuredly, Sir, I have no wish whatever to step into the dictator's chair; but, in default of this, I beg to submit that it is but reasonable to give the one in question at least a fair trial. I may just be allowed to add, that, in all the instances with which I am acquainted where this has been done, the appeals thus made have been uniformly well received and attended with highly gratifying success.

I am, Sir, your humble servant,
MENDICUS.

ON YOUNG MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Excuse one who has not been classically taught becoming the advocate of his younger brethren, who are being trained up in our seminaries of learning for entering more publicly upon the very important work of the Christian ministry. My object in doing so is of a two-fold nature, viz., to point out what I have been made to feel myself in the want of education, and to deprecate the unkind and unchristian remarks I have heard made upon our junior brethren, when they have gone to direct sinners to the Lamb of God, who taketh away the sins of the world. When I first entered upon the work of the ministry, owing to circumstances over which I

had no control, I confess I was but ill qualified for my responsible office; and before I gave myself up entirely to the work, my being in business prevented in some measure my improvement in general knowledge. I remember that having been advised to visit one of the churches, with a view to become its pastor, the following remark was made: He may do for a deacon of some church, but as to the pastorate, it is quite out of the question. When some time had elapsed I became a pastor; and in a conversation with a gentleman who was a hearer of mine upon a certain portion of the New Testament, he tauntingly said, "It has been a disputed point whether it ought to belong to the canon of scripture or not, and you ought to have known it;" taking it for granted that I was an ignoramus, and unacquainted with the fact. Some years after a young man, who could not speak grammatically ten minutes upon any subject, took upon him to be my censor, and told his mamma that I had made two capital grammatical blunders in my sermon; and received commendation from her, as being of course much wiser than his teacher.

Now, Sir, although I have blundered on in my all-important work for about forty years, and have never been pastor but of one church, I am rather sensitive to this day; and I never see a stranger, whom I suppose to be a well-educated person, but I lose my confidence, and am ready to wish either he or I were absent. If called upon to preach before my brethren in the ministry, a sense of inferiority in general information haunts me day and night, till the task is over.

So much for myself, which would have died and been buried with me, but for my young and beloved brethren, one of whom will probably ere long, when I shall be called upon to give an account of my stewardship, occupy my station. I have been exceedingly grieved to hear old professors, and members of Christian churches, sneeringly say, Such a lad has been from such an academy preaching to us to-day. I have also heard very young professors, adopting the language of the elders, say, We want no man-made parsons; while others have said of a modest and unassuming young man, Such lads are not fit to go out to preach; they are sadly too young, &c. Yes, and in some instances they would stay away from the house of God, because the preacher may not have suited their taste.

If these remarks should meet the eyes of those who have been accustomed to pass their judgments so unsparingly upon the young men, who occasionally supply the lack of service of their stated ministers, I would most affectionately call upon them to consider the following queries:

If young Christians should be tenderly borne with, and no bitter remarks made upon them, unless it be for something morally wrong; ought not young ministers, many of whom have given up worldly prospects, to share in the kindness and sympathy of Christian friends, especially considering that their great object is to bring back wanderers to God, and save their souls from death? Do not such unfriendly sayings militate against the wisdom and piety of the pastors and members of those churches to which our junior brethren belong? For I take it for granted that they have neither been sent into the ministry, nor to our seats of learning, without the concurrence of both. As to their youth, is there any thing in scripture to forbid young men preaching Christ crucified? Let us appeal to the law and the testimony. St. Paul, I presume, was a young man when he began to preach the faith he once endeavoured to destroy; perhaps not more than twenty or twenty-one years of age. It is evident that Timothy was, to whom Paul said, "Let no man despise thy youth;" and of whom he spoke to the church at Corinth with all the affection of a parent: "Now if Timotheus come, see that he be with you without fear, for he worketh the work of the Lord, as I also do. Let no man therefore despise him, but conduct him forth in peace," &c. I think, too, it may be fairly inferred that Titus was a young man also; see chap. ii. 6, 7. Now if the word of God be not opposed to young men engaging in so good a work, why should members of Christian churches? I know the objection which will be raised against these queries, namely, that a bishop is not to be a novice, which signifies, not lately planted, or of recent standing in the church. True, and I plead that the persons so harshly spoken of are not so in general, but the reverse; most of them have been members of the churches whence they came for years before called to the ministry; then the time for their improvement in our seminaries is four years; and supposing them to have been converted two years before, surely six years' standing in the Christian life can scarcely be called recent. But I ask, can a minister of Jesus know too much? Let us again appeal to the divine word: see the advice of Paul, who was himself a person well acquainted with the learning of the age in which he lived, 1 Tim. iv. 13, &c.: "Till I come give attendance to reading, to exhortation, to doctrine, &c. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." Now if Timothy, in the age of miraculous gifts, was thus exhorted, is it not equally necessary in our day for young men to give themselves wholly to these things, that they also may profit, and be useful to others?

Again, does not the present state of society require ministers of the gospel to be well informed? When I was a boy, if a youth could read and write, and add up pounds, shillings, and pence, he was considered almost a prodigy, especially if his parents were poor; but now the scene is changed. Almost every village congregation has some in it not only liberally taught in common things, but even classically instructed. And though it is not always necessary that a person should understand the classics, to be a useful minister of the gospel, he must at least keep pace with his hearers, not only in biblical, but in general information, in order to maintain his ground. Besides, who is the best able to detect and expose the sophisms of barefaced infidelity, which is now taught without a blush in almost all our manufactories and villages also, but the men who have thought deeply; who have read both profane and sacred history in their original languages; and whose habits have been so formed, as never to shrink back from an investigation of that which is truth, and an adherence to that precious gospel, which has been, and will be, the power of God unto salvation to myriads of the human race.

I am, dear Sir,

Yours, &c.,

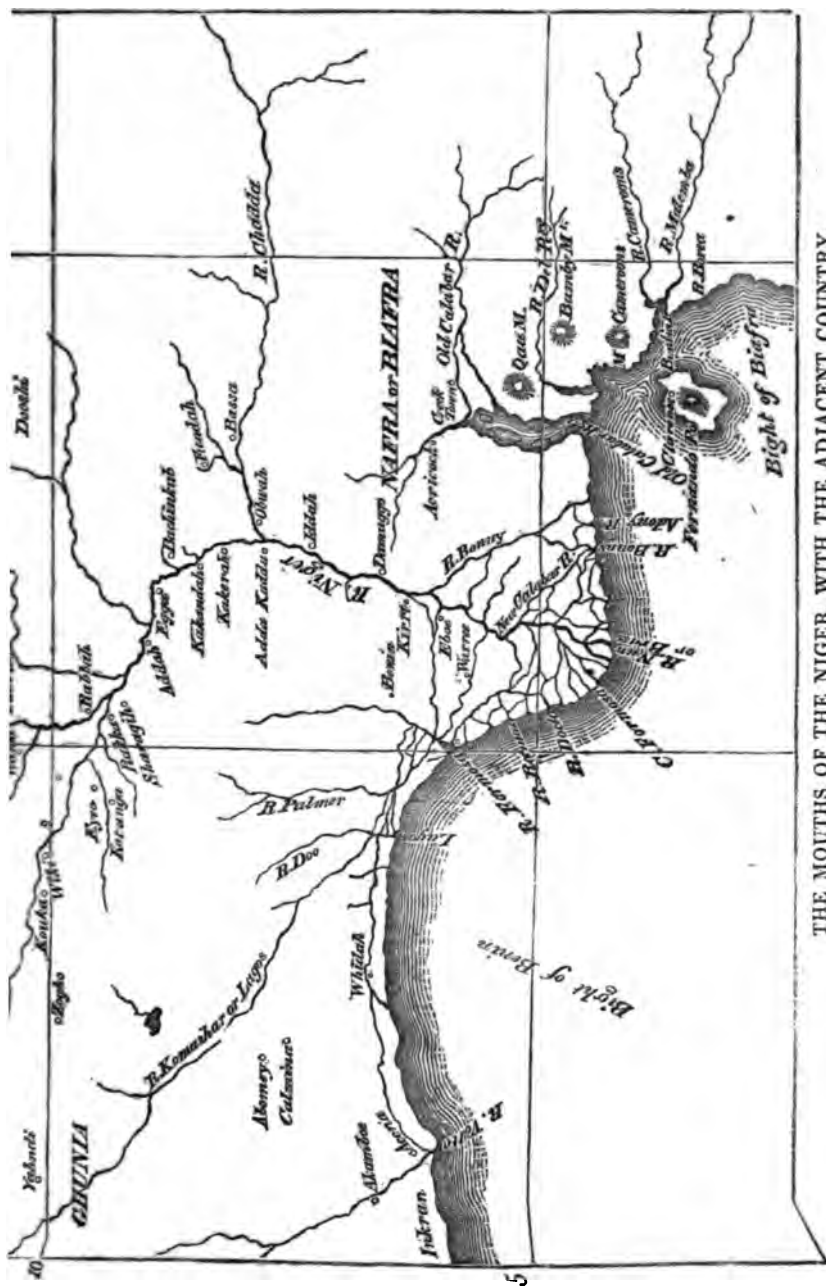
APOLOGIST.

ON THE PAYMENT OF SUBSCRIPTIONS.

MR. EDITOR,—May I be allowed to trespass on your columns by referring to a fact which needs only to be mentioned and it will, we are sure, be remedied. I refer to the irregularity of many of the subscribers to the cause of Christ in paying up their subscriptions, in consequence of which the minister is compelled to wait for his salary long after it is due. His mind is harassed and his Christian integrity suspected, while delicacy of feeling forbids him to ask for it; and the deacons are also placed in painful circumstances. Two reasons have compelled me thus to speak. First, I have known instances of it lately where the poor friends were punctual, but those who neglected to pay were the largest subscribers, who were able to pay it at the time it was due, but who, in the spirit of procrastination said, "A day or two hence will do," when that day or two ran on to two months, and even more. And, further, an instance lately occurred, where the minister was driven into a very painful position, and but for the kindness of a friend would have been more so; and in a case where neglect, and not inability, was the entire cause of the delay. Surely Christians ought to be patterns of punctuality, and not act thus.

I am, yours respectfully,
PUNCTUALITY.

THE
MISSIONARY HERALD.



THE MOUTHS OF THE NIGER, WITH THE ADJACENT COUNTRY.

WESTERN AFRICA.

The map prefixed to our present number will illustrate the interesting communications of Mr. Clarke and Dr. Prince, and give a general view of the district in which it is most probable that our missionary operations in Western Africa will be carried on. It delineates a line of coast from the Volta to the Bight of Biafra, a distance of about six hundred miles, including the numerous mouths of the river Niger or Kawara, many other streams of considerable magnitude, and the island off Fernando Po.

At the south-eastern angle of the map is the river Cameroons, whence letters were dated which appeared in our number for July, containing an account of the interviews of our brethren with king Bell and king Agua. In returning from that district they visited Bimbia, on the coast.

On the Saturday, (says Mr. Clarke,) we were ready to sail. We got down the river at night, and about midday anchored at Bimbia, where king William, another notorious slave-dealer, lives. Here we found the steamer again, on her way for Clarence Cove. We had a good meeting, and spoke until long after dark in the open yard to about 300 people. A Portuguese, said to be on the look out for a cargo of slaves, was living on shore; and king William did not ask us to sleep in his house for the night, so we returned to our hard bed in our little boat. We got under weigh, and by the light of the moon got with great difficulty out of the harbour. We had now a high swell, a stormy looking night, the helmsman crying out continually,—"What matter wid de boat? heigh! boat won't answer helm," "Me don't know what de matter wid boat," some wishing to put back, our captain affirming it too dangerous an entrance to attempt at night without being dashed upon the rocks. The sea was wetting the deck, but we hoped to get off from the shore, and into smoother water. Amidst all this danger and turmoil I fell into a sound sleep, and obtained refreshment and repose; but too soon the rain poured down, and with few intermissions continued until morning. We sat up and drew around us our blankets, cloaks, and cots, and rested upon our pillows to keep us from the wet

deck; but ere morning all was insufficient; the rain ran in streams from each drop of our umbrellas, washed from side to side of the deck; blanket, cloak, all, were saturated, except the inner garments about the body. The rain abated towards break of day. It was cold and chilly; many a delightful thought I had had during the night, and a few of a more sombre description; but now, damp and cold, I thought the symptoms of ague were approaching, and I forced myself below to keep warm, if possible, until day-light enabled me to put aside my wet clothes, and supply their place with dry ones, if such could be found. Day-light came, and with it an approaching water-spout; a gun was fired, and it immediately gave way, the upper part for some time retaining its spiral form, ere it rose to be lost in its nimbus cloud; another appeared at a distance, but did not fully form itself, and gave us no concern for our safety. From the time the light of day broke forth our eyes were strained to catch a sight of the steamer; she appeared, but soon was again lost among the creeks and islands of the Amboises. About 8 o'clock a.m., she emerged from a cluster of these beauteous spots, and coming up took us in tow, and carried us rapidly onward through the deep. About noon we came to an anchor in the Cove.

Fernando Po has, however, occupied the greatest part of the attention of our brethren, it being, in their judgment, the spot on which it is desirable to commence operations. The situation of the island, in relation to the mouths of the Niger, and of other great rivers, the intercourse carried on between it and England, the readiness of the natives to listen to instruction, the facilities it affords for the acquisition of African languages, and the comparative salubrity of its climate, have recommended it to them as the spot where a station should first be formed, which may be a stepping-stone to other stations, and a general rendezvous from different parts of the main land. Here, they say, "the field is white already to harvest." They have made some essays, and the results are encouraging.

It appears to us (writes Mr. Clarke, March 3rd) to be no longer a doubtful question whether Africa be open to the preaching of the gospel. We think we have already had enough to convince us that the set time to favour her is come, and that the Baptist Missionary Society may, without fear, send forth its agents in as large numbers as its resources will admit.

They should be zealous, devoted, and energetic men of God. They should be married men, with prudent, pious partners, as full of love to Africa as are their husbands. Both should enter upon their work in the spirit of cheerful faith; not afraid of a speedy dismission to glory, but willing to live, while God shall please, to promote his glory in the

salvation of souls. As many as can be obtained from Jamaica of our black and coloured brethren and sisters there should be cheerfully employed; but great care should be exercised in their selection by the missionary brethren on the spot.

As to learning, we want as much of it as we can get, along with the more indispensable qualifications of deep-toned piety, real humility, burning zeal, strong faith, persevering diligence, sound good sense, a knowledge of human nature, a good constitution, a preparedness to die, a willingness to live, to labour, to suffer hardship, privation, trial, and all that God may allow to come upon his servants in the prosecution of their arduous and self-denying work.

In our last communication from Mr. Clarke, dated April 29th, he writes as follows:—

Our engagements in this place are similar to what they have been since their commencement. The sabbath attendance is good, and much that encourages our hearts appears. Two evenings in the week we give our encouragement to a school for adults; Tuesday evenings we hold a prayer-meeting, and several of our inquirers engage in prayer in a manner deeply interesting; on Wednesdays we have the inquirers in two classes, and meet them for prayer, instruction, and examination; on Thursdays we have a lecture, and on each Saturday evening we hold a prayer-meeting. We do hope that a small church will be formed here before we leave the place, and we pray that the importance of watching over it, and feeding it, may appear so great, that, without delay, missionaries may be sent over to water what we have been privileged to see planted by the Spirit; and be the instruments of planting other churches among the interesting natives, and on the adjacent continent.

We have paid several visits to the interior of the island, and have purchased a large tract of land of, I should think, 50 acres at least, from one of the aboriginal inhabitants; we are assured by many of the old inhabitants of Clarence, that the Western African Company have no claim to this land; and being close to Clarence, separated only by a brook, it will answer well for all the purposes of the mission here. On the 27th we left our residence here at four o'clock, p. m., and proceeded through the woods to Bassipoo. The road was very bad, grown up with grass, slippery, and fatiguing; and over one of the three rivers we had to be carried on the backs of our guides, yet we reached the house of the king in two hours, and found a kind welcome. He said he was very glad to see us; if we came for trade we must tell him; if for hold palaver tell him. We reminded him of our former visit, and requested him to call his people on the morning that they might hear us speak about the great God who made them. He said he would call his people. *He then said,*

'I don't know what white man (Im-pot-to) eats, so that I do not know what to give you;' we said we had food for the night, but would thank him to sell us yams and a fowl on the coming day. We put on dry clothes, slung our cots, so that they might rest on the floor, for fear of bringing down the house: got into them as the only clean spot; got a little rice; held conversation with the natives; engaged in prayer, and lay down to sleep. But Dr. Prince, having put off his clothes, was tormented by the sand flies. I kept mine on, and did not suffer so much; indeed, I care nothing for these annoyances, their bites are only to me like the sting of a nettle, and soon the painful itching has gone; but with Dr. Prince it is far different; his hands are in the morning covered with inflamed spots, and his face is red and swollen. Music and dancing were kept up at a distance, until past midnight, but being tired, I slept soundly, and enjoyed a dream of home. On the morning we talked to the people at some length, but being badly suited with an interpreter, I fear they did not comprehend all we said to them. About eight o'clock a good interpreter from town came, according to promise, to assist us in the purchase of land; we went with due authority and attendants from the king, an hour's walk up the mountain. The day was threatening, and the rain fell, but not heavily; we reached a delightful spot, I suppose from 2,000 feet to 3,000 above the level of the sea (for Bassipoo itself stands high, and overlooks Clarence and the sea). Here we were told to choose; I chose the highest and most open part; Dr. Prince thought a spot below, with bird's eye peeps of the sea, and included in the same lot, was more picturesque as a spot for a residence. In the town we chose a spot for a school-house, &c., and returned to the king. He sat down by the side of a road, with twelve of his counsellors of state; ourselves, our interpreter, and his two Adeeyah attendants, made the company eighteen. All who approached were directed over a fence to pass

by at a distance, and the conversation was long and interesting; we were directed to wait at the house of the king until a further palaver was held over a dinner made for the king by one of his head men. Our interpreter attended, being a person well known to them all.

About 3 o'clock, p. m., we sent to say we wished to go; the king soon came, and said all we wished for we should have, and he should make no charge; but we might give him what we thought good; we mentioned what "*Glorio*" had got for land at Clarence, and with a similar acknowledgment, he said he would be quite satisfied. But added, we should like you to build house in town first, then we send our children, and we look upon you, and see how you do; for we do not wish to have our children beaten, or ill-used in any way, but if you live beside us we will get acquainted with you, and then none will be afraid to send their children to learn to read book. I highly approved of this; and next week we hope to pitch our tent at Basipoo, if the weather will allow us, and remain there for some time. We left at half-past 4 o'clock, p. m., and, walking rather fast, and it being down hill, we reached home in one hour and three quarters: we both attended to the classes, and I feel all the better for the exercise. A little boy started off with us, and carried a small box all the way; and at Clarence, said he had come to stop with us to learn to read book! I found he had arranged all beforehand with his parents, that they approved of his going with us; so I have tied a cloth around his loins, and taught him some of his letters, and may keep him until we return, in order to get him acquainted at least with the alphabet, that he may help us

with his companions, and give them a good report of our usage of him. Adeeyahs cannot bear to be punished with the rod: the strange practice is, for the parent to take a knife, and give the child a cut; then, when this heals and the boy again acts offensively, the father points to the scar, and reminds the boy of that for which it was made, and the danger he is in of having made on his body another token of his naughtiness.

Now, my dear sir, we have been able to procure all the land we at present require on this side of the island, but when you send us missionaries and schoolmasters, we hope to have a chapel and school at every town; and that soon the Adeeyahs will wash off the oil, clay, and paint from their bodies, cover their nakedness, and sit at the feet of Jesus, to learn his word. Polygamy, and belief in Jujus, seem the greatest barriers in the way: the last will soon fall, but the first, with the kings and head men, has a firm hold; not too firm, however, for the gospel to destroy.

I advise that all missionaries sent here be married men; and that their wives be as much missionaries, and as devoted to the work, as they are themselves. They must be men of fine feeling, as to modesty. I tremble while I think of the mischief one imprudent man might do here to the cause of God. I advise too, that your missionaries should not be of a niggardly mind, the African is disgusted with this; and the trifle freely bestowed for any favour, or service done, is always repaid by the spirit it infuses into the person rewarded; and no loss arises to the society, from prudently following such a course.

Respecting the purchase at Clarence, Dr. Prince writes, April 23rd. :—

The eastern extremity of the lot terminates in Goderich Bay, between the smaller bays, in which the wrecks of the Quorra and Alburkah are respectively perishing. Towards the south west the land is bounded by a mountain stream that affords good water throughout the dryest seasons, and directly south a beautiful little river, that empties into the sea where the Alburkah is stranded, hems that border of our newly effected purchase. The land is well covered with timber, which will serve various purposes; some of it is applicable to building. You need not be apprehensive of being called upon to honour a heavy bill for the payment. A boubie, called Cut-throat, or Glorio Bo-lo-bo, disposed of it, and has received a bonus *beyond* his demand; the total cost will be under 3*l*. sterling, the *specie* given in liquidation of Glorio's demand has been a musket, two pounds and a half of powder, six pounds of tobacco, and an I. O. U. for a ewe goat!!

By this measure we have secured ample space

for buildings, pasturage, provision and garden ground *without* the jurisdiction of the West African company's agent.

I have prepared a census of the inhabitants of Clarence by visiting and inquiring at every house for the number of inmates, and have grouped them into their several nations, &c. I beg to offer to your attention the following analytic summary :—number of houses, 178; of adult males, 460; adult females, 155; number of male children (i. e. of or under the age of 15), 149; of female children, 109: total, 873. There are 108 examples of avowed concubinage, or about one-third of the women thus disgraced; deduct from the men 153 Krous, who appear to live singly, and it will leave one in every five men guilty of open fornication. There are fourteen married black couples, of whom eight have been united by brother Clarke, only one twenty-fifth of the adults is married, thus there are nine examples of illicit to every one of lawful connexion. Of

1 inhabitants, 2 are from Atta or Iddah, 18 Aku, or Eyeo, 3 British Accra, 25, 1 Bidjie, 1 Brass, 115 Boubies, 53 ons, 46 Calabar, 26 Congo, 8 Cape 6 Cape Luhou, 5 England, 93 Eboe, 2, 1 Germany, 18 Gaboon, 8 Houssa, 2 Jaloffe, 192 Krous, 4 Cape Palmas (Liberia), 1 Mandingo, 29 Moco, 1 Nyffe, 158 natives (not Boubies), 5 Otano, 1 Popo, 9 Princes' Isle, 6 River Danger, or Mooney, 2 Rio Pongo, 1 Scotland, 18 Sierra Leone, 2 St. Thomas' Isle, 6 United States, 1 Vy.

A letter addressed to Dr. Murch, Dr. Prince continues his narrative to the 1st of April.

Three days since my colleague and I started in the afternoon for the Boubie village Bassapou, where we had formerly been met with kindly encouragement, and had our first night's lodging in a Boubie or walk was fatiguing through woods of grass which hides the narrow path, the holes in it, as well as the tree-branches which frequently cross it; and the rains had made it very slippery, the narrow ruts in it jammed our feet; we arrived in two hours, just as the setting, and, because of the lateness of our and of our fatigue, contented ourselves with an exchange of short compliments Bo-e-de-ba, the Cook-ra-coo, or head He surrendered his house to us for the night and we secured our hammocks so as to hang it to the ground by our unsup-ported weight.

Before going away he promised to summon us to hear us on the morning following. The sand-flies conspired with other vermin to preclude me from the rest of repose, but the morning air, and surprise on which we had come, of purchase from the king a portion of his land for the erection of missionary premises, and in a pleasing manner in which the bare promise was replied to, gave me a fresh impression.

Our interpreter, a respectable native, resident at Clarence, assured us that he had our choice as to situation and, and, as conveying the declaration of certainty, he said, "Boubies are not of ground, no occasion for any palaver, as it is God business you can go upon what you want and it shall be done."

Perhaps this readiness of mind and disinclination Bo-e-de-ba manifested the trouble to accompany us through the rest of his village domain; he would not, but gave us a conductor, one of his men, as the noblesse are styled. A gradual but considerable ascent from the upper part of the village, is itself upon the highlands, for about the space of an hour, we reached a beautiful extensive slope, bounded on either by mountain streams, clear from under-lying groups of the palm-tree, through and beneath their waving tops, the cool breeze blowing from off the sea: of this we had a view as well as of the town and of Clarence. It appeared to me a

most inviting spot, away from, but within an easy reach of the village, having good natural boundaries on two sides, sufficiently shaded from sun and screened from the blast of the tornado, and having excellent water within a very few minutes' command. As we were, however, at liberty to choose, we continued to climb; the way became rather more abruptly acclivous; in about twenty minutes we arrived at a height that commands a more extensive sea view, yet not so much to my taste because the reflected glare, which "a bird's-eye" position is always accompanied by in tropical scenery, distresses the senses and does not prove so cool and refreshing a location as where the sun's rays are mitigated by umbrageous trees, that are not growing so densely as to preclude the breezes: water is not so accessible from this, as at the lower site. Brother C.'s taste did not coincide with mine, so we agreed to ask for a grant that should comprehend the two preferred spots, and let the missionary who shall occupy the ground determine for himself whereabouts to erect his habitation.

We also selected a piece of ground prettily situated by a four-path-cross, and near to Bassapou, on which to construct a school-house, convenient for the children of that village, as well as of the villages Ribola and Bassilli, to and from which two of the cross paths conduct. We consider our more mountainous choice too remote for the school-house, and desired rather to be so near to the dwellings of the children as to admit of visits from their parents and neighbours, our motive being to inspire and extend that confidence these willing people seem to manifest.

Having descended we found the king and his gentlemen congregated and habited in their state robes, that is, bedaubed all over with an unusual quantity of diverse coloured clays, mixed with palm oil, and ornamented with an extraordinary number of gre-gres, and filthy portions of the offals of wild animals. Like more accomplished and cultivated counsellors they retired to debate their subject over an ample repast. We becomingly retired after having made a full exposition through our interpreter, and by roughly tracing upon the ground the lots of our choosing, and we awaited the decision at the Cook-ra-coo house. In about two hours and a half Bo-e-de-ba reappeared with those who had climbed the hill with us, and said we were welcome to his confirmation of

our measures, and though he would not demand any thing, he would take what we liked to offer, and was completely satisfied to receive such as we lately handed to his countryman, Cut-throat, or Glorio, on the occasion of a similar transaction.

We left Bassapou at 4 o'clock p.m., very thankful for the preventing and sustaining grace of God, which had evidently opened our intercourse with these interesting creatures, and had disposed them to receive us as the servants of a God whom they know not, yet are willing to learn of. I certainly expect that our God will have respect to this willing mind.

We hope his majesty Bo-e-de-ba will come to Clarence to-morrow for the stipulated price, and that we, together with a few of the more intelligent and promising of our inquirers, shall make an excursion in the course of the coming week to mark out the boundaries of the purchase, and to witness to the form of signing, sealing, and delivering, as we shall be instructed to prepare. We have not guessed at the admeasurement of the land—I shall not be surprised if it is thought to amount to that obtained from Glorio. These interesting arrangements concluded, there will then be secured to our successors lands whereupon to erect town and country premises, each advantageously situated for the purposes of their mission, and for their personal comfort, the one presenting a salubrious and refreshing retirement from the other lower field of labour.

When we go next week to Bassapou we intend to pitch our tent, and to open school: we have for sometime been giving a few of the villagers A B C lessons at our dwelling here, and find them to be ready learners.

P. S. *Saturday, 1st May.*—From all that we have noticed and heard amongst the inhabitants of this island, whether foreigners or aborigines, is afforded the clearest evidence to our judgments that no people uninformed of their obligations to the true God, and of the way of restoration to his favour, can be found more disposed to instruction, nor can any untried ground present fewer obstacles. This is saying too little, it should not be written

negatively, but the phrase should be, that the facilities presenting here for intercourse with the aborigines and for settlement amongst them, as manifested in the simplicity, sincerity, and kindness of their welcome, have seldom greeted and gladdened the Christian explorer of foreign realms of heathen darkness. There is nothing to fear from the natives of Fernando Po; they submit their judgments and wills with remarkable readiness to the white man whom they believe friendly; they have said of us "that we are not like other white man, they like us, we be friend to them, because when we talk to them they see our teeth," which being construed means, we look pleasantly and smile upon them. We are now generally known, and our errand also, to the Boubies living within a day's journey of Clarence; the consequences are, they seldom take to flight when we are approaching their towns, and numbers visiting this, come to call on us.

Of course we experience much inconvenience by our ignorance of their language. Mr. Clarke has been most diligent in preparatory measures for acquiring this desideratum, and our purpose is to apply ourselves to the acquisition: this will be most facilitated by our taking residence in the vicinity of the people. The steps we have lately taken to secure a footing adjoining this and the country town already quoted will, I trust, inspire the settlers of this with a confidence that the cause of God and of their blessed peace will not be deserted, though we should depart hence before any other heralds of the truth and shepherds of the flock shall arrive. Our convictions and feelings, however, are adverse to such a trial of their steadfastness; they have had to put up with sneers, threatenings, and unkindness on the occasion of deserting empty forms of godliness for a supply of more hallowed means, and they naturally dread a forsaking by their new teachers, the absence of whom would likely expose them to petty persecution, and favour the malice of their spiritual foe in his subtle ways of bringing to nothing the seed already scattered.

It cannot be necessary to apologise for the length of these extracts, or for the extent to which we have allowed Western Africa to occupy the pages of this number. The measures which our brethren have adopted will be approved, we doubt not, by the friends of the Society at large, as they are by the Committee; and the publication of these details may incline some readers whom God has qualified for the work, to consecrate themselves to the arduous but honourable enterprise. It is desirable that it should be known that applications from persons of piety and talent will now be cordially welcomed; and we beg to add that devoted Christians who have some acquaintance with agriculture, especially the agriculture of the tropics, and with the useful arts in general, would be deemed peculiarly suitable.

EAST INDIES.

CALCUTTA.

letter, dated May 8, 1841, Mr. Thomas communicates the following information:—

It will be pleased to hear that brother and Mrs. Pearce were last Tuesday the 3rd instant, united in marriage with Mr. Evans, in the Circular Road. Thus, by amalgamation, the wrecked families have been absorbed, and one family is the result. May the union be lasting, and productive of much and increased usefulness. Both of our friends have experienced the sad state of widowhood in this country, and remembrance of the past will increase

the joy of the present. A letter I received yesterday from our esteemed brother, John Parsons, mentions the health of his sister, Mrs. G. Parsons, as rather infirm. He also says that she proposes to return to England when the rains come on. She has had to drink of the bitter cup of affliction, but I think has been wonderfully supported. Still her widowed heart must often bleed, and I wonder not at her resolving to return, as Naomi did, to her native land.

Mr. W. Evans writes thus, April 17th:—

It is a privilege again to address you from the land of life and death, in the possession of a degree of health and strength. Your communications would acquaint me with the circumstances of our arrival in and of our location in regard to labour. I assure you I have been occupied in the constant discharge of civil and pastoral duties, and the onerous duty of superintending the institution. The church in Lal is still united and happy. Some few have been made to our number, and are now anticipated. I have much to do in the activity and zeal of such number as have ability and opportunity of diffusing around the truth as it is, and all the members are, I trust, together in the enjoyment of the order of the Lord, and in affection to each other. The present repairs and alterations to the chapel are completed, a general effort will be made to support or to the fullest extent of their ability, and I need not add that this will afford me pleasure. The benevolent institution related has much of my attention. The attendance are constantly increasing, and are now 330 boys, and 110 girls, in the institution. I wish I could surmount the state of the funds: in hope, and God is my witness how I desire to render myself useful in the education of those confided to

my care. There are eight teachers and assistants in both departments, exclusive of myself.

Dr. Yates is just returned from his tour. He looks better, and is again at his beloved work of translation. Mr. Thomas and Mr. Wenger are in tolerable health. Mr. W. now lives with brother Thomas at the mission house. Mr. Ellis, since the departure of his wife, has been often unwell. The state of his health will, we fear, render his return to Europe necessary. Mr. and Mrs. Small are pretty well. Mr. Morgan is actively engaged at Howrah, and is quite well. His constitution appears to agree with the climate, but poor Mrs. Morgan is a constant sufferer from this cause. I visited him a few weeks ago and preached to his people. He has recently baptized five. Our house is situated in Bow-Bazar, (No. 29,) three doors from the Benevolent Institution, and about forty or fifty from the Lal Bazar Chapel, but between them. This renders it a desirable abode for me, more particularly for the hot season, now commencing. Whilst I am writing the thermometer is at 92 in my study, and I am bathed in perspiration. To-morrow is the sabbath, and I have work before me. This must be my apology for not writing at greater length. Present our united regards to all our dear friends, and accept the same yourself. We often talk of you and them. Pray let us hear from some of you. Not a letter has reached us yet, except one from dear George Pearce, for which thank him heartily.

On the same day Mr. Ellis wrote thus from Entally:

My dear friends Mr. and Mrs. Small remain where they are, or rather I reside with them here. In the charge of the Native Institution, I myself devolve the care of the Native Institution and Theological De-

partment, (as I fully feel conducted with much weakness and imperfection) both in its educational and domestic duties, since it is impossible without some knowledge of the language to attend to the latter. I am sorry also

to say that my own health is very infirm, and but little prospect of its being much improved. A chronic disease of the lungs, caused by a good deal of speaking labour and the impure atmosphere of Bengal, quite prevents my preaching; but I have voice enough for the class-room, and what God gives me I desire to use for his glory. Two medical men, our attendant and another I have consulted, give me no hope of its being better in this climate. Their fear is that it will change to acute inflammation, and whenever this may be I expect to be ordered immediately to leave. To God I commit myself; and if it be his will to spare my life and my health (poor as it now is), I am pledged to our dear native students of the senior theological class, not to leave at least for four years, the remaining time of a course of study which, with the Divine blessing, will

fit them for stations of important usefulness. To the Lord, however, I leave all future events and arrangements: I am his servant, and let him do with me as seemeth good in his sight. From these prospects I do trust the committee will feel the immediate necessity of strengthening the mission here. It is some two or three years before a brother can take up some departments of labour, and hence the urgent necessity of having brethren preparing for it. I am very sorry further to say, that the Native Christian Institution is now nearly 1,500 rupees in debt. And without help, bitterly reluctant as we are, nothing appears but a large reduction in the present number of boys and young men. On Thursday last we had the annual meeting of the Calcutta Auxiliary, Dr. Duff in the chair. It was an interesting and well attended meeting.

MONGHYR.

A letter addressed to Mr. Dyer, by Mr. John Parsons, who it will be remembered was his nephew, and the junior brother of the late Mr. George Parsons, dated April 7, contains the following passages:—

Our voyage up the river was a quick and on the whole a pleasant one. It was not attended with any remarkable events. Only once, viz. at Rajmahal, did dear Mr. Moore and myself distribute a few tracts. At Bhagulpore, which we reached on Christmas day, dear Sophia was too much affected to visit the scene of her lamented George's last illness, and dear Jane staid with her in the boat, but Mr. Moore and myself went to the judge's, the hospitable Christian friend with whom dearest George staid, and there I had my first interview with brother Leslie. After our arrival, Mr. Leslie soon made up his mind to leave. I am happy if my coming, by having afforded him this opportunity of leaving for a while, shall be the means of prolonging a life so truly useful. His sterling, decisive, prudent character has procured for him here, in every quarter, the highest esteem and almost unbounded influence, besides the love borne to him peculiarly as a pious and faithful minister. We have not heard of his progress since he embarked, but prayer is made of the church

for him continually. We earnestly hope his health may be permanently restored, and his soul greatly invigorated by this visit. Meanwhile, I think the church have reason to be especially grateful (I feel I have) that such a substitute as dear brother Lawrence has been sent to supply his place in his absence. He is a lovely, persevering labourer; and to us, as friends, both Mr. and Mrs. Lawrence have become very dear.

I desire to be truly grateful for the measure of health my dearest Jane and myself have enjoyed. I have been, I think, with no exception worth mentioning, as well as in England. I cannot say quite as much as this of my dear Jane. She has, perhaps, a greater tendency to bilious affections than at home, and her strength is somewhat less. Still she has suffered no alarming illness, and has had no fever. She has just recovered from a severe pinch of rheumatism in her face, which affected her general health considerably the week before last. She is now well.

Mr. Lawrence writes as follows:—

Monghyr, May 31st.

It will be a satisfaction to hear that we are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed. God has graciously preserved all our little society here stedfast in their adherence to his word and doctrine, and in a constant attendance to the means of grace. Our congregations have kept

up remarkably well since dear brother Leslie's departure. We have lost some by removals from the station, but we have gained others, and all the regular residents continue to attend as formerly. And I do hope that the word is not preached in vain. One person who, when he came into the station two years ago, knew nothing more about religion than the name, has lately come forward and declared

that his mind has been deeply affected for a long time past with a sense of his own sinfulness; he can find no rest but in looking to Christ, and earnestly desires to cast in his lot with the people of God. We have great hopes that he is a true penitent.

There is, however, a disposition to listen to the preaching of the gospel. This is not a new thing here, and therefore cannot be supposed to proceed from mere curiosity with all, if it be the case with some. The fixed attention, and apparently great concern, with which not a few on some occasions listen to the preaching, would lead you to hope that their hearts are not unaffected with what they hear. Would that we could hear some of them crying out, "Men and brethren, what must we do?" Surely the time is not far distant when this anxious inquiry will greet our ears more frequently than has been the case hitherto. There are not wanting indications that the truth, though silently and slowly, yet is surely prevailing in this land of ancient and deep-

rooted idolatry. And every year brings fresh proofs that this idolatry is on the wane. Nothing can be more certain than that it must fall; and if the church of Christ awake to a sense of her responsibility, and put forth all her energies in a right spirit and with right aims, the kingdom of righteousness and peace must speedily be established upon its ruins.

About the close of last month the cholera prevailed much among the natives of the station, and many died. It visited our little band of native Christians, and took from them one of their number, who not long ago appeared the most healthy. The disorder seized him at first mildly, but afterwards very violently; and though the violence of the symptoms was arrested, yet he gradually sunk, till at last his spirit fled, we hope, to the presence of his Redeemer. The painful event has deeply affected our little church; they seem to regard it as a voice saying to them, "Be ye also ready." Oh, may the Spirit of God enable us all to profit by these solemn lessons.

CEYLON.

Our number for April will have prepared our readers for the return of Mr. Daniel from Hanwella to Colombo. He dates from Colombo, March 10th, a letter which contains the following paragraphs:—

Since Mr. Harris's removal to Kandy, I am come to Colombo to occupy this station, and superintend all the other missionary stations which are contiguous to us, viz. Hanwella, Byanville, Kottigabavatta, Hendela, and Calang. Mr. Harris takes Kandy, Matelle, and the other stations he may be the means of forming. We have agreed that he shall keep his pecuniary accounts with the society, and I will do the same, so that we shall not interfere with each other.

I visit Hanwella once a week, and send them help once a month; so that I hope things will not deteriorate there. I find the state of missionary labour, in and about Colombo, less

favourable than I had expected before my return. Some places have a favourable, and others a discouraging aspect. But we must go on through difficulties and discouragements till we are called home. I baptized and received to the church six natives on the last Lord's day. Mr. McCarthy expects to receive four new Portuguese members next Lord's supper day. We have begun a new place of worship at Kottigabavatta; it will cost about 105*l*. I hope 60*l*. will be raised here; for the remainder we must look to friends in England, who I hope will aid us to erect a house of God as well as furnish a missionary.

Mr. Harris writes from Kandy, April 16th:—

The signs of success are becoming more and more apparent, and a wide field is extending to our view, about the duty of occupying which, there cannot, I conceive, be two opinions. Since I wrote to you last, I have received intelligence of a fresh interest having sprung up at Matura, almost at the southern extremity of the island, and distant from here about 200 miles. The circumstances are briefly these:—Mr. Silva, our native missionary at Matelle, having married from Matura, has had communications from time to time with different people there; and after repeated requests for help, at last sent down a person, previously employed by himself, to see what success might be obtained in further-

ance of the great object. As Matura was the man's native place, he entered upon his task with some energy; and the last report states, that twenty or thirty candidates are waiting to receive baptism; that about 50*l*. has already been subscribed towards building a place of worship, and that our presence is requested to establish this interest upon a solid and permanent foundation. I have, therefore, partially pledged myself, at the beginning of June, to go so far, if I can safely leave for a fortnight, relying upon your supposed conceptions and approval of my plans, and especially upon the arrival of another competent European missionary, to take this place into his charge. The plan I mentioned to you some months

ago seems to meet with the divine approbation, by the unexpected opening thus made. Galle, which is 25 miles from Matura, is the town of next importance after Kandy; and a location there, upon the same footing as that here and at Colombo, will tend to bring towards perfection a system which, I am persuaded, will multiply good to a mighty extent, and lead to the erection of such imperishable buildings as neither time nor eternity shall be able to shake. The arrival of Mr. Dawson, and the operations of the press, are only stronger inducements towards a completion of our organization, and I shall wait to receive some official recognition of the course I am adopting.

If your committee were to withhold this necessary link in the chain of operations, I design to establish here, yet it is the province and prerogative of Deity to say for how long! Momentarily, with the rod of his love, he could smite your hearts in the period of deliberation, and the tide of benevolence would bear down every opposition, and carry away, by its irresistible vehemence, every supposed difficulty. If, therefore, I should succeed in my ultimate arrangements, I shall adore that inscrutable Power as the energetic cause, and love you as the willing agents which he took delight in setting in motion. Where must be, then, the Christian's faith, if he can doubt under such circumstances? Great things will the Lord our God show unto us, if, without reservation, we cast ourselves, and *the whole world*, into his arms! The Christian's burden is no less than the intellectual universe! The whole creation of *men* groans and is in pain. Put forth your moral power, and I shall perhaps live to paint in glowing colours the loveliness of that spiritual transformation to which you will have been contributors.

Another point around which I have begun to move is, the foundation of an English school, irrespective of attaching the annual expenditure to the society. From intelligence conveyed to me, and deliberations held, unanimous opinions as to the expediency and success of such an establishment prevail. It would materially advance the literary and

moral culture of the colony, and strengthen the bands by which our society is now becoming more extensively and yet more closely united. The difficulties from superabundance in England, render this proposition rather favourable to the minds of impartial observers than otherwise. I do think it worth even an advertisement in the Baptist Magazine, or a public appeal of some kind. The academy should be fixed here, and for boarders, it is said, between 30*l.* and 40*l.* per annum will be paid.

We have got already a pleasing little church: about thirty communicants assembled the last time we broke bread. I was at Matelle last Lord's day, and baptized six persons. The marriage laws here are a great obstacle to our course: Mr. Oakley, the church missionary, refused to marry a person, because of his being baptized by us, calling him an anabaptist. We have no means of redress in this instance without lodging a complaint against him through the archdeacon to the "bishop" at Madras, and then it would all be labour in vain. The present system of ecclesiastical monopoly on this head, as on others, is a premium upon irregularity and disorder. Many pious people cannot any how get married. If unbaptized, marriage is refused, and this if it be the case with only one person out of the two. We are obliged, therefore, to point to the intrinsic sanctity of the marriage tie, apart from human laws of ratification, and on this footing admit our converts to the fellowship of the church. I have just drawn up a petition for signature, which will be signed by some hundreds, and shall publish our oppression in "The Investigator," to which we have got upwards of 200 subscribers already. We have to struggle through great difficulties. In consequence of the arbitrary proceedings about marriage, many are afraid to venture wholly upon us. It is a serious thing to reputable young men to have this obstacle to social happiness lying in the way. So again, a corpse, unless it obtain ecclesiastical favour, must be buried in the jungle. I have no other churchyard for my children should they die.

WEST INDIES.

JAMAICA.

From Mr. May, Falmouth, June 21.

For three weeks or a month past, I have been seeking for that invaluable blessing health, and have, I hope, through the blessing of God, succeeded in obtaining as large a measure of it as I enjoyed previous to the attack. My sickness, which was a bilious affection, attended with great lassitude, was, I believe, the result of over-exertion, and exposure to the sun; but the Father of all mercies has blessed the means resorted to, and I hope to return to my dear people by the latter end of next week; nor could I have absented my

ing from them, but for kind and assistance. My health upon the whole is general, quite equal to that which I find in my native land, notwithstanding work here is far more arduous as there; but multiplied labours are a greater demand upon my strength, and, if assistance be not procured, mine my constitution and lay me; God, however, can give strength the day, and hitherto I have been fully supported. Nor is the preaching

of the gospel unattended with a blessing; almost every week persons recently awakened come enquiring about the things of heaven; whilst those who have put on Christ by baptism are, as far as we can ascertain, walking consistently. In visiting the stations of my honoured brethren I have been much pleased and edified by the faithfulness they evince in the discharge of their numerous and important duties, and by the piety, and zeal, and increasing intelligence of the people committed to their care.

Mr. Williams, Mandeville, June 28.

It does me much pleasure from this distance to bear testimony of the progress of the gospel, and the triumphs of the Saviour. I can scarcely imagine a more interesting labour than the one in which I have been employed. Such is the promise of the mission in the parish of Manchester, and the abundant encouragement for effort; and I gratefully acknowledge the providence which has directed and sustained me hither. People every where are desirous of receiving Christian instruction, and anxiety is manifested by multitudes for the salvation of their souls. Sorry I am I am not able fully to answer every call.

Both our stations, Vale Lionel and Mandeville, are of so interesting a character as to engage my sabbaths at present. The congregations are very large, and require particular attention. I hope after a while, when I am well supplied with ministers to be able to divide my time equally between the various stations in the parish. But well can it be said that in the harvest, "The harvest truly is plenteous, but the labourers are few." O that the Lord would send more labourers into this harvest. I am delighted no doubt to receive an offer of our first baptism in the parish of Mandeville, by a Baptist missionary. On Monday, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Mandeville, on a profession of their repentance in God and faith in Christ Jesus our Lord. The place chosen for the administration of baptism was very suitable, beautifully surrounded by trees; and the stillness of the morning peculiarly solemnity to the event. The Sabbath day previous was spent in the parish of Mandeville, and a number of people in prayer and praise, and as the day broke an immense

crowd of people assembled at the river's side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it. During the previous week, numbers of men and women were busily employed in enlarging the class house, in which we purpose worshipping till our new chapel is finished. In this place, immediately after baptism, a great number assembled for prayer. At eleven, I preached from Luke xv. 10, to a very large congregation, after which I gave the right hand of fellowship to the newly baptized, and administered the Lord's supper. Happy day! A day never to be forgotten by numbers in the parish of Manchester. You may think me premature perhaps in baptizing these persons, as I have not been long settled amongst them; but it must be remembered they have long been under instruction; a schoolmaster has been with them for some time, and members from other churches, who have settled in the township, have taken the lead amongst them; and I have carefully examined them all previous to baptizing them.

TABULAR VIEW OF SCHOOLS IN CONNEXION WITH THE "JAMAICA EDUCATION SOCIETY," FOR 1840.

SCHOOLS. In what Parish and County situate.	When commenced, since D. S. com.	DAY SCHOOLS.				Evening.	Sunday.	Names of Masters and Teachers.	Inspector.
		Boys.	Girls.	Infants.	Total.				
COUNTY OF SURREY.									
Bele Castle, St. Thomas in the East	1834	..	35	40	15	90	4	120 Mrs. Kingston, and Miss Davis.....	Rev. J. Kingston
Kingston, East Queen Street.....	1816	..	..	..	..	303	..	641 Mr. G. Rouse, and Miss Simpson.....	Rev. S. Ogden
Stanley Hill, St. Andrew's.....	1838	..	..	..	..	42	..	57 Mr. W. Spraggs.....	Ditto
Kingston, Hanover Street.....	1838	194	..	56	..	86	..	50 Mrs. Nicholson, and Miss Nicholson	Rev. J. Tinsan
Knight's Ville St. David.....	1838	229	66	57	30	153	..	92 Mr. and Mrs. Rae.....	Ditto
COUNTY OF MIDDLESEX.									
St. Ann's Bay, St. Ann's.....	1840	..	..	27	..	27	..	450 Miss Clark.....	Rev. T. F. Abbot, and B. Millard
Ocho Rios, ditto.....	1838	..	..	..	..	..	..	200 ..	Ditto
Conlart Grove, ditto.....	1837	..	..	..	..	80	..	100 Mr. J. Higgin.....	Ditto
Nichols' Mount, ditto.....	1837	..	..	..	..	..	..	.. Mr. J. Ellis.....	Ditto
Stacey Vale, Clarendon.....	1838	..	..	..	..	26	..	50 Mr. H. Beckford.....	Ditto
Brown's Town, St. Ann's.....	1836	..	..	..	..	230	..	750 Mr. and Mrs. Armstrong, and Miss Drayton	Rev. J. Clark
Sturge Town, ditto.....	1839	..	..	..	..	130	..	472 Mr. and Mrs. Gabbidon.....	Ditto
Buxton, ditto.....	1838	..	..	..	..	134	..	.. Mr. R. Brown, and Mrs. M'Innes.....	Ditto
Bethany, ditto.....	1838	..	..	..	..	..	..	320 ..	Rev. H. J. Dumas
Clarkson Ville, ditto.....	1839	..	..	..	..	180	..	408 Mr. J. Johnson.....	Ditto
Stepney, ditto.....	..	..	..	..	..	40	..	..	Ditto
Mount Zion, Clarendon.....	1838	..	..	..	..	57	..	100 Mr. T. Henry.....	Ditto
Port Maria, St. Mary's.....	1838	188	..	..	..	188	..	70 Mr. B. C. Barrett, & Mrs. Williams	Rev. D. Day
Oracabessa, ditto.....	1838	..	..	..	..	..	..	60 Mr. W. Higgins.....	Ditto
Spanish Town, St. Catherine's.....	1823	2100	160	178	104	442	38	641 J. O'Meally, E. Carr, M. M'Vicar, and E. Robinson.....	Rev. J. M. Phillips
Passage Fort, ditto.....	1836	520	53	52	..	105	22	138 Mr. and Mrs. Harriot.....	Ditto
Sligo Town, St. Thomas in the Vale	1836	231	32	49	..	81	9	166 Mr. and Mrs. Ogborne.....	Ditto
Sturge Town, St. Catherine's.....	1837	231	32	49	..	81	9	166 Margaret Lawrence.....	Ditto
Kitson Town, St. John's.....	1838	53	20	22	42	4	20	Mr. and Mrs. Ennes.....	Ditto
Rock River, St. Thomas in the Vale	1838	16	6	3	9	3	12	Agnes Anderson.....	Ditto
Dawkin's Caymanas, St. Catherine's	1838	123	63	31	96	22	16	Mr. and Mrs. Archer.....	Ditto
Clarkson Town, ditto.....	1839	..	..	..	..	200	..	7 Edward O'Meally and others.....	Ditto
Vale Lionel, Manchester.....	1840	120	62	66	130	8	135	Mr. and Mrs. P. O'Meally.....	Ditto
Victoria Township, ditto.....	1838	176	68	..	130	..	..	.. Mr. and Mrs. Roden.....	Ditto
Old Harbour, St. Dorothy.....	1835	..	75	68	133	..	133	Mr. J. Walker.....	Rev. H. C. Taylor
New Lionel, Vere.....	1840	..	..	..	..	32	..	.. Vacant.....	Ditto
Mount Freedom, Clarendon.....	1840	2	12	5	20	..	..	.. Mr. J. Weston and Sons.....	Ditto
Jericho, St. Thomas in the Vale.....	1834	..	59	51	110	..	110	Messrs. S. and D. Merrick.....	Rev. J. Merrick
Mount Hermon, ditto.....	1838	176	76	69	147	..	172	Miss C. M'Yavish.....	Ditto
Luxley Valley, ditto.....	1837	..	28	32	60	..	120	.. O'Meally.....	Ditto
Mount Nebo, ditto.....	1840	..	11	5	19	..	91	R. Watson.....	Ditto
Smyrna, St. Ann.....	1839	..	67	24	91	..	90	C. Lewin.....	Ditto
COUNTY OF CORNWALL.									
Rio Bueno, Trelawny.....	1837	..	62	65	..	127	..	185 Mr. and Mrs. Innes.....	Rev. P. H. Corfield
Stewart Town, ditto.....	1837	..	73	37	..	110	..	240 Rev. B. B. Dexter (pro tem.).....	— B. B. Dexter
New Birmingham, ditto.....	1839	..	30	20	..	50	..	150 Miss Thomas.....	Ditto
Falmouth, ditto.....	1835	577	71	38	56	165	..	448 Misses Troop, and Johnson.....	Rev. W. Knibb
Refuge, ditto.....	1835	..	114	96	116	326	..	252 T. Knibb, Misses Popplewell, and Clark	Ditto
Camberwell, ditto.....	1837	..	74	53	..	127	..	220 J. Wallace.....	Ditto
Tharp's ditto.....	1838	..	27	26	..	53	..	60 A. Stephenson.....	Ditto
Green Park, ditto.....	1839	..	30	22	..	52	..	52 J. Whitaker.....	Ditto
Waldensia, ditto.....	1837	..	65	47	..	112	..	150 J. M'Laughlin.....	Rev. J. E. Henderson
Montego Bay, St. James's.....	1835	..	..	..	..	271	..	610 Mr. J. Tunley.....	Rev. T. Barchell
Shortwood, ditto.....	1837	..	..	..	..	101	..	225 B. Smith.....	Ditto
Mount Carey, ditto.....	1836	..	..	..	..	309	..	796 J. C. Hayles, and Mary Morris.....	Ditto
Bethel Hill, Westmoreland.....	1837	..	..	..	..	159	..	220 Misses Reid and Plummer.....	Ditto
Tottenham, St. James's.....	1838	..	..	..	..	90	..	124 Mr. and Mrs. Vaughan.....	Ditto
Ryland's Vale, ditto.....	1838	..	..	..	..	17	..	.. Mr. J. Scott.....	Ditto
Salter's Hill, St. James's.....	1837	268	132	66	198	..	410	Rev. T. Pickton.....	Rev. W. Dendy
Bethphul, ditto.....	1837	280	70	66	136	..	235	Mrs. Baylis.....	Ditto
Malden.....	1837	79	25	30	55	..	71	James Lovemore.....	Ditto
Sudbur, ditto.....	1840	93	52	33	58	..	..	.. W. P. Russell.....	Ditto
Bethlehem, St. Elizabeth's.....	1840	36	26	9	63	..	81	James Aljor.....	Rev. J. May
Savanna-la-Mar, Westmoreland.....	1838	..	..	..	..	63	..	82 Miss Hutchins, Miss Vanborne, and Miss Lake	— J. Hutchins
Fuller's Field, ditto.....	1838	..	76	54	130	..	106	Mr. James Valentine.....	Ditto
Bunyan's Mount, ditto.....	1840	..	..	..	..	32	..	43 Mr. H. L. M'Murdoch.....	Ditto
Luca, Hanover.....	1840	40	..	..	40	..	170	..	Rev. E. J. Francis
Green Island, ditto.....	1838	..	45	48	93	..	130	..	Ditto
Gurney's Mount, ditto.....	1837	..	52	45	97	..	165	A. D. Campbell, & Miss Chambers.....	Rev. E. Woolley
Bamloco, ditto.....	1840	30	..	..	30	..	..	Edward Mirey.....	Ditto
County of Cornwall.....	..	..	..	..	3059	5248	..	..	..
County of Middlesex.....	..	..	..	..	3170	4603	5667	..	..
County of Surrey.....	..	..	..	..	734	4	900	..	..
Total.....	..	..	..	..	6963	10711	11,873	..	..

the fourth report of the "Jamaica Education Society," of which Mr. Tinson is treasurer, and Mr. Knibb, Secretary, has just been received. In addition to the lar view on the preceding page, we subjoin an extract illustrative of the and prospects of this useful auxiliary to direct missionary operations.

The committee of this society in presenting their annual report has to rejoice in the increase to the number of children in their schools, and the additional support they have received from England; though, at the same time, it is to them a matter of deep regret that the scanty nature of their means prevents them from enlarging, as they wish, the scale of their operations.

In reference to the tabular view it will be that there are between 17 and 18,000 children under instruction, but the committee feel that the present numbers could be doubled if they were furnished with the means to set in operation more extensive machinery.

The instruction of youth is now considered of the greatest importance by all parties, but there are one part of the world where its importance is felt, and where it is needed more than another it is the interesting field of action on labour—Jamaica.

Our causes well known to our friends in England, and the mass here, though evidently paying attention to religion, is unable to read, consequently, cannot appreciate the advantages of education; it is not therefore surprising to find children who ought to be in school-room, in the field or provision yard. While, however, this evil is daily increasing, we feel that it will not be entirely overcome, unless the access to the school is made easy, both as it regards terms and distance. The children of the peasantry in Jamaica must, at present, have all difficulties taken out of their way—they are not yet in a condition to surmount them.

Our committee would not, however, have supposed that the children under their care were not progressing—their progress is, indeed, rising, and their anxiety to improve, in many instances, exceedingly pleasing. Your committee are not willing to allow, that the elements of the children here are at all inferior to those at home who enjoy treble the advantages. Nor is that disposition on the part of the parents, of which we have spoken,

to keep their children at work and therefore from school, at all on the increase, but most visibly on the decline, and as the results of instruction display themselves will be entirely destroyed.

It is a matter for deep consideration that the prosperity and final success of the African mission must depend, in a great measure, upon the instructions imparted to the children of Jamaica. Those who feel most, and who will ever take the deepest interest in Africa, are her sons and daughters here. Those whose constitutions are most fitted for her climate are to be found here. But they require other qualifications besides sympathy and physical fitness; they must be brought under instruction—mental and religious cultivation, before they will be properly qualified to enter the field of superstition, of treachery, and blood—Africa. Let the children of Jamaica be well educated and their minds early stored with the truths of the gospel of Jesus Christ and, with God's blessing, men will always be found ready to carry the glad tidings of mercy to that land which has so long been deluged with the blood of its inhabitants, but whose woes and lamentations could never reach the iron-hearted man-stealer, which tidings shall not merely overthrow the infernal system of slavery, but impart unto the children of Ham that freedom which has been purchased by the blood of the Son of God.

Your committee in closing this report beg leave to state that their treasurer the Rev. J. Tinson, and the Rev. W. Dendy, one of the members of the committee, are about to visit England, and have been requested to state the claims of, and press for additional support to this society. We trust that their statements and appeals will be attended to. Let the blessings which must accrue to the people here, from education—let the blessings which must flow from there to Africa—let the overthrow of the accursed slave-trade—let the salvation of souls—the promotion of God's glory, force upon you the claim of this Institution.

PASSAGE FORT.

The ordinance of baptism was administered at Passage Fort by the Rev. James Phillippo, on the 13th ult. to 23 individuals who had, for some time previously, given evidence of "repentance towards God, faith in our Lord Jesus Christ."

Among the number was Mrs. Hume, (wife of the Rev. William Hume, of Spanish-Town) whose views, with regard to the subjects and mode of baptism, underwent the change which she now publicly avowed, for a considerable time before she devoted herself to missionary

work, but owing to circumstances, it was thus delayed until after her arrival in Jamaica.

The solemn ceremony was performed in the sea, near the mouth of the River Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semicircle by the place of baptism.

The candidates were at the water's edge at the early hour of five. The morning was beautifully fine; the sea calm and peaceful; reflecting, as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behaviour of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

In a subsequent part of the day our friends were received into fellowship with the church, and partook of the sacrament of the Lord's Supper. All the services of the day were

deeply interesting. May they prove highly profitable to all who attended them, and to God shall be all the glory.

BAZAAR.

The sale of useful and fancy articles at Passage Fort, took place on the 17th of April last, under the active superintendence of the Rev. J. M. Phillippo, Mrs. Phillippo, and friends. The commodities, which were chiefly of the useful kind, were furnished by benevolent ladies in England, in aid of the schools under the direction of Mr. Phillippo. On the present occasion, all circumstances considered, the proceeds were considerably greater than was anticipated, amounting to full 59*l.* sterling; thus reflecting the highest credit upon the inhabitants of the district in general.

HONDURAS.

Mr. and Mrs. Hosken, who arrived at Belize on the 20th of March, have removed thence to New York. They had both been ill, and Mr. Hosken considered it to be their duty to remove to a climate more congenial with their constitutions.

HOME PROCEEDINGS.

DEATH OF THE REV. JOHN DYER.

The last Missionary Herald was prepared for the press by the diligent and amiable servant of Christ with whom the publication originated, and who occasionally referred with pleasure to the fact that he had been enabled to attend to the editing of every successive number. The work, however, now devolves on other hands, Mr. Dyer having ceased from his labours on the 22nd of July.

At a full meeting of the committee, which was held on the 29th, the following resolution was passed unanimously:—

“Resolved,

“That this committee, in recording on their minutes the decease of their invaluable coadjutor and beloved friend, the Rev. John Dyer, desire, with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending providence by which the society has been deprived of its senior secretary, and his family bereft of an affectionate and revered parent. They call to mind, with feelings of mournful satisfaction, the numerous and important services which

he was enabled to render in the promotion of the Redeemer's kingdom, both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him; and, with devout thankfulness, they reflect upon the Christian virtues which adorned his blameless life, and on the unimpaired integrity and uniform consistency of his personal character and official conduct down to the period of his deeply lamented affliction and death. Under the distressing circumstances amidst which that event has

place, they feel it a duty which they owe to his memory, to his sorrowing widow and family, and to the constituents of the society, to pay their public and unanimous tribute of respect and Christian love, to his moral worth, his dignified and amiable deportment, his entire consecration to God; and to the accuracy, punctuality, and uprightness, which characterized to the last, and through the preceding period of twenty-three years, the performance of the onerous and responsible duties of his office."

It was thought desirable that, before the management of the accounts was transferred to other hands, they should be investigated by the official auditors. The auditors therefore met, and having examined them to the 13th of July, the last day on which they were under Mr. Dyer's care, they reported that they found them correct; and that there was at that date cash in the Bank, 41*l.* 5*s.* 8*d.*, and in the cash-box, 541*l.* 8*s.* 9*d.*, making together 955*l.* 14*s.* 5*d.*, there being a balance due to Mr. Dyer of 7*l.* 2*s.* 3*d.*

This proof of the accuracy with which the pecuniary concerns of the society were conducted by our late revered secretary to the last, is gratifying; but while it is published, in justice to his memory, it is necessary to add, that the balance in hand must not be taken as a criterion of our financial state, as the committee has been compelled, during the last few months, to borrow considerable sums, which are at present unpaid.

ARRIVAL AND DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Leslie, with their two children, and Mrs. Ellis and family arrived from Calcutta on the 23rd of July. The voyage has been so beneficial to Mr. Leslie that he is now in perfect health; we regret to have to add that Mrs. Ellis continues to be in a very debilitated state.

Mr. Tinson and family arrived from Jamaica on the 14th ultimo. Mr. Tinson's health is partially recruited.

A letter has been received from Mr. Bon-teme, announcing that he and Mr. and Mrs. Littlewood had arrived safely at the island of St. Thomas, on their way to the Bahamas. It is dated July 1st. They expected to remain on the island about a week, and hoped that in about a week more they should reach Nassau.

Mr. Gibson, whose designation took place at Watford on the 6th ult., has left London for Portsmouth, there to embark for Calcutta in the Vernon, Captain Gimblet.

Mr. Dendy requests us to state that as he expects to leave England for Jamaica, either

at the latter part of October or the beginning of November, he will feel thankful to any friends who may have boxes of articles prepared for Jamaica, to be sold for the benefit of the schools, to forward them in good time to the Mission House, at Fen-court, specifying the particular schools for which they are intended. He adds, that several teachers are ready to accompany him to Jamaica, to occupy important stations in that highly interesting island, but the number must depend upon the contributions of friends for their outfit and passage. He therefore appeals to those who feel an interest in the welfare of the children of the negro race, to assist in this undertaking, the future condition of the island depending upon the means that are now employed to educate and train the rising generation. Friends desirous of assisting in this work will oblige Mr. Dendy by giving him an early notice of their intention, that time may be given to those who are willing to embark in this important enterprise to secure a passage, and prepare for their voyage.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. A. Leslie, 3 March, 1841; Rev. J. Thomas, 8 May; Rev. J. Lawrence, 31 May.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, 25

May; Rev. J. Kingdon, 17 June; Rev. S. Oughton, 17 June.—Port Maria, Rev. D. Day, 15 June.—Mandeville, Rev. J. Williams, 28 June.—Annotta Bay, Rev. J. Dallewel, 12 and 27 May.—Montego Bay, Rev. T. Bur- chell, 25 May, 8 June.—Falmouth, Rev. W.

Knibb, 4, 21, and 29 June; Rev. J. May, 21 June; Rev. J. E. Henderson, 20 May.—Manchioneel, Rev. J. Kingdon, 28 May.—Lucea, Rev. E. J. Francies, 12 June.—Brown's Town, Rev. J. Clark, 28 May.—St. Ann's Bay, Rev. T. F. Abbott, 2 June.—Stewart Town, Rev. B. B. Dexter, 10, 14, and 19 May.

passage out at St. Thomas's, 1 July.—Nassau, Rev. H. Capern, 7 June.

HONDURAS.—Rev. C. H. Hosken, 13 May; at New York, 2 July.

WESTERN AFRICA.—Fernando Po, Rev. J. Clarke, 26 April; Dr. Prince, 23 April.

BAHAMAS.—Mr. W. Bontems, on his

ACKNOWLEDGMENTS.

The Committee beg thankfully to acknowledge the following:—a box of useful articles for Mr. Henderson, of Belize, from Mrs. Clements and Miss Sargent, of Laytonstone; two parcels of magazines, &c., from Mr. Lomax, of Nottingham; a small paper parcel for Mr. Dawson, of Ceylon; two boxes of clothing and haberdashery from Watford, for Mr. Batchell; a box of fancy articles for Mr. Phillippo, from Mrs. Grey, Jersey; a parcel from Mr. Nelham, for Africa; a large case of magazines and pamphlets from the Misses Keene, of Hampton; a box for Mr. Dallewell, from Sunderland; a box for Mr. Henderson, Belize, from Waterford.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1841.

<i>Subscriptions.</i>		<i>£ s. d.</i>		<i>ESSEX.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Allen, J. H. Esq.	2	2	0	Langham, collection ..	6	10	0	Earl's Barton	2 2 4
Blackmore, W. Esq.	5	0	0	Bures	7	0	0	Hackleton	24 2 2
Lindop, Mr. T.	1	1	0	HERTFORDSHIRE.				Harleston	3 13 0
Marten, Mrs. R. G.	1	1	0	St. Albans, on account	40	0	0	Harpole	15 10 4
<i>Donations.</i>				Tring, subscriptions ..	3	3	0	Kingsthorpe	2 12 0
Dunt, Mr. Thomas, for				KENT.				Kialingbury	20 14 3
<i>Africa</i>	2	2	0	Bessels Green	9	0	0	Lampost	6 7 2
Dyer, Mr. S. collected				Boro' Green	1	2	0	Milton	17 11 4
by	5	0	0	Chatham, Brook	5	13	8	Morton	2 4 0
Elliott, Mrs., Clapton	50	0	0	Dover, per Rev. Mr.				Moulton	8 0 0
Fletcher, J. T. Esq.,				Hewlett	2	12	0	Northampton—	
Limehouse	1	2	0	Kynsford	7	6	5	College Street	77 11 8
Friend, at New Mill ..	1	0	0	Foots Cray	2	0	0	Grey Friars' Street ..	2 16 6
Friend, for <i>Africa</i> ..	1	0	0	Tenterden—				Patchall	4 1 1
Manfield, W. Esq., per				Friend	8	0	0	Ravensthorpe	6 2 0
Jos. Gutteridge, Esq.	10	0	0	LANCASHIRE.				Roads	10 10 0
Marsh, Miss Ann	2	0	0	Liverpool, on account	70	0	0	Rushden	12 10 2
X. Y. Z.	5	0	0	Manchester	20	0	0	Spalden	5 0 0
LONDON AND MIDDLESEX				Spark Bridge—				Sulgrave	1 13 4
AUXILIARIES.				John Fell, Esq.	5	0	0	Towcester	16 6 2
Islington, William-St.,				NORFOLK.				West Hadon	12 11 2
collected at, by Mr.				Kenninghall, per Rev.				Weston by Weedon ..	13 19 6
Miller	1	0	0	W. Roper	8	0	0	Yardley Chase	1 0 0
John Street, by Mr.				Aylsham	3	10	0	RUTLANDSHIRE.	
Cozens	45	0	0	Dereham	12	2	6	.....	11 0 0
Mearl's Court, by Mr.				Claxton	8	0	7	SOMERSETSHIRE.	
Hatchard, for <i>Africa</i> ..	10	5	5	Fakenham	14	11	10	Chard—	
Walworth, Horsley-St.,				Poulsham	22	5	10	Sunday School, by Rev.	
collection	7	0	0	Ingham	23	0	2	T. Clarke	0 17 6
BEDFORDSHIRE.				Lynn	10	11	2	SUFFOLK.	
Steventon, by Rev. E.				Neatishead	4	10	10	Sudbery, Collection ..	3 10 6
Carey	5	0	0	Norwich—				WARWICKSHIRE.	
BREKSHIRE.				St. Mary's	133	12	7	Birmingham, on ac-	
Wallingford	20	18	9	St. Clement's	9	19	0	count	165 6 0
BUCKINGHAMSHIRE.				Orford Hill	43	2	8	YORKSHIRE.	
Ivinghoe, by Rev. E.				Salehouse	7	0	0	Bradford—	
Carey	1	12	6	Stoke Holy Cross ..	7	7	6	Juvenile Society	8 6 0
Amersham, by Mr. West	60	15	2	Swaffham	6	13	0	Goole—	
Buckingham—				Worstead	16	0	0	F. F., Donation	25 0 0
Mrs. Priestley	10	0	0	Yarmouth	7	8	0	SCOTLAND.	
CAMBRIDGESHIRE.				NORTHAMPTONSHIRE.				Montrose—	
Cambridge, by Mr. Nut-				Blisworth	0	18	8	A Friend	1 0 0
ter, on account	163	10	3	Brayfield	3	4	2	FOREIGN.	
DEVONSHIRE.				Brington	11	0	0	Gaudenfeld on the Me-	
Plymouth on account ..	40	0	0	Bugbrook	18	13	2	lousha, by Rev. C. C.	
Devonport	10	13	1	Barton Latimer	7	3	4	Tauchnitz	14 17 0
Tavistock—				Clipstone	25	0	0	Netherlands	125 0 0
Rev. W. Rooker ...	1	0	0						

IRISH CHRONICLE.

SEPTEMBER, 1841.

Mr. MULHERN, of Conlig, County Down, writes to the secretary, under date of July 28, concerning a station at some distance from his residence where he had recently visited :

The day being very fine I thought of preaching in the open air, and stuck up my placards giving notice of the time and place. At the appointed hour more than 500, for the most part well-clad and respectable-looking persons, assembled. I addressed them, after singing and prayer, for about an hour, from Acts xi. 26, while each, without a single exception, as far as I could notice, listened with breathless attention. After service, a gentleman spoke out of the crowd, and asked if I could announce, before the people would disperse, when I could come again, adding that he understood the people would be glad to have a promise from me to this effect. I asked where I might preach the next time; and another person replied by saying, "If you mention the day, we shall have the place appointed, and the people noticed." I said I would come on next Monday week, and they appeared greatly pleased. This I trust is a door opened by Him "who openeth, and no man shutteth." Of this place it may be said, "The harvest truly is plentiful, but the labourers are few." Oh, that the Lord of the harvest may soon send forth more labourers into this part of the vineyard!

Mr. M. also appeals for a Scripture reader, and for aid towards his chapel at Conlig, in the following terms :

If the Society could send to this district an active, pious, well-informed scripture reader, his labours would greatly strengthen our hands, and I doubt not be made a great blessing. . . . We are progressing with our chapel; and now that we have put a hand to the work, we must (God willing) try to have it roofed in before the winter. If the Committee or some friend would have the kindness to lend us £40 or £50 on interest, I hope we would be able to pay them in a few months, when an application which I am making in various directions will have had time to operate: otherwise the work must be again suspended, and then in all probability we shall not be able to get it covered in before the winter, and this would be a severe shock to the cause we are striving to advance here, and the more so as it had to be left off last season after some arrangements had been made.

Mr. ECCLES, of Coleraine, under date of July 30, writes to the secretary :

My dear Brother in Christ,—I am at present so little at home, that I have scarcely leisure sufficient to write to my friends. Since I wrote last I have been to visit Letternenny, and was very kindly received. I trust the Lord may make it instrumental of good. But I shall afterwards give you a more particular account. We have also baptized two persons. We are prospering, though I am obliged to be so often from home. I am again invited to Aughavay to follow up the favourable impression produced there on my former visit, and I intend to go there in a week or two. But, dear brother, can you not give us a reader? Without this my labours must be comparatively unproductive: whatever good effects result from preaching in the country are all lost for want of such an assistant. The people require not merely to be roused by a sermon, but to be visited, further instructed, and gathered out to public worship on the Lord's day. Besides, in getting up meetings the want of a reader is a material loss. Oh, look in pity on our rising cause! Consider the difficulties with which we are struggling. We only require a slight help to insure success. Surely you will not deny it. We have the man, eminently qualified, and ready to be employed at a moderate salary. You know his character is irreproachable, and his zeal unquestionable; give him to us, and we trust you will not regret the effort. The walls of our chapel are being raised through the good hand of our God upon us: a struggle is now a point of good policy. When we open it, we must endeavour to have it well filled. If we begin well, there need be little doubt respecting our future prosperity; if we fail at first, when public attention shall thus be especially challenged, all is lost. That the Committee are interested in our welfare cannot be doubted. Let them give us a reader: he shall not go alone into the contest—I shall fight in conjunction with him to the utmost of my strength, and as long as my hand can grasp the sword of the Spirit. This then, dear brother, is "our petition and our request:" may the Lord dispose you to hearken to it.

The Committee have learned also, that **Mr. THOMAS** is endeavouring to obtain a place of worship at Limerick. He has

obtained a site with a suitable building upon it, which, for a small sum, may be fitted to the purpose he contemplates.

It is (he says) the best situation in the town, the rising part, and every year will increase its value. I have commenced with prayer, I hope to carry it on by faith, and complete it with praise. You may ask, Where will the money be got to meet the expenses? I answer, The silver and the gold are the Lord's, that the work is his, and that I am confident he never will become insolvent; I only want for a short time a pull, a strong pull, and a pull all together. I frequently wrote, and tried to get a chapel; but from the difficulty of obtaining a suitable place, ground being so very dear and scarce in Limerick, and other circumstances, I was as frequently disappointed. I was desired to get a room. A room is not a suitable place in a city, where there are such fine places of worship; still I tried, and could not get one in a convenient place less than from £20 to £30 a year. I thought it better to save that expense to the Society; and my own best room and furniture have been devoted to the cause for many years.

Mr. **HARDCASTLE**, under date of August 11, gives the following account of the first meeting, since its formation, of the Irish Southern Baptist Association:

My dear Brother,—I send with this a copy of the minutes of our association at Ferbane on the 2nd instant, and proceed with great pleasure to give you some account of our movements when thus assembled.

It was a subject of grateful pleasure that not one of our brethren was absent, and that all were permitted to arrive in safety. Our services commenced on Saturday evening, when, after prayer, a discourse was delivered by brother Berry, and the divine blessing implored on the services of the coming day.

On Lord's-day morning we assembled at seven o'clock, and brother John Hamilton preached; others of the brethren conducted the devotional engagements. At ten o'clock the meeting-house was respectably filled (the weather not allowing of service in the open air as we contemplated), when the brethren Thomas, Sharman, Mullarky, and W. Hamilton, delivered brief addresses on the subject of Christian unity, its nature, the principles by which it is sustained, its evidences, and the best means of its promotion; short devotional exercises intervened. The congregation, having separated for three quarters of an hour, re-assembled, and after singing and prayer brethren C. Hardcastle and F. Trestrail preached what were termed

the Association Sermons. Many of the friends from a distance returned after this service, but a considerable number assembled in the evening, to whom brother W. Hamilton preached, and the engagements of the day terminated with a short address from brother John Hamilton. Throughout the day the attention and the interest apparent were very gratifying, and we hope that many felt it "good to be there," not only as a time of refreshing to believers, but of solemn conviction to those heretofore uninterested in the great truths of religion. The arrival of a letter from our friends at Conlig, requesting our aid in the erection of their place of worship, afforded an excellent and unexpected opportunity for the exercise of the voluntary principle, which was affectionately and fervently commended by our brother Trestrail. The collection (which would have been larger had it been expected) indicated the interest felt in the success of our northern friends, and sincerely do we hope that their simple and urgent appeal will excite the sympathy and liberality of our churches: it is quite essential to the success of our labours in this county, that assistance should be furnished in the erection of school-houses and places of worship; in many cases both objects could be accomplished in the same building. And while on this topic, may I ask, Is there any probability that assistance could be obtained from the London Baptist Building Fund? We see with great satisfaction the liberality of its committee towards our brethren in the principality, and feel almost assured that the necessities of Ireland would not be disregarded.

On Monday morning we assembled for prayer at eight o'clock; and, after breakfast, the whole day was devoted to deliberation on various topics connected with our respective spheres of labour. Having enclosed the minutes of our proceedings, I shall in a short time write to you on the resolutions *seriatim*: from their contents, the committee will perceive that our attention is seriously directed to every measure which promises to render our operations more connected and efficient.

You have already been apprised, that a few friends at Birr (or as it is now called Parsonstown) have rented the meeting-house formerly occupied by an agent of the Irish Evangelical Society, in the persuasion that the committee would provide a labourer for this important district as soon as possible; it was therefore arranged to open this place for worship on the following Wednesday, and brother John Hamilton proceeded thither to superintend the arrangements.

Desirous that our time should be fully and usefully employed, we decided on visiting Moate and Athlone, and holding meet-

ings at each place on Tuesday and Wednesday, both at midday and in the evening. Accordingly brethren Berry, Trestrail, and Hardcastle accompanied Mr. Hamilton to Moate, while the remainder proceeded to Athlone. The attendance at Moate on Tuesday was better than, on account of the heavy and incessant rain, we expected. May it appear that the labours of those days was not in vain in the Lord.

It being provided that brother Mullarky should come from Athlone to the help of brother Hamilton, on Wednesday, Messrs. Trestrail, Berry, and Hardcastle proceeded to Parsonstown, where a respectable congregation attended both morning and evening. The sermons were preached by brethren Hardcastle and Trestrail; and arrangements have been made for the supply of this station for the next three months, in the hope that by that time the committee will have been directed in the good providence of God to a labourer for this portion of his vineyard, whom he will delight to honour.

Brother Trestrail preached on Thursday evening at Thurles, to a very attentive and encouraging congregation; when we separated under the confirmed impression, that our meetings are eminently adapted to promote the great object for which the Baptist Irish Society was formed.

It would be inexcusable, were I to omit the expression of the grateful feelings of all the brethren towards our kind and hospitable Christian friends, Mr. and Mrs. Abraham Bagnall, who were evidently gratified in proportion as they ministered to the comfort of the numerous friends assembled on this interesting occasion.

You have no doubt heard from brother Thomas of his decisive movement in taking a very eligible piece of ground in the best part of the city of Limerick, on which is a

building which he proposes, at a comparatively small expense, to convert into a place of worship; we therefore propose meeting in Limerick on the 26th of October, when it is expected all things will be ready for its opening. May the Lord prosper this effort, and such increasing interest in the spiritual welfare of Ireland be given to our English brethren, that they may enable the committee vigorously to prosecute and extend their labours.

You shall hear from me again in a day or two; meanwhile I am yours affectionately,
C. HARDCASTLE.

Mr. BEATTY, under date of July 28, writes:

I have lately visited all the schools in this district, and found them well attended. In reading the word and distributing tracts I have been well received, and I trust that my labours in this way are made a blessing to many. Some indeed turn a deaf ear, and manifest an unholy feeling; but in general I have reason to hope that my labour is not in vain in the Lord. In my last letter to you I mentioned a poor man named C——, who requested that he might get a Bible, promising that he would read it wherever he might lodge by night. I gave him a Bible, hoping that it might be useful both to himself and others, and he received it joyfully. He has since returned, telling me that he has been suffering persecution on account of his Bible; that in some of the backward parts of the country where he travelled, the people refused to give him lodging, not counting it right to have the Protestant Bible under their roof; but this has not discouraged him; he seems determined to carry the word of God with him. I have lately given him a small Testament.

CONTRIBUTIONS

UP TO THE END OF JULY.

	£	s.	d.
John Street Auxiliary, Rev. J. H. Evans,			
by W. Cosens, Esq.,	20	0	0
Mr. J. H. Allen (3 years)	2	2	0
Devonshire Square, collection at, by E.			
Smith, Esq.,	8	17	0
F. W. Cobb, Esq., Margate (annual)	2	2	0
By Mrs. Clarke, late of Truro.			
Mrs. Frost, Truro, penny-a-week, &c.,	0	11	9
Mrs. Clarke,	0	8	3
By Rev. C. Daniell, Hull.			
Mr. Priestman	0	10	0
Juvenile Society, Westgate, Bradford, by			
Rev. H. Dowson	4	0	0
By Rev. Stephen Davis.			
Leicester.			
Mr. C. B. Robinson	1	1	0
Mr. J. Cort	1	0	0
Mr. E. Harris	1	0	0

	£	s.	d.
Mr. C. Gould	0	10	0
Mr. J. Bailey	0	10	0
Mr. Potter	0	5	0
Mr. Carryer	0	5	0
Mr. J. Beales	0	10	0
Rev. J. Brown	0	10	0
Mr. J. D. Harris	0	10	0
Mr. C. Billson	0	5	0
Mr. Rillingworth, by Mr.			
Collier	0	10	0
A Friend (M.)	0	2	6
Market Harb'or.			
Mr. J. Goddard	1	0	0
Messrs. Clarke	1	0	0
Coll. at Rev. H. Toller's ..	7	8	8
Clipstone.			
Collection at Rev. T. Gough's	0	0	0
J. L., a Teetotaler, London	0	10	0

By Rev. George Frances.

	£	s.	d.
Chelmsford.			
Wells, W. C. Esq.....	1	0	0
Tanner, Mr. W.....	0	10	0
Clench, Mr. J.....	0	5	0
Johns, Messrs. W. and J.....	0	7	6
Gray, Mr. C.....	0	5	0
Dawson, Mr. R.....	0	5	0
Bennett, Mr. J.....	0	2	6
Parchment, Mr.....	0	2	6
King, Mr. J.....	0	3	0
Friends at the Chapel.....	0	6	0
		3	6
Earl's Colne.			
Piper, J. D. Esq. 2 years..	2	0	0
Farrants, Mr. Z.....	0	2	0
Coe, Mr.....	0	2	6
Wing, Mr.....	0	2	6
King, Mr.....	0	2	6
Friends at the Chapel.....	0	7	2
Small sums.....	0	5	0
		3	1
Ford Street.			
Blacklock, W. Esq.....	5	0	0
Friends at Coggeshall.....	0	6	0
		5	6
Braintree and Bocking.			
Collection at the Baptist			
Chapel.....	3	16	0
Craig, Rev. Thomas.....	0	5	0
Craig, E. G. Esq.....	0	10	0
Rolling, Miss.....	0	10	0
Saville, S. W. Esq.....	0	10	0
Courtanid, John, Esq.....	0	10	0
Eve, H. W. Esq.....	0	10	0
Challis, Mr. James.....	0	10	0
Dennis, Mr. S.....	0	5	0
Friends.....	0	6	0
Goaling, Mr. J.....	0	5	6
Courtanid, George, Esq.....	0	5	0
Two Friends.....	0	7	6
Wakefield, Mr.....	0	5	0
Burder, Mr. J. D.....	0	5	0
Stammers, Mrs.....	0	5	0
Porter, Mr. W.....	0	5	0
Walford, Mr. James.....	0	5	0
Lane, Mr. M.....	0	5	0
Bright, E. and S.....	0	5	0
Dixon, Mr. C.....	0	5	0
Shave, Mr. J. W.....	0	5	0
Shearcroft, Mr.....	0	5	6
Smith, Mr. J.....	0	5	0
Brown, Mr. W.....	0	5	0
Barnard, Mr. J.....	0	5	0
Goss, Mr. Edward.....	0	5	0
Brown, Mr. D.....	0	5	0
May, Mr. Samuel.....	0	5	6
J. B.....	0	2	6
Garratt, Mr.....	0	2	6
Hasler, Mr.....	0	2	6
Smith, Mrs.....	0	2	6
Hubbert, Mrs.....	0	2	6
J. O. H.....	0	2	6
Theobald, Mr. J.....	0	4	0
Fairhead, Mr.....	0	2	6
Bette, Mr. J.....	0	2	6
Brown, Mr. George.....	0	3	0
Friends.....	0	3	0
		13	19
Halsted.			
Coll. at the Baptist Chapel	1	5	8
Bentall, W. Esq.....	0	10	0

	£	s.	d.
Linnett, Mrs.	1	0	0
Sewell, Mrs. J.	0	5	0
Nudbury, Mrs. E.	0	5	0
Davies, Mr.	0	2	6
Gilbert, Mr.	0	2	6
P., Mr.	0	2	6
King, Mr. M.	0	2	6
Shearing, Mr. J.	0	2	6
Wallis, Mr. J. S.	0	2	6
Harvey, Mr. W. B.	0	2	6
Maldwell, Mr. Thomas ..	0	2	6
		4	3
Ridgewell and Bumpsted.			
Paul, John, Esq.	1	0	0
Paul, Mrs.	0	5	0
Minter, Mr. W. D.	0	2	6
Fitch, Edward, Esq.	0	5	6
Jarvis, Miss	1	0	0
Jarvis, Mr. Thomas	0	2	6
		2	15
Old Sampford.			
Collection at	1	5	
Thaxted.			
Franklin, Mr. W.	0	0	6
Barnard, Mr. A.	0	10	0
Franklin, Mr. T.	0	5	0
Smith, Mrs.	0	10	0
Davies, Mr.	0	5	0
S. F.	0	3	0
Cornell, Mr.	0	5	0
Moss, Mr. H.	0	5	0
Moss, Mr. G.	0	2	0
Alders, Mr. J.	0	2	6
Day, Mr. Thomas	0	5	0
Webb, Mr. John	0	5	6
		3	17
Stowmarket.			
Ward, Rev. W.	0	3	0
Webb, James, Esq.	0	10	0
Prentice, Thomas, Esq.	0	10	0
Prentice, W., Esq.	0	10	0
Elliott, Mrs.	0	10	0
Stevens, Mr. J.	0	5	0
Lankaster, Mr. James	0	5	0
Hewitt, Mr. W.	0	5	0
W. G. C.	0	5	0
Webb, Mr. B.	0	5	0
Draper, Mr. James	0	2	6
Squirrell, Mr. J.	0	2	6
Ward, Mr. S.	0	3	6
		3	16
Hitcham and Bilderstone.			
Ward, Mr. Eph.	0	10	0
Osborn, Mr.	0	2	6
Vince, Mr. W.	0	5	6
Woodard, Mr. E.	0	2	6
Modlin, Mr.	0	2	6
Friends	0	12	3
		1	15
Sadbury.			
Fox, Mr. Thomas	0	10	0
King, W. D. Esq., for Schools	0	10	0
Fowke, Rev. T. W.	0	5	6
A Friend	0	5	6
E. B.	0	2	6
Laurence, Mr.	0	2	6
Moulton, Mr.	0	2	6
M. H.	0	2	6
J. B.	0	2	6
Roy, Mr. Charles	0	5	0
E. G. H.	0	2	6
Small donations	0	5	6
		2	15

* * The Secretary thankfully acknowledges the receipt of two Five Pound Notes which have been forwarded, one for each of the Chapels at Conlig and Coleraine. They were given by a kind Friend through the medium of Mr. W. C.

He also has to acknowledge the receipt of a box of useful and fancy articles from kind friends at Coterbury.

THE
BAPTIST MAGAZINE.

OCTOBER, 1841.

MEMOIR OF THE REV. WILLIAM HOPKINS PEARCE.

MR. PEARCE was the eldest son of the Samuel Pearce of Birmingham, so praise is in all the churches. No can read the life of the father without being struck with his eminent piety and ardent desire to do something for welfare of India; and no one can see the life of the son without perceiving how completely he was animated by his father's spirit, and how steadily pursued the great object on which his heart was fixed. It is almost impossible to reflect on what the father did, and what the son executed, without being reminded of the case of David Solomon: David said, "I had it in heart to build a house of rest for the of the covenant of the Lord, and for footstool of our God, and had made it for the building; but God said to me, Thou shalt not build a house my name; Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his Father."

Mr. Pearce was born at Birmingham the 14th of January, 1794, and before he was six years of age was deprived of his father, the guide of his youth. By the event, he, with his mother, brother, and two sisters, was thrown upon the care of the church of God. The sympathies of the religious public were greatly excited on the occasion, and plans were devised by which the widow's and orphans' wants were all supplied. After the death of his father he was placed under the care of Mr. Nichols, a kind and benevolent gentleman, whose heart was touched with sympathy for the bereaved family, and who came forward

and offered to adopt the eldest son of his deceased friend as his own child. Great was the attention which he paid to the formation of his character; in his education he acted upon the principle laid down by the wise man, "Train up a child in the way he should go, and when he is old he will not depart from it." Through the whole of his life he carried with him the savour of those truths which were here first instilled into his mind, and to the day of his death exhibited the lively virtues of the man who took the charge of him in his early youth. Mr. Nichols died only a few years before our friend, so that he was amply rewarded for all his care over him in his youthful days, by living to see in him a moral likeness of himself, a worthy son devoted to objects of benevolence, and willing to make any personal sacrifice for their accomplishment.

When he was ten years of age, an event took place which produced a very powerful effect on his mind, and that was the death of his beloved mother. His feelings were naturally tender, and had become more deeply interested in his mother as his only surviving parent, and hence the shock which they sustained was the more severe. He now felt that father and mother had left him, and that he was thrown entirely on the care of the Lord; to the Lord therefore he directed his thoughts and his prayers. He said to God, "Thou art my father, and thou shalt be the guide of my youth." The offering was graciously accepted, and from this time the Spirit of God began to work in him to will and to do of his good pleasure.

While residing at Nottingham, he used to accompany Mr. Nichols on the Lord's day to Arnold, a village at a short distance, and to listen to the gospel as preached by him to an attentive congregation; he was encouraged also to take a part in conducting the Sunday-school, and to assist Mr. Nichols by giving out the hymns. There seems reason to believe that the indications of piety now manifested, added to an acute understanding, and uncommon quickness of perception and comprehension, led Mr. Nichols and others of his friends to entertain the idea that he might one day be engaged in the work of the ministry. It was, therefore, thought right, in addition to a good common education, that he should receive such a one as is usually given to candidates for the sacred office. For this purpose he was placed under the care of the Rev. Dr. Ryland of Bristol, and, with the exception of sermonizing, went through the regular course of four years' studies required at the Bristol College. By this means he became well versed in the classics and sacred literature, and also had an opportunity of forming an acquaintance with many who afterwards occupied important stations in the churches.

After passing through his college studies he appears to have come to the conclusion that he was not possessed of the qualifications, either natural or moral, that were essential to fit him for the work of an English preacher. His voice was rather weak, and his utterance rapid, and these natural defects seemed insuperable. It is worthy of notice however, that, afterwards, in the Bengali language, in which every vowel is pronounced, and which consequently compels a slower enunciation, he overcame these defects, and was able to preach with the greatest clearness and acceptability. It was the defect which he at this time felt in the spirituality of his mind, that principally induced him to decline the arduous work of the ministry. Our friend felt he was now come to a turning point in life, and his guardians felt so too, and were very anxious to ascertain what course to recommend to him as an honourable means of gaining a livelihood. Just at this time an apparently trifling incident occurred, which determined his future steps through life. While at Dr. Ryland's, Mr. Collingwood, the printer to the University of Oxford, paid the family a visit, and

while sitting in the study, a youth came singing into the room with a book in his hand, and having placed it on the shelf and taken another, went out blithe and gay as he entered. Mr. Collingwood was struck with the appearance of the youth, and with his good temper and cheerfulness, and was led to make inquiries respecting him. The precise circumstances in which he was placed were related to him, and they induced him, although he had before made up his mind not to take another apprenticeship, to signify to the guardians, if they thought it right for him to enter on the business of a printer, that he would gladly take him under his own care and instruction. They all agreed in thinking this an opening made by divine providence, though they were perfectly ignorant of the way in which it was to be overruled to the increase of religion. If they could have guided events, this is not the way they would have chosen; they submitted to it because it appeared to be of divine appointment; but we now see it was one of those links in the chain of providence which, by connecting the past with the future, secured our friend's future happiness and usefulness.

When removed from Bristol to Oxford, placed in the family of Mr. Collingwood, and engaged in the active duties of life, Mr. Pearce seems to have been quite sensible of his privileges, and anxious to improve them. It would be difficult even to fancy a situation in which he could have been more advantageously located. His master was all that could be desired as a scholar, a gentleman, and a Christian; and the Clarendon Press afforded him every advantage calculated to fit him for that extensive sphere of usefulness which he was destined to fill in India.

It was at Oxford that Mr. Pearce became decided in his religious views and character. In the account given by himself of his admission into the church under the pastoral care of Mr. Hinton, he says: "After several interesting and animated conversations with Mr. Hinton and Mr. Steane, I determined to join the number of candidates for baptism, being three in town and three from the country. On Wednesday evening, October 20th, 1813, we all enjoyed a delightful service with Mr. Hinton, who spoke to us upon the nature, obligation, &c., &c., of the solemn ordinance, and particularly remarked that the baptism of

however despised it may be by d, was the season when the Tri-
manifested in a more solemn
lic manner than at any other pe-
Son submitting to the ordi-
ne Spirit descending as a dove,
Father proclaiming in an audible
This is my well-beloved Son, in
am well-pleased.' On Friday
October the 22nd, the experi-
the different candidates were
the church. After the church
ived us, we were called in, and
ton delivered a most affecting
to us in the presence of the

He particularly charged me, as
ed from an honoured servant of
rho scarcely preached a sermon
converting a soul, to keep close
edecmer, and to adorn his doc-
all things. Unworthy as I, the
sinners am, the Saviour thus ad-
ne into his church on earth as a
I humbly hope, of an admission,
his merits, to the church tri-
above. The following account
ord's gracious dealings with my
read, together with my fellow-
icants', before our admission.

*e Church of Christ at Oxford
the pastoral care of the Rev.
Tinton.*

n never recollect the period, my
friends, when the concern of
did not in some measure oc-
attention; nor do I think that
d instruction I received when
ever totally lost its effect upon
d. It pleased him who 'ordereth
gs after the counsel of his own
remove my beloved father in the
f his usefulness, when I was at
of six; but the same gracious
ome measure made up the irre-
loss I had sustained, by putting
be heart of Mr. Nichols, a Chris-
nd then occasionally engaged in
ice of the sanctuary, and now a
pastor, without solicitation, to
e as his son, and with his es-
partner to show me that extreme
and affection upon which I had
d, and for which, while recollec-
ains, I hope never to cease to
ful.

ile under this excellent man's
the age of ten), I was bereaved
pious mother likewise, so that I
without an earthly parent; but
an join the numberless throng of

witnesses to the faithfulness of God to
his promises, while I record that when
father and mother forsook me, then the
Lord took me up. 'Trust in the Lord,
ye his saints; there is no want to them
that fear him.' I appear to have felt
something more than mere natural sor-
row at the death of my mother, and to
have derived my consolation under my
heavy loss from the word of God. The
death of my sister, too, in the year 1809,
I well recollect, led me to the Bible as
my only refuge, and its promises induced
me with confidence to commit myself
into the hands of him who, I was well
persuaded, had 'done all things well.'
The thoughtfulness which the death of
my sister produced on my mind, and
some pleasure in religious services, which
the warmth of my natural feelings ex-
cited, appear to have led my friends
about that time to consider me as a
pious character. Alas! I have reason
to conclude that I was then a stranger
to the regenerating influence of the Holy
Spirit, that the pleasure which religious
exercises sometimes afforded me was
not the effect of his influence, but of my
own natural feelings, that I was yet 'an
enemy to God by wicked works;' hav-
ing the form of godliness, I was yet
without the power. Religion obtained
my partial regard, as I believed it would
make me *happy*, but I do not appear to
have considered *holiness* as an object
worthy my supreme pursuit.

"In this state of mind I passed three
or four years, with no regular concern
about my salvation, until I began rapidly
to decline in my attention to religious
duties. Private prayer was always for-
gotten, or remembered only as a task
with which, but from habit or the obser-
vation of my companions, I should wil-
lingly have dispensed. I rolled sin as a
sweet morsel under my tongue, and pri-
vately indulged myself in the commission
of it. How justly might the righteous
God have left me in this miserable state
of enmity with him, and in anger said of
me, 'He is joined to idols, let him alone.'
Unite with me, my dear Christian friends,
in celebrating the praises of that God
who is long-suffering and gracious, not
willing that any should perish, but that
all should come to repentance; who,
when we were enemies, reconciled us to
himself by the death of his Son! 'Bless
the Lord, O my soul, and all that is
within me, bless his holy name.'

"While thus living without God in

the world, it pleased him in his gracious providence to remove my habitation to this city, and thus to place within my reach those religious advantages which I trust his grace has sanctified to my salvation. And yet I cannot distinctly state to you, my beloved friends, any particular sermon or circumstances from which I can immediately trace the commencement of serious reflection, nor clearly point out to you the opening of that divine light with which it has pleased God, I humbly hope, to illuminate my understanding. The influence of his grace on my heart, producing serious meditation and earnest prayer; the divine blessing upon the reading of Doddridge's *Rise and Progress*, given me in the autumn of last year; the excellent discourses of your beloved pastor and his assistant, particularly one of Mr. Hinton's from Rom. v. 10, 'For if when we were enemies who were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life;' and some very interesting conversation which I enjoyed with Mr. Price, all appear to have been employed as instruments in the hand of the all-wise God for my conversion. About this period I think I can trace a gradual change in my feelings and desires, and can, with humble confidence, refer this change to the Spirit of all truth alone."

It was, we believe, on Lord's day, October 24th, 1813, that he, with six others, upon a profession of faith in Christ, was publicly baptized at Oxford.

It was during the latter part of his time at Oxford that Mr. Pearce first began to direct his thoughts to the East, and to make inquiries whether there was any way in which he could subserve the interests of the mission. He now entered into all his father's views and feelings, and like him panted for the opportunity of declaring to the heathen the unspeakable riches of Christ. But the time appointed for his remaining at Oxford having expired, and no definite news having been received from India as to the way in which he could serve the mission, he removed to Birmingham, and there commenced business for himself. Here he had the fairest prospects of establishing himself, and of being useful in the church over which his father had presided; but when intelligence was received from Mr. Ward of Serampore, signifying how happy he should be to receive the son of his beloved friend,

Samuel Pearce, and to have him as his companion and assistant in printing the scriptures, tracts, &c., he renounced all other prospects for the purpose of devoting his life to these important objects; and, it is believed, would have done so even had those prospects been a thousand times more flattering.

At Birmingham, Mr. Pearce allied himself by marriage with a respectable and pious family. On the 3rd of April, 1817, he married Martha, second daughter of Mr. Blakemore, merchant: and among all the temporal blessings bestowed upon him by a gracious providence, he ever acknowledged that of a kind and devoted wife as the chief. His going to India was one of the points fully understood in his anticipated marriage, and when some objections were started on the ground of his very delicate health, he was quite resolute, and determined at all adventures to pursue his course.

Arrangements having been thus made by the Baptist Missionary Society for Mr. Pearce's proceeding to Serampore, he left England on the 7th of May, 1817. Immediately on his arrival Mr. Pearce proceeded to Serampore, and laboured in connexion with Mr. Ward in the printing office. His progress in the study of the Bengali language was rapid, and his talents and exertions highly valued, and there was every prospect of his being long useful and happy at Serampore. In this situation the eyes of his friends in England were directed to him, under the conviction that he would one day become a character not less honourable than his predecessor, and to this end the example of his father was constantly presented to his view.

About the close of the first year of his residence in India, his prospects at Serampore were beclouded. A little before this time a difference of opinion had arisen between the senior missionaries and the Society as to the relations existing between them, and the engagements by which they were bound to each other. On this occasion Mr. Pearce took part with the Society, and in acting up to what he believed to be right, had great sacrifices to make: he had to give up the brightest prospects of usefulness; to risk the good opinion of those whom he highly esteemed and loved; and to commence operations in Calcutta under every disadvantage, dependant entirely upon his own energies and the divine blessing.

On his removal to Calcutta he united himself with the junior missionaries of the society, and took a most active part in all the measures they adopted for the establishment and extension of the mission. In the printing department he commenced operations on a very limited scale, with only one press, in a contemptible hut adjoining the house where he lived. This establishment he continued to enlarge as providence enlarged the means, and raised it from the most insignificant to one of the most efficient in the city. To the honour of Mr. Pearce must be said, that belonging as it does entirely to the society in England, it never cost them one farthing from its commencement to the death of its founder. On the contrary, it every year contributed to the objects they were engaged to support. Our friend consented to carry on the arduous duties of the printing office precisely upon the same principle as the apostle Paul consented to labour in making tents, that he might have the satisfaction of being able to say, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

What the printing office became subsequently by the ability and diligence of its founder, may be learned from the description which he gave of it about twenty years afterwards, and which we here insert:—

"It was in the year 1818, that the baptist brethren in Calcutta first commenced a press. It was designed to extend the usefulness of the mission, by furnishing facilities for the printing and publication of the scriptures, religious books, school books and tracts; and by raising funds for its benevolent operations through the execution of general business.

"Its commencement was very humble: one wooden press alone, with two founts of types, being first purchased. It has gradually acquired extent and importance, and at the end of last year possessed sixty-two founts of types, in eleven different languages, and had seven iron presses constantly engaged.

"Soon after its establishment, a type-foundry was found necessary to its usefulness; and it being deemed important

to bind the works which were printed on the premises, a number of workmen in this department also were engaged. In December last, the establishment consisted of four European or Indo-British assistants, and upwards of one hundred compositors, pressmen, binders, or other servants. Besides the New Testament and other parts of the sacred scriptures, in several languages, the Mission Press has executed many thousands of religious tracts, school-books, and larger works in English, Sanscrit, Bengali, Hindi, Uriya, Arabic, Persian, Hindustani, Siamese, &c. Indeed, during the last year only, not less than two hundred and fifty thousand copies of various religious publications in the native dialects were issued, independent of numerous works in English, executed for government, societies, and individuals.

"In all the languages above enumerated, except the English, founts of types of various sizes have been cut at the mission foundry for its own use. It has also supplied founts of types in these languages, as well as in Mahrathi, Guzarathi, Burman, Bughese, Malay, and other characters, to missionary brethren of other denominations at Calcutta, Bombay, Surat, Moulmein, Penang, Singapore, and elsewhere.

"In thus aiding the operations of our own and other brethren, by affording them important facilities for labour among the heathen, and in increasing the funds available for the benevolent operations of our own mission, the Baptist Mission Press, under the divine blessing, has been of great use. It has also exerted a beneficial influence in other respects, which should not be overlooked. By giving employment to new converts, who were deprived of friends and home, it has afforded an opportunity, without expense to the mission, of ascertaining their sincerity and capabilities of mental improvement. By declining to print any work, unless permission was granted by the author to omit all oaths, and other objectionable expressions, it has been the means of raising the moral tone of the press in India; it has also, doubtless, improved its typography.

"The office is situated close to the mission house, all the lower apartments of which are entirely occupied with paper, printed sheets and books, and other things connected with the business. Mr. Penney's house is to the west, Mr. Yates's to the north-west, and the

English chapel to the north. The office has been erected about ten years. It originally consisted of but one story, the lower one, containing four rooms in a long range, with three smaller ones at the south end; but in consequence of the increase of business, about eight years ago, an upper story, consisting of three rooms, was added. The whole is now appropriated as follows:—The room below to the left of the entrance is the English composing-room; and the one on the left of it a warehouse, containing printed sheets and an hydraulic press for pressing them. The two rooms to the right of the entrance contain nine presses in use (two of them for proofs), and generally some on hand for sale. Of the upper rooms, which are entered by a staircase, the one to the right hand is appropriated chiefly to the Armenian, Sanscrit, Hindui, Bengáli, and Oriya characters; and the two rooms on the left to the Arabic, Persian, and Hindustani. The type-foundry is also on the premises: it is a separate building."

While conducting the yearly increasing business of the office, he was not unmindful of the state of the heathen, but was continually planning something for their temporal good, or writing something for their spiritual instruction, or persuading others to exert themselves on their behalf. In the early part of his course he often addressed the Bengalis in the different native chapels in the city; though his chief exertions were directed to teaching, preaching, and doing good, in a more private manner.

In the beginning of 1819 he began to take decided measures in the cause of female education in India. A short time before this, the young ladies in a boarding school under the care of Miss Bryant had been induced by the missionaries to give their assistance in the undertaking. Mr. Pearce afterwards drew up a paper, and exerted his influence in the formation of a society among the young ladies under the care of Mrs. Lawson and Mrs. Pearce. In April, 1819, the address was read, and in the following month the Calcutta Juvenile Society for the establishment and support of Bengáli Female Schools was formed.

In the autumn of 1824 he took leave of his office for a fortnight, to share in a missionary excursion with his friend Yates and a native preacher. It was during this excursion, in the heat of the

day when it was not possible to bear exposure to the sun, that he arranged the papers for a new edition of his father's life, and wrote the preface to the work. His mind, ever active, would allow him to enjoy little relaxation; and hence, in journeys of this description, he always contrived to have some object to which he could devote his leisure moments, or the time not engaged in preaching to the natives. He had a wonderful tact in filling up the intervals of time, and by this means was enabled to attend to a variety of objects, and to accomplish an amount of labour which seemed almost incredible. On this journey he and his companion had to acknowledge the goodness of the Lord in their preservation; for one night they discovered that their boat was in a sinking condition, and had so far filled with water, that had not the discovery been made, in less than an hour it must have sunk while they were asleep.

At the beginning of 1827, Mr. Yates being necessitated to take a voyage for the benefit of his health, and two years' absence being allowed him to visit his native land, via America, Mr. Pearce engaged, in his absence, to become his substitute as secretary to the School-Book Society, and to give what assistance he could to the native church in connexion with Mr. Carapeit Aratoon. These duties very much increased his labour and anxiety for two years, but he sustained them with cheerfulness, and performed them with delight, as if thankful for an opportunity of obliging a friend whom he sincerely loved.

In the year 1829, upon Mr. Yates's return from England, and being called to take the pastoral charge of the English church in Circular Road, Mr. Pearce was requested by the native brethren to supply Mr. Yates's place as pastor of the native church. His mind had for several years previously been engaged in reflecting whether he could not do something more for their spiritual welfare; yet so fearful was he of thrusting himself into the sacred office of pastor without suitable qualifications, that after receiving a pressing invitation to accept the charge, he first required a year's trial to be given him; and after that, when at the expiration of the year the call was repeated, he required the sanction of all his missionary brethren, and of the English church to which he belonged, before he would accept it. When all had testified they

is perfectly satisfied that he possessed the gifts which eminently fitted him for the office, he consented to undertake it, and was set apart for it by prayer and the laying on of hands.

In connexion with the personal charge of the church in Colinga, on him devolved the chief care of the villages to the south of Calcutta. These he endeavoured to visit as frequently as he could, and was always most active and happy among the people, as his journals abundantly manifest.

In addition to what he did for the natives, he acted for several years as one of the editors of an English periodical, the *Calcutta Christian Observer*; and many valuable pieces under the name of Pearce, are to be found in that work, of his composition.

It is surprising, that in the midst of all his labours we have enumerated, in the printing office, the Colinga church and villages, and on behalf of the Native male Institution, the Christian Observer and the School Book Society, he found time to assist in the translation of the scriptures, and to compose and edit some useful books and tracts. His assistance in the work of translating the New Testament in Bengali was very valuable, as he had a very accurate acquaintance with that language, and also the original from which the translation was to be made.

He never undertook to translate any tract himself, but his assistance was peculiarly valuable in the final correction of the proofs. He had the eye of a Christian, a critic, and a printer. He could see at once, if passages contained anything contrary to the analogy of scripture; he could perceive if justice had been done to disputed texts; and none was ever quicker than his in discovering a typographical error. These qualifications rendered his aid in the Bengali version of the scriptures invaluable, and those deprived of it feel themselves called to double diligence and care to supply his lack of service.

His geography in Bengali and Hindi has been extensively used in the native schools, and contains a vast quantity of useful information, communicated in a manner best suited to impress it on the native mind. His *Satya A'shray*, or True Refuge, a tract printed in Bengali, Oriya, and Hindi, has been circulated and read more extensively than almost any other. It has also been the means

of leading several to abandon idolatry and embrace the gospel, and by it, though now dead, he yet continues to speak to the thousands and millions of Bengal, Hindustan, and Orissa.

In 1836, after a residence in India of nineteen years, it was judged desirable by himself, as well as his friends and medical attendant, that he should be released for a season from his laborious duties, to enjoy the benefit of a colder climate. Had it been possible for him to relax his efforts without removing from the climate, it was thought by many that his health would have been improved; but there seemed no possibility of his desisting from strenuous exertion, except by going away altogether from the scene of labour. Mr. Pearce left Calcutta on the 1st of January, 1837, and arrived in England on the 4th of May.

When Mr. Pearce had been in England a short time, he found amidst its active scenes of benevolence, that it was as impossible to be quiet there as in India. And it is indeed questionable whether, with an ardent mind like his, he did not suffer more from excitement in the west than he would have done from climate in the east. Though he had not strength to stand forth and address large congregations, he soon made himself heard through the medium of the press to a much greater extent. His heart was first set on the words of the Saviour, "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest to send forth labourers into his harvest." This was his prayer, and his actions corresponded with his prayer. He sat down and composed a powerful appeal to the religious public for ten fresh labourers to be sent forth into the harvest. The appeal was not in vain; the sum required for the purpose was subscribed, and the greater part of the agents speedily engaged.

It was his intention also to have made an appeal to the British and Foreign Bible Society, on behalf of the millions of India who are perishing for lack of knowledge; but he found from what had transpired that his labour would be in vain; and therefore desisted from the attempt. He learned that the committee had come to the resolution not to encourage any version of the scriptures in India in which the word baptism was rendered by a term signifying only immersion. This he deeply regretted for

two reasons. 1st. Because it was contrary to their past liberal practice in regard to eastern versions, and to their present practice in regard to some of the western ones. 2ndly, Because he thought it was contrary to the principles of religious liberty and the rights of conscience—a contracted principle, upon which they would not be able uniformly to act for the future. It appeared to him that as a great body embracing all parties, the Bible Society ought to leave all minor points to those engaged in translation, and to be satisfied if the versions claiming support were considered by competent judges to be correctly executed as to style, and to be faithful and true in all the grand essentials of Christianity. He firmly believed that if, quitting this broad basis, they took upon themselves to decide those points which they confess to be non-essential, they would lay the foundation for endless dispute and dissension respecting all the terms affecting church government, such as bishop, presbyter, church, congregation, &c.

In the midst of the mental excitement occasioned by an intense desire to do good in every possible way, he found the climate of England, particularly the winters, very trying. At the end of the second and commencement of the last year of his stay in England, as alluded to in the preceding letter, he was very ill indeed, so much so as, once at least, seriously to think that life was drawing towards a close. After being brought thus low, he was mercifully restored, and permitted again, for a short season, to enter on the duties and trials of life.

On the 20th of June, 1839, he went on board the *Plantagenet* at Portsmouth, accompanied by four new missionaries (three of whom had wives), and a number of religious friends. Little can be said respecting his voyage; it was monotonous as almost all voyages to India are. His health during the passage was somewhat improved, though he never appears to have felt perfectly well. His time was wholly occupied in teaching Bengali, of which he was a perfect master, and in learning Hindustani or Urdu, to which he had not paid particular attention before. By thus getting and imparting what was to fit for usefulness in future, the tedium of the voyage was greatly relieved.

Being welcomed back with joy by all his brethren to the scene of his former

labours, Mr. Pearce quickly resumed his operations. For him to be inactive was impossible whilst any physical strength to move. He was sensible however that his strength was not equal to what it had been, and he determined to circumscribe his labours, and to confine his attention entirely to his office and the native population. On the first Lord's day in October he resumed his duties in the native church by preaching in Bengali and administering the Lord's Supper, though a church-meeting held on the Wednesday of the same week, he informed the members, when they invited him to the pastoral care over them, that he could not do so fully till the end of the year. In about one month Thomas resigned to him the management of the printing-office, and that time to the end of the year he was engaged in freeing himself from responsibilities to which he had been liable, that he might give his energies to the printing of the Bible, and to preaching in Bengali.

The two last works on which he was set, and which he hoped would be completed, were the Bengali Bible headings to the chapters, and revised and literal renderings at the foot of each page; and a reprint of Martyn's edition of the New Testament in Persian. Instead of living to see them finished, he did not live to see the first form of them through the press. They had been kept waiting for him many years, while he was seeking in vain to restore his health to engage in the work, and when he had returned in some degree restored and ready to begin the work, he was removed before the first sheet had been struck off. Thus may we say in reference to this event of divine providence, "How unsearchable are his judgments, and his ways past finding out!"

Monday, March the 16th, the day before his death, was spent just in the manner his friends could have wished, had they known it to be the last. It was spent in writing to the Society in England, drawing up an appeal to the American and Foreign Bible Society, and conversing with the members of his church. After conversing with some of his native members till about 9 o'clock on Monday evening, at 10 o'clock he retired to rest, and in the night was seized with the cholera. Being at

ted with the nature of the disease, tried the usual remedies, but without effect. Early in the morning the patient was called, and other means were tried, but all in vain. At 10 o'clock, the writer was sent for to see him, and he seemed exceedingly critical, and became hopeless. The account of the hours of our friend's life is painful, and cannot be better expressed in the words used at the funeral sermon which was read on the mournful occasion.

In the forenoon, conscious that his preaching, he said to his brother and another dear friend, 'Give me some assistance: I am weak; live near to God; Christ.' A Christian friend told him that he had been commanded and that his will would be done. He replied, 'Serve God in your generation.' His beloved partner, for a parting word, he said, 'The mission, and do what the Lord will, and the peace of our Lord be with thy spirit for ever.'

As his strength proceeded to diminish, his most intimate brother asked him if he thought the disorder would terminate in death. He said, there could be no doubt of it. He then asked him, 'Peaceful in the prospect. He was peaceful, but not joyful—but not joyful.' His friend asked him why he was not joyful in the prospect of entering into glory? He replied, 'By I thought there was something for me to do for the good of the world before departing.' His friend replied, 'God has work for his people in this world besides this.' He replied, 'Adding, and seeming to whisper true. At this point the doctor came in, and looking at him said, 'I see, Mr. Pearce, you feel happy.' He replied, holding him by the hand, 'Doc- I have a good hope through grace.' After another friend came in, and

after quoting some consolatory passages of scripture, to which he responded by occasionally raising his hand, asked him how he felt. He replied, 'I hope in Christ—I hope in Christ.' His friend quoted, 'Unto you that believe He is precious.' He answered, 'I know him to be so—infinately.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master.' He instantly replied, 'A most unworthy servant.' These were nearly the last words he spoke audibly. The powerful medicines he had taken seemed to confuse his mind and impair his utterance. There was one incident, however, which occurred soon afterwards, which some who were present will not soon forget. Being raised suddenly in bed to relieve the oppression on his chest, his eye fell on one who stood at the foot of the bed, who had been born and reared in all the delusions of Muhammadanism, but who had for many years proved, through the grace of God, a very consistent and devoted Christian. A heavenly smile instantly broke over the wan face of the sufferer, which was instantly responded to by the converted Musalmán in the true spirit of our text, 'Bhay kario ná, bhay kario ná; Prabhu nikate dáráitechhen.' *Fear not, fear not; the Lord is standing by thee.* The dying saint nodded his assent; and deeply were all around affected with the spectacle of one in the garb and mien of an oriental, and in a strange tongue, helping to soothe the death-bed of a British Christian with the sublime consolations of the word of God. After this, Mr. Pearce seemed gradually to sink into insensibility, and about 9 o'clock the scene was closed."

The preceding account is derived from a volume written by Mr. Pearce's intimate friend and coadjutor, Dr. Yates, and published in Calcutta, of which a very few copies have reached this country.

THE LAST WILL AND TESTAMENT OF THE REV. W. H. PEARCE.

The following document is an interesting illustration of Mr. Pearce's character, being in entire accordance with the benevolent spirit by which he was actuated throughout his life. It was drawn up during his last visit to England, and bears date, January 7, 1839.

"I, William Hopkins Pearce, late of Calcutta in Bengal, but now residing for my health at Denmark Hill, in the county of Surrey in England, being of sound mind, memory, and understanding, do make and declare this my last will and testament.

"*First.* As an accountable and immortal being, conscious of innumerable offences against the blessed God, I do most heartily thank him for the revelation of his character and will in the gospel, and most thankfully accept the offer which it contains of pardon, acceptance, and eternal life, through the righteousness, death, resurrection, and ascension of his beloved Son. Into the hands of this Almighty Saviour I commit my body, that it may be raised incorruptible at the great day of judgment, and my soul, that having been admitted to be with Christ in the separate state of spirits till the resurrection day, it may then be re-united with my glorified body, and be for ever engaged, with redeemed spirits and happy angels, in the service and praise of my God and Redeemer.

"*Secondly.* For the disposal of my worldly property, I do hereby appoint the Rev. William Yates, the Rev. James Thomas, and the Rev. John D. Ellis, all residing in or near Calcutta, with my beloved wife Martha Hodson Pearce, and William Brodie Gurney, Esq., of Denmark Hill, Surrey, or such of them as may be living at the time of my decease, my executrix and executors.

"*Thirdly.* I direct that on my death all my little property* be invested in government paper in Bengal, or in the government funds in England, at the direction of my executrix and executors, and that the entire interest be paid to

my dearly beloved wife during her lifetime.

"*Fourthly.* I direct that on the decease of my dear wife, three-fourths of the amount thus funded be paid over to my esteemed friend the Rev. John Dyer, the Rev. Edward Steane of Camberwell, the Rev. Eustace Carey near Boxmoor, William Lepard Smith, Esq., of Denmark Hill, and Joseph Gurney, Esq. of Denmark Hill, or as many of them as may be living and may be willing to act as trustees: on their executing a trust deed, by which the amount shall be vested in the public funds, and the interest for ever applied to the religious education of the natives of India, especially of pious young men for the ministry in Bengal, under the direction of the committee for the time being of the Baptist Missionary Society.

"*Fifthly.* I direct that the remaining one-fourth of the sum of which I may die possessed, be left at the disposal of my beloved wife, to give it by will on her death to whomsoever she shall please; but if not so disposed of by her, that it be added to the amount devised for the education of natives of India, as above specified.

"*Sixthly.* A residuary legacy* of one thousand pounds having been left me by my excellent benefactor and foster-father, the Rev. William Nichols of Coltingham, payable on the decease of his widow, I direct, if this amount should ever become payable to me, that, in common with my other property, it be funded, either in Calcutta or London, and the interest paid to my dear wife during her life time, but that after her decease the whole amount be divided into four equal parts of two hundred and fifty pounds each, and that the same be paid to the treasurer for the time being of the Bristol Education Society, for the use of the Baptist College, Stokes Croft, Bristol; of the Baptist Academy Society, for the benefit of the College at Stepney; of the Northern Education Society, for the benefit of the Baptist College at Hutton; and of the Baptist Society for the propagation of the gospel in Ireland;

* The property here alluded to was that which he possessed before coming to India. He acquired none for himself in India, but gave up all to the Society, receiving only what was necessary to meet his household expenses. Of these he kept regular accounts, and submitted them once a year to the examination of all his brethren, and finally to the society at home. The interest of the little money he had devoted to charitable purposes.

I hereby declare that the receipt of such treasurer for the time being shall be a sufficient discharge to my executors for the same.

Seventhly. I direct that on my death the books now left in my dear wife's book-case in Calcutta, with two dead and fifty such other volumes as they select, be retained by my wife, or such of my executors as may act

select each for himself any set of books which they may prefer, and present one volume, as a token of remembrance, to each missionary of all denominations in the Bengal presidency; and that the remainder be not sold, but retained as the foundation of a translation library in connexion with the baptist mission in Bengal.

“ (Signed) W. H. PEARCE.”

THE UNCONGENIAL CLIME.

BY THE REV. W. H. PEARCE.

Dost thou inquire why earth is left of bliss?
 Why dark and dreary, as we find it is?
 Why all around breathes not of life and joy?
 Why care and grief the peace of man destroy?
 Go look around: Will tropic fruits and flowers
 E'er thrive in arctic regions? Will the bowers
 Of graceful palms, which ornament a plain
 Of India, warm with sunshine, e'er retain
 Their leafy pride, if where chill icebergs lie
 'Neath the cold glitter of the polar sky,
 You should transplant them? No, oh no, they need
 A genial heat, that living juice to feed,
 Which every pore imbibes; without the ray
 Of the warm sun they languish, they decay.
 And can we hope, in this our frigid clime,
 This polar region circumscribed by time,
 Round which sin forms a fog so cold and dense—
 Heaven's genial rays are scarcely felt from hence—
 Where from the Sun of righteousness the beams
 Fall faint and cheerless, like the clear cold gleams
 Of moonshine, which in wintry seasons give
 Light with but little heat, that *here* should live
 And thrive and flourish fruits and flowers, which owe
 Their birth to warmer regions, where they grow,
 Fed by the brightness of the King of kings,
 By heaven's pure airs and heaven's perennial springs?
 Alas! such flowers as joy, and peace, and love—
 Those rare exotics—from the world above
 Transplanted, need their native air to show
 Primeval beauty; here they may not blow,
 But pale and sicken, till the hand of Time
 Place them again in their own glorious clime.
 Since then on earth we must remain oppressed
 With sin and sorrow, nor attain our rest;
 Since perfect joy, and purity, and love,
 Will never flourish save in heaven above;
 Since ignorance will never cease to grieve
 The soul that longs for knowledge, till we leave
 This world of darkness for the realms of light,
 Oh! let us stretch our pinions for the flight.
 Let us take heart at once a world to spurn,
 Where all is dead or dying—let us burn
 With ardent hopes of that high state of bliss
 Where all is peace, and life, and holiness.

GOD THE BEST FRIEND.

BY THE REV. W. H. PEARCE.

THOUGH earthly friends may fade and die,
And earthly friendships cease;
The blissful world to which we go
Is undisturbed peace.

And whence art thou cast down, my soul?
And whence do sorrows flow?
Hast thou not learnt the lesson hard,
There's nothing good below?

There's nothing here to fill the soul,
Or satisfy the breast;
The Holy Bible yet declares
That this is not my rest.

Then wherefore think on earth to rest?
Oh, rather fix above
On God, the God of boundless might,
And everlasting love.

Eternal, as his ages are,
Eternal is his love—
From the blest objects of his choice
He never will remove.

He formed the earth, he spread the sky,
He made the boundless sea;
And yet, with all his glories dressed,
He gives himself to thee.

"I'll be to thee a certain Friend,
Thy Guardian and thy Guide;
By me thy steps shall all be led,
Thy wants be all supplied."

LINES REPEATED BY A LITTLE BOY AT THE ANNUAL EXAMINATION OF THE NATIVE CHRISTIAN BOARDING SCHOOL AT CHITPORE.

BY THE REV. W. H. PEARCE.

O LORD, thy goodness we adore,
And thankfully confess
The mercies of thy providence,
The blessings of thy grace.

For habitation, food and clothes,
For all the body needs—
For wise instruction, which alone
The nobler spirit feeds.

For health and life preserved, though near
The sick and dead we see—
O Lord! for all our praise accept,
Grateful we long to be.

These blessings of an earthly kind
Excite to praise our tongues;
But there are blessings, richer far,
Which claim our noblest songs.

Dumb idols were our fathers' gods,
Their souls were dark as night;
The living God now taught to serve,
They see the gospel light.

Though born idolaters, we too
A nobler state enjoy;
Each is a happy Christian girl,
Or happy Christian boy.

We know the way of life—are taught
The road that leads to heaven;
Blest be the Lord, to some the grace
To walk that road is given.

While thus to God, the source of good,
We first our praise address;
We now to you, respected friends,
Our grateful thanks express.

To you who, by your presence here,
Show for us kind concern—
And for the good of native youth
With strong affection burn;—

To all on Britain's favoured shores,
Or India's burning clime,
Who for us sacrifice their ease,
Their money, health, or time;—

To all we owe a debt of love
We never can repay;
All we can give—a grateful heart—
Kindly accept, we pray.

May God in mercy crown your days
With every good you need,
Gently dismiss your souls by death,
And then to glory lead.

And in that great and glorious throng
Who crowd the Saviour's feet,
May you and we, by grace redeemed,
In endless pleasure meet.

REVIEWS.

An Inquiry into the connected uses of the principal means of attaining Christian Truth, in Eight Sermons preached before the University of Oxford at the Hampton Lecture for the year MDCCCXI. By EDWARD HAWKINS, D.D., Provost of Oriel College, and Canon of Rochester. Second Edition. Oxford: 1841. 8vo. pp. 390.

No intelligent dissenter can regard it as a question of little moment, what are the opinions respecting Christian truth which are taught at Oxford? It is true that in our youth we were not permitted to enter its halls, and partake of those advantages which the patriotism of former generations had provided for their descendants; it is true that our sons, into whose breasts we have infused the love of literature, are spurned like their fathers when they seek instruction from its professors, and are thus incapacitated for many posts of eminence to which they might otherwise aspire; it is true that there is so much that is dissipated in its morals, erroneous in its doctrines, and haughty in its spirit, that were the doors thrown open to our youth which are now barred against them we should consider their admission a very doubtful boon; yet we are not indifferent to its welfare; we can lament with sincerity the promulgation of baneful tenets within its precincts, and hail with pleasure the appearance of better things, especially from those who occupy its most influential stations. No hostility to the theory of a religious establishment, or perception of the practical evils resulting from that theory, shall make us slow to acknowledge the fact when we find in Oxford any thing liberal, evangelical, and upright.

Differing from Dr. Hawkins in important particulars, to some of which we shall presently advert, we have yet derived much pleasure from the perusal of his volume. The spirit in which he writes is as conciliatory as we could desire: whether he speaks of baptists, presbyterians, or Roman Catholics, he calls them his brethren, and treats them with equity. He neither assumes the language of infallibility himself, nor claims it for the church to which he belongs. He evidently desires to put the

best admissible construction upon the arguments of others, and the principles by which they are actuated, and is more anxious to find an apparent agreement with his views among his opponents than to detect points of difference. He holds the essential doctrines of the Christian system: the deity of Christ, the atonement effected on the cross, the illuminating and sanctifying influences of the Spirit, and justification by faith, are topics to which he refers with manifest cordiality. He maintains also, that Christian truth is not to be "sought as a thing to be admired or commented upon, as a thing external to ourselves," but "as a subject in which we have a deep, vital, personal interest, by which we must live, in which we must die, with which we hope to rise again."

"Woe to us," he exclaims, "if our faith in the manifestation of God in Jesus Christ rests only in a barren, self-complacent orthodoxy, which is unhappily consistent with a heart full of all impurity or of all uncharitableness. Vain, and worse than vain, noxious to others, pernicious to ourselves, is our belief, that the eternal Son of God emptied himself of the glory which he had with the Father before the world was, and came down upon earth to save us, and will hereafter come again in his own glory and the glory of his Father to be our Judge, unless it bring forth fruits of holiness, of love to our brethren and to all mankind, of deep humility and self-abasement, of a devout fear and a heart-felt love of God, who 'so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"—pp. 143, 144.

It may gratify our readers to learn that the head of Oriel College does not participate in the sentiments of those of its members who doubt of dissenters, without distinction, whether they are members of the church at all, but says, "Our dissenting brethren will believe, I trust, that the spirit of the church of England is of another kind." On many subjects, indeed, incidentally occurring, we have found an accordance with our own views which we had not expected, particularly in reference to the distinctions between the Old Testament and the New, the system of types, and the priesthood of all believers. But we must deny ourselves the pleasure of enlarging on these, and pass on to the

main subject of his work. The question which he examines is one of importance to every man, in whatever age or country his lot may be cast; but it is one to which recent discussions at Oxford have imparted more than usual interest. "Eighteen centuries," as he remarks, "have rolled away, and we are even now debating, what is Christian truth; where it is to be found; and how it is to be attained." "But we cannot expect to arrive at the same termination of our journey, when we do not tread in the same, or at least converging paths."

Dr. Hawkins maintains distinctly the paramount authority of the holy scripture as the proof of Christian truth; and expresses his wish "to avoid every phrase which might seem in any way to place the church on the same footing of authority with the inspired word; never speaking of the church and the scriptures together as 'the guide and rule of faith,' but of holy scripture only as 'the sole rule of faith.'" He asserts that to Christ and his apostles, and to these alone, after the inspired prophets, it was committed to reveal the truths of the gospel; that the fathers were of a class of teachers altogether distinct from the apostles, and were not commissioned to reveal any one Christian doctrine whatsoever; that antiquity is neither our only guide nor always a safe guide; that he cannot read the canons of even the first four Councils without at once assenting to the sober decision of the church of England, that "general councils may err;" that no age, not even the earliest, and no writings, not even those of bold, faithful, gifted men, disciples of the apostles, or appointed by them to the highest offices, great as is their value, are exempt from the exercise of our best judgment; and that the claim of infallibility and absolute authority is untenable, whether advanced in behalf of any particular church or of the church universal, of the ancient church in the period of her comparative unity, as well as of the modern church in her state of sad disunion. He traces also the consequences of partial, exclusive, or exaggerated views of truth; evils, the existence of which every enlightened Christian must acknowledge and deplore.

"Practical errors are for ever growing out of some partial, or exclusive, or exaggerated use of various portions of the whole system. Even the different parts of the scriptures themselves are not exempt from this treatment; the gos-

pels are valued to the exclusion of the epistles; or St. Paul is extolled, St. James forgotten; or the New Testament alone is studied, the Old practically set aside. Or, again, the entire volume of the scriptures is studied, and studied with reverence and prayer, but yet without the due use of reason and judgment, studied as one work of one age, with no discrimination made between the different books and the different dispensations to which they more especially belong. Or one abuse alone of reason is avoided, others countenanced by those who would the most severely condemn the former. Or in our use of church-privileges, the modern church alone is valued, or the ancient alone, the reformers, or the fathers, or some one exclusive school of theological writers; or human ~~sense~~, and systems, and symbols, are overvalued, or valued exclusively, to the practical depreciation of the sacred scriptures.

"And are not these things, I do not say the causes, but among the causes, of heresy, dissent, and schism, and party strife? And may we not entertain some hope of their alleviation by a more considerate use of all our privileges in their due connexion, under the gracious aid of the Spirit of God?"—pp. 291, 292.

But while the learned provost recognizes the fact that the scripture is the sole standard of truth, a principal part of his purpose in these discourses is to caution us against an immediate and independent appeal to the inspired pages. In his view "we must make use of the church and the scriptures together, as two of the principal means in order to the attainment of Christian truth." The church is to *teach*, and the scriptures are to *prove*, "the church introducing us to the doctrines of the gospel, which the scriptures enforce and establish; the church handing down the system, the scriptures the substance of Christian truth."

"Nor let it ever be imagined, that any investigation of scripture whatsoever, which rests in the mere collection of texts, and does not proceed to the diligent and continuous, and devout study of the whole book of God's word, is to be recommended at all. But supposing such a faithful and pious study of holy writ, then after this manner by comparison of scripture with scripture, and of the New Testament with the Old; weighing well the force and design, not of mere words, but of passages taken together with their context, and illustrated by others, all equally proceeding from the same inspiration, may we hope, by the divine blessing, to attain the truth:—yet not even thus, if we regard the truth as if it were now for the first time proposed, or ourselves as if we were the first to consult the word of God; but accepting from the church gladly yet not blindly, modestly yet not implicitly, what God has enabled her to offer; that is to say, first the statement of the truth itself, and next a strong presumptive argument in its behalf. For not to accept these

advantages with every other aid which our brethren and our fathers in the faith can bestow, what is it but to throw away blessings for which we are responsible, desert the advantageous position in which God has placed us, and wrap independence at the hazard of truth?" pp. 140, 141.

Now two defects appear to us to pervert the reasoning of the learned doctor in favour of this theory. The first is, that he infers the right mode of *attaining* truth from the right mode of *inserting* it. We grant readily that apostles gave oral instruction before they gave written instruction to their converts; that missionaries should in general preach the gospel to the heathen instead of putting the New Testament silently into their hands; and that we ought not to oblige our children "to discover religious truth absolutely for themselves, by their own unaided study of the sacred pages," but transmit to them the light which we have ourselves received. But it does not necessarily follow that the man who has a partial acquaintance with Christianity and wishes to acquire a complete view of its nature and bearings should not go at once to the document. He who is anxious about the security of his estate, or some privileges supposed to be connected with it, may prudently examine his title-deeds in the first instance, and afterwards, if he feel difficulty, apply for legal advice; though, if an attorney has discovered something that it is important to make known to his client, his suitable course is, first to explain to him the case, and afterwards to lay before him the proof. The other defect to which we referred is, a want of definiteness in describing the church. We do not feel at all certain what in the author's judgment is that church by whose guidance the inquirer is to be led into scriptural truth. It is not, we think, the church of England exclusively, for he does not set forth her exclusive claims. Sometimes we have thought that it was the universal church as now existing; and sometimes the universal church as it existed in the earliest ages.

That Christ has ordained the oral ministry of the word for the communication of the gospel to the ignorant and for the edification of believers we readily admit. That in investigating the meaning of the inspired word we should make use of all the assistance within our reach, whether it be derivable from mo-

dern or ancient commentators, from theological or from general literature, from the writings of the nineteenth century or of the sixteenth, we cheerfully acknowledge, adding, however, that we accept aid with equal willingness from the writings of a modern traveller as from a Christian father, and weigh with equal care the testimony of a Justin and a Pliny. But if the learned author means, as we believe he does, that in an attempt to learn the will of Christ on any point of duty, or the exact truth in any question of doctrine, it is wise to go first to uninspired writings, and afterwards to the unerring pages, to ascertain first what is, or what has been, the received opinion, and afterwards to investigate the authoritative decree, we cannot concur in his views. This would be, through the weakness of human nature, to fill the mind with prejudices, indisposing it for the perception of the truth. One, under the influence of great veneration for the teachers of antiquity, would interpret every thing in conformity with what he conceived to be their views; another, imbued with a love of novelty, and having a morbid persuasion that every thing had gone wrong from the beginning, would be prepossessed in favour of any construction rather than that which had prevailed in early ages. To obtain a clear idea of the beauties of nature it is not expedient to look through coloured glasses. To discern the admirable workmanship of the marble pillars in Canterbury cathedral, it is not necessary that we should have seen them in any of the coats of whitewash with which till recently they were invested.

And what a field for inquiry would present itself to the investigator! Before he could form a safe and satisfactory opinion he must ascertain, who among all the claimants was the safest guide; who among the reputed orthodox and who among the reputed heterodox was worthy to be consulted; which among the numerous bodies of Christians presenting themselves to his notice was the true church, and what the testimony of the true church was to the point in hand. If it be said that this should only be done in cases where there has been from the beginning a general consent, the subjects to which the rule could be applied would be very few indeed. "How early and extensive"—we quote the language of Dr. Hawkins—"How early and extensive were the inroads of

error and of corrupt or mistaken practice, concerning the invocation of saints, for example, relics, asceticism, monachism, celibacy, the undue exaltation of the Christian ministry!" And what a task is imposed upon the inquirer! "To determine the source of a given opinion or interpretation, to distinguish between the fancy of an individual and his testimony, and ascertain whether the common report of several writers is only successive testimony to one man's opinion, or the index of a truth universally acknowledged, what are all these but so many calls upon our research, and diligence, and judgment on questions of critical and historical probability?"

What a business to be performed in one brief life! when, after all, the authoritative record, the ultimate standard, the only rule, must be consulted, to confirm or nullify the decision which this general consent of uninspired men had pronounced! Can any thing but uncertainty be the result of such a process? What is the thirsty inquirer for the truth of God to do? Shall he ask for a living instructor? That instructor may mislead him. Shall he be guided by his religious associates, the sect, or church to which he belongs? That may be the very community the most remote from sound doctrine. Shall he call for the general consent of living sects? They consent to nothing. Shall he turn to antiquity, and ask for its concurrent, unanimous testimony? What research, what diligence, what judgment on questions of critical and historical probability will he require! Surely the benign Saviour has not made all this necessary for him who is anxious to know his will and to do it, as preparatory to the consideration of "the words which the Holy Ghost teacheth!" Surely it was not after such preliminary toil that the apostle meant that scripture was profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, "thoroughly furnished unto all good works!"

The learned provost maintains that more is committed to the church with respect to ordinances than with respect to doctrines; a less amount of scriptural proof, superadded to universal practice, being sufficient to establish the divine authority of institutions and ordinances. He specifies the religious observance of the Lord's day, the baptism of infants,

and episcopacy. As we cannot now investigate the argument respecting the three, we will select the second, both because it falls in an especial manner within our province, and because it is regarded by the author as that which is least susceptible of scriptural proof. Respecting the Lord's day he adduces the "concurrent testimony of the new scriptures and the old, slight indeed in its separate parts, yet strong in its combination;" for the third, episcopacy, he thinks it easier to bring conclusive proofs from scripture than for infant baptism: his words are—"In the instance of episcopacy, indeed, the scriptural evidence appears far more distinct and clear than in the preceding example." But we will give in its entire length the argument he adduces in favour of infant baptism, of which, after having illustrated the divine authority of the Lord's day, he speaks as follows:—

"And would to heaven that some who can recognize in this instance the force even of few and scattered notices in scripture, when combined with indisputable evidence of a universal practice, would apply the same method of proof in parallel cases! So might the unity of the church be less disturbed, and none of our brethren be deprived of divinely appointed means of grace!

"*The Baptism of Infants*, for example, upon what principles is it to be maintained? For, is the practice any where enjoined in holy scripture? Do not the scriptures, on the contrary, prescribe conditions for the due reception of holy baptism, sometimes faith, sometimes repentance, sometimes both; how then do we presume to administer the rite to those who are incapable of either? And do we not, in fact, perceive every day that the unauthorized observance produces no fruit, or fruits of bitterness, a fatal confidence, a reckless life?

"Now all these plausible objections—some of them indeed are altogether unwarrantable, for who are we, that we should pretend to determine, by any man's conduct after baptism, what it would have been had he remained unbaptized, or judge by any external signs at one time of what passed within the soul of another being at another time?—but these objections, so far as they are plausible at all, derive their only force from a misconception of the real question. That question is not whether we shall introduce a new practice, but whether we shall reject the ancient and established practice of the universal church. Doubtless we should need the most overpowering arguments for the introduction of some new administration of the sacrament, or even new institution in the church, professing to be founded upon some new discoveries of the sense of scripture (such as Calvin's appointment of lay-presbyters, for example, based upon a novel exposition of a solitary text), but here the question is, whether the received practice is not warranted by the nature of the case and the authority of holy

rit, and, therefore, whether we may presume to lay it aside.

"This plain and practical distinction, accordingly, the church of England bears in mind when she declares, that 'The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.' To be 'retained,' be it observed, not introduced, not adopted, not even revived, not retained. For what was the fact? At that time, as at present, the baptism of infants was the universal practice of all the churches of Christ; and a practice neither rejected nor questioned by any considerable number of individual Christians. It was not, moreover, like infant communion, the offspring of indiscreet piety or superstitious fears, begun, perhaps, some two hundred years after the death of Christ, not supposed to be necessary until the sixth century, and, afterwards, because it could pretend to no apostolical authority, discontinued and condemned. Superstition in this instance had even taken a contrary direction; baptism having been sometimes deferred to the latest possible period, in order that the person baptized might depart this life with the plenary remission of his sins conveyed in baptism unswayed and unimpaired. The baptism of infants, on the contrary, could be distinctly traced to the apostolic age. About one hundred and ten years after the death of our Saviour, Justin speaks of persons then alive of sixty and seventy years of age who had been made disciples to Christ from their infancy (*ἡλικιωθέντων*, the word employed in the institution of baptism). They had therefore been made disciples to Christ in their infancy within the apostolic age. Is it doubted whether they had also been baptized? Irenæus, about thirty years later, whose practice it is to speak of baptism as our 'regeneration,' expressly states, that infants were among those who were regenerated unto God. And the practice of the apostolic church could not be unknown to Irenæus, a Christian bishop, at his time nearly eighty years of age, himself the disciple of Polycarp, as Polycarp had been of the apostle St. John.

"Passing by, then, that is to say in this mere outline of the argument, passing by the multitude of early writers by whom these well-known testimonies are succeeded and supported, we turn to the scriptures, and inquire, Do the scriptures justify the church? do they sanction the universal practice? nay, do they prohibit it, or justify us in laying it aside? For that is the point at issue. True it is, that in the comprehensive language of scripture, 'Go, make disciples of all nations, baptizing them,' or such and such a person 'was baptized, he and all his straightway,' the baptism of infants is neither commanded nor recorded. Yet is it not excluded. And the history relating to the conversion of grown men might be silent respecting infant baptism, and leave us no inference to be deduced from that silence. But then baptism was, undeniably, the gate of admission into the Christian church; and the admission of believers was immediate; Jew and Samaritan, and proselyte and gentile, were no sooner converted than they were baptized, 'straightway,' 'the same day,' 'the same night,' and they who administered the rite were Jews, accustomed to

an earlier covenant into which the infant children of Jewish parents had ever been admitted; how could they suppose that the children of Christian parents were excluded from the new covenant, when they had no command to shut them out? and if admissible, how receive them except by the appointed door? Nay, and if they could have forgotten circumcision, and its obvious bearing upon the corresponding rite of admission into the new covenant, they could not but remember the displeasure of their Master when they had lately been disposed to debar the young children from his presence, and those touching words, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.'

"We 'doubt not,' therefore, 'but earnestly believe,' that the same blessed Saviour will 'favourably receive, and will embrace with the arms of his mercy,' the infant children of Christian parents brought unto him at this day by holy baptism; for we conclude that an absolute prohibition would have been required to prevent the apostles themselves from commencing that 'charitable work;' in one word, that the practice of the church began upon apostolic authority,—provided only that there was nothing in the very institution of Christ to forbid the practice. True, the child is incapable alike of repentance and of faith; but of repentance he has no need; and the faith of his parents may be accepted for his own by him who forgave the sins of the paralytic for the faith of his friends. Nay, and if the goodness of God were indeed restrained within the letter of his promises, the adult convert would be equally incapable of faith and repentance in order to baptism, since they are not to be attained without some portion of that spiritual aid to which he has only through baptism a covenant title. If there be any other semblance of deficiency attaching to infant baptism, that the primitive rite of confirmation seems expressly calculated to supply. The inestimable blessings meanwhile of baptism itself, the remission of the sentence consequent upon our natural corruption, the reconciliation, the new birth, the adoption, the title to spiritual grace, the inheritance of heaven, of all these the infant is as evidently capable as he is absolutely in need. Who shall say how early 'moral agency begins, and how early therefore spiritual assistance is required? or where is the Christian parent, who doubts that his child, if he died to-morrow, would be capable through Christ of being admitted into heaven? how then shall he doubt that he is capable of admittance to-day into the church of Christ upon earth? or how presume, upon the ground of some plausible theory, to withhold his child from the presence of that Saviour who would presently embrace him with the arms of his mercy?

"Nay, some even among the baptists appear to bear a reluctant testimony to the strength of that conclusion, to which they are unprepared to yield a full assent. For they also would bring their children to Christ, and seek to introduce them into his church, but by a rite unknown to the church and unauthorized by our Lord, the solemn dedication of infants to God through Christ; thus in some sort admitting the principle, though they do not as yet reform their practice, but rather presume to substitute

a ceremonial of human invention for a sacrament of divine institution."—pp. 166—173.

The kind spirit of this paragraph entitles it to candid attention and a distinctly reply.

Now we beg to observe, first, that the facts on which the learned author has based his argument are not so favourable to his views as he imagines. He states that the question is "not whether we shall introduce a new practice, but whether we shall reject the ancient and established practice of the universal church." To prove that the baptism of infants was the ancient and established practice of the universal church he cites the testimonies of Justin Martyr and Irenæus. Let us see then to what these testimonies amount. The earliest passage adduced is taken from Justin's first Apology, which was presented to the emperor, according to Cave, in the year 140, but according to Grabe, Tillemont, and the Benedictine editors, not before 150. But what does it say? That persons were "then alive of sixty and seventy years of age, who had been made disciples to Christ from their infancy (*ἡμετέροις*, the word employed in the institution of baptism)." True: but not the word rendered *baptize*, but the word rendered *teach*, when it is said, "Go, teach all nations, baptizing them." We cannot see that the language of Justin implies any thing more than that they had been instructed in the Christian religion from their childhood (*ἐκ παιδῶν*). Nay, the learned provost himself does not assign to the phrase employed by Justin a meaning very different from this; for he adds, "They had therefore been made disciples to Christ in their infancy, within the apostolic age. Is it doubted whether they had also been baptized?" The word also shows that he does not believe that *ἡμετέροις* includes in it the idea of baptism. The annexation of baptism to Justin's language is a mere begging of the question: Justin asserts that they were *taught*, or *made disciples*; and it is asked, this being the case, is it doubted that they were *also* baptized? And it may likewise be noted, that in the formal account of baptism as then practised, given by Justin in the same Apology, he does not mention infants; the persons he describes as baptized are "as many as are persuaded and believe that the things which we teach and declare are true, and promise that they are de-

termined to live accordingly." With regard to the other testimony on which the author rests, that of Irenæus, it is sufficient to say, that the work from which it is taken was not written till near the end of the second century not before A.D. 170, at the very earliest; that critics of high repute regard the passage as altogether spurious; and that if its genuineness be admitted, it proves nothing to the purpose, unless it be certain that Irenæus *always* meant baptism when he spoke of regeneration. That regeneration is identified with baptism in some of the writings which pass under his name is not denied; but we hope he did not identify them always. If he did, in the case before us, his language contains an error of the most important kind; an assertion of the salvation of all who were baptized: "He came to save all persons by himself; all I mean, who by him are regenerated unto God, infants and little ones, and children and youths, and elder persons." We cannot concede that this language, combined with that of Justin, affords evidence that infant baptism was "the established practice of the universal church," even in the second century.

Secondly: If this fact were admitted, it would not suffice to bring the case within the learned provost's rule, so as thereby to show the divine authority of infant baptism. The *proof* would still be wanting; for *proof* according to our author's theory is to be derived from scripture alone, even after we have listened to the teaching of the church. It is true that he maintains that "a less amount of proof from scripture should be abundantly satisfactory to every reasonable mind" in reference to an ordinance than to a doctrine; but not that it can be established in the *absence* of scriptural proof. We are counselled to "begin with a universal practice of the church, and trace it upwards to its origin in the scriptures of truth." He shows that we may do this successfully with regard to the Lord's day; we grant it. But when we attempt the same process with regard to infant baptism, we come at last to an impassable gulf:—"True it is that in the comprehensive language of scripture, 'Go make disciples of all nations, baptizing them,' or such and such a person 'was baptized, he and all his straightway,' the baptism of infants is neither commanded nor recorded." After we have listened to the "presump-

tive authority" of the church, and have been prepared by its tuition to interpret aright the oracle, we find that the oracle is on this subject entirely silent. "The sovereign, paramount, indisputable authority of the sacred scriptures," does not in this instance sustain "the presumptive authority, to which alone the church or catholic antiquity has a claim."

Thirdly: The mode of investigation prescribed by our author is one in the propriety of which we cannot concur. We cannot believe it to be safest to enter upon an examination of the unerring language of scripture, with a mind filled with prepossessions derived from interpreters among whom evils were already at work, which issued in that mass of error that all protestants have agreed to condemn. There were in the second century, and even in the first, causes in operation whence infant baptism might have originated, independently of the command of Christ or the practice of the apostles. So sensible is the learned doctor of this, that he thinks that if our Lord did not intend it to be observed it was necessary that he should forbid it. So natural was it in his view that Jewish parents should argue from the reception of their infants into the old covenant in favour of their reception into the new, that a prohibition would have been necessary to prevent it. We agree with him that there is no specific prohibition. We agree with him that scripture is silent on the subject; and we are quite prepared to admit that infant baptism owes its origin to that judaizing spirit which showed itself in so many ways even in the days of the apostles. This spirit gradually affected the customs of early believers, and the language they employed on sacred subjects. The meaning of words, in the current phraseology of the church, was not the same precisely in the third century as in the second, or in the second as in the first. In a sermon preached before the University of Oxford, and printed, since the appearance of the first edition of this work, the learned provost has adverted explicitly to this fact: he says, "It is not a little instructive to observe the gradual alteration of the senses of words, of words, that is to say, more or less technical, such as 'mystery,' 'offering,' 'altar,' 'priest,' 'sacrifice.' For these, as they are gradually employed in senses unlike those which they bear in the *New Testament*, indicate a gradual

change in the views and practices of the church, and such a change as we are now considering, a tendency towards an undue exaltation of that human instrumentality which our Lord has condescended to employ in the economy of his kingdom of grace." And again: "Even the monstrous system of Rome, although at length it exalted the agency of priests and saints to the very height of blasphemy, yet did not begin with any direct intention of invading the Divine glory. Yet it is an invasion of the Divine glory, although indirect and perhaps unperceived, if in any case we extend the offices or dignity of his ministers beyond what our Lord has authorized; claim a Divine warrant for rites or institutions which, however useful or excellent, are of human appointment; invest the sacraments and ministry, which he has really appointed, with unscriptural characters; or preach as the doctrines of revelation what, whether right or wrong, are only the opinions of men." In all this we cordially concur. We hail with delight the expression of these noble sentiments; but, we must add, that they furnish a sufficient reason why we should not in investigating the meaning of scriptural language, adopt the author's plan of tracing it backwards through corrupted times, in the writings of men who used a corrupted diction. By so doing we should be led insensibly to attach the same meaning to words occurring in the apostolic writings, as they acquired when they became technical in subsequent ages.

We have been induced to devote so much space to the reasonings of this volume, not only by the honourable and influential station which its author occupies, but also by his laudable anxiety to give a correct representation of our principles and practice. In the first edition of the work, he had been so far misled as to speak of the baptists as accustomed to seek to bring their children to Christ "by a rite unauthorized in the Christian church," dedicating them to God "by aspersion with water, yet not in the name of the Father, Son, and Holy Spirit." In the *British Magazine*, a correspondent founded on this statement some inquiries which we thought it right to answer. This led Dr. Hawkins to seek exact information on the subject; and a correspondence ensued, of which he has availed himself candidly, in this edition,

to rectify his previous statement. He has not only expressed his regret that he had imputed blame to any of his brethren upon insufficient and mistaken testimony, but has also given, in his

notes, an explanation of our practice, in our own words. In laying before our readers his argument in favour of infant baptism, therefore, we do but reciprocate his courtesy.

BRIEF NOTICES.

The Imperial Family Bible, containing the Old and New Testaments, according to the most correct copies of the authorized version, with many thousand critical, explanatory, and practical notes; also, references, readings, chronological tables, and indexes. The whole illustrated by a superb series of Engravings, from the Old Masters, and from original designs by John Martyn, K.L. Glasgow, and Warwick Square, London. Blackie and Co. Parts I.—VII.

THE most prominent feature of this publication is the biblical text, which is printed in a large and clear letter, on a page described by the publishers as imperial quarto, but which approximates to a moderate sized folio. Between the columns of text are two central columns of small type containing marginal readings and references, with explanatory notes, some original and some selected. These are necessarily brief, but they have been compiled with care, and apparently with discrimination. The embellishments would have been more accordant with our taste had they consisted of maps and local scenery, instead of fancy pieces by the old masters, whose skill is a poor compensation for the want of accurate accordance with the inspired narrative with which they are commonly chargeable; but they are beautiful in their kind, and we have nothing to urge against the individual specimens before us. The first seven parts contain the Pentateuch; about thirty-six half-crown parts will include the whole of the sacred writings; and if the work proceeds as it commences, it will be one of the most useful as well as one of the most handsome editions of the Bible.

A Brief Exposition of the Epistles of Paul to the Galatians, Ephesians, Philippians, Colossians, and Thessalonians. By JAMES FERGUSON, Minister at Kilwinning. Reprinted from the Original Edition, 1656—1674. 8vo. pp. 500. Price 10s. 6d.

WE are happy to see that the proprietors of Ward's Library of Standard Divinity are introducing into it so many commentaries on detached portions of the sacred volume. The work before us was originally published in connexion with Hutcheson on John, and Dickson on the Hebrews, and it follows them with great propriety in the present series. Much ingenuity and patient labour were required for its production, and though we could not promise on behalf of a modern congregation that they would listen to it with satisfaction, if delivered from the pulpit, we are sure that it may be consulted with great advantage by living expositors.

Calvin's Commentary on the Epistle to the Hebrews. Translated from the Latin, by a Beneficed Clergyman of the Church of England. London: pp. 197. Price 2s. 6d.

IT would be well if every beneficed clergyman were employed as usefully as the translator has been, in disseminating the views of the Epistle to the Hebrews entertained by "the learned, the laborious, the self-denying, the zealous, the scripture-searching Calvin." The value of Calvin's expositions generally we have recently had occasion to attest, and though we do not concur with him in all the interpretations or deductions expressed in this work, we are glad to see it in an English dress. It is to be regretted that the type in which it is presented to the eye is superannuated, and that the corrector of the press has performed his duties in a very slovenly manner; but it is fair to add, that the price at which it is published is low.

The Revelation of God in his word; shown in a graphic delineation of Holy Scripture for its friends and enemies. Translated from the German of Dr. T. W. Gess, Assistant at Bentlingen, and Director of the School Conference, by W. BROWN, A.M., Minister, Tormore. Edinburgh: pp. 290. Price 5s.

AFTER a brief introduction, the author of this work, taking up the books of scripture seriatim, describes the character of each, adverts to the circumstances attending its production, and descants on its principal topics. Some of his remarks are explanatory, and some defensive. Writing for his own countrymen, he has especial reference to the objections to scriptural truth prevalent among them, and the English reader is perpetually reminded that he is holding intercourse with a foreigner. Yet as the "naturalism" and "rationalism" of Germany are imported into this country, it is not amiss that such statements as the evangelical Christians of the Continent prepare to counteract their influence should be imported also. The translation constitutes the thirty-first volume of the Biblical Cabinet; and it will be acceptable to intelligent sabbath school teachers, and others who desire assistance in their endeavours to ascertain the peculiarities and scope of the inspired writers.

Essays on the Christian Ministry. Selected from American Publications. With a Preface by W. H. MURPHY, D.D. London: pp. 202. Price 4s. 4d.

THIS, the thirty-third part of Ward's Library of Standard Divinity, contains an address on mental and moral preparation for the work of the ministry, delivered at Newton in the United States, by Dr. Cox of Hackney, with twenty-

papers on subjects connected with logical, and rhetorical studies, by Shepard, Park, Barrows, Hadduck, &c., Tappan, Knowles, and others, derived from the American Biblical and Christian Review. Dr. Murches that "By the great importance and by their own intrinsic value, on of these essays in their present justified, and will lay the religious increased obligations to those gentlemen have added this to the list of their and beautifully executed reprints theological works."

y of Believers. A Sermon occasioned by the Death of the Rev. John Dyer, Secretary of the Baptist Missionary Society. By EDWARD STEANE. To which is added, *the Oration at the grave, by F. A. J., LL.D.* London: 8vo. pp. 36.

who, like ourselves, regard this decidedly inferior to other productions, will find an ample apology in places in which it was composed. of the preacher was concentrated center of his deceased friend, the after of his malady, and the loss which in church had sustained by his rest the world, and in dilating on these rained power and skill. The text, is "All that the Father giveth me," came treated it as though it were, he Father gave me." Our Lord ill meaning a few verses afterwards, s, "No man can come to me except which hath sent me draw him." To ically, it is to the doctrine of efficacy the clause refers, not to that of the two doctrines are equally scripture closely connected, but they are L. Mr. Steane is by no means the a fallen into the mistake; but it is o remove from a mirror a speck t pass unnoticed if it were on a less cle of furniture.

an Essay designed to promote the and Extension of Religion. By E. J. Minister of Ely Place Chapel, London: Hamilton. 24mo. pp.

which had been offered for the best e most efficient means for extending l Baptist Connexion at home and adjudged to the author of this per- There is but little in it exclusively to the section of the Christian i whom it originated, the writer osely adapted it for general useful- ndensed view which it furnishes of state of the evangelical portion of baptist churches will be found in lanes."

al Cards, in Question and Answer, from the best authorities; principally ith's invaluable Treatise on the ad particularly adapted to interest the youthful students in the sublime Astronomy. London: Price 5s. case.

cards containing answers to ques- on four others, constituting a short

catechism of astronomy, may be so used in a party of young persons on a winter evening, as at once to furnish an agreeable and improving occupation. So, at least, we conjecture; and we invite our young friends to make the experiment.

The Ethiopian Convert. The Baptism of the Ethiopian Eunuch considered and improved, in a Sermon by JOHN BRAY, V.D.M., Cranborne, Somerset. London: Houlston and Stoneman. 12mo. pp. 48.

QUALITIES essential to a good controversial writer may perhaps be possessed by Mr. Bray hereafter; but his time for eminence in this department is not yet come.

RECENT PUBLICATIONS

Approved.

The Error and the delusive and destructive Tendency of Infant Sprinkling, practised as Christian Baptism, explained and demonstrated. A Sermon delivered on the 25th of April, 1841, by MICHAEL THOMAS, in Frogmore Street Chapel, Abergavenny. London: 12mo. pp. 31. Price 6d.

A Course of Lectures on Christian Baptism: embracing Answers to Sermons on Infant Baptism, by Mr. LAW, Minister of St. Margaret's Church, Dunfermline. By JAMES BLAIR, Dunfermline. Dunfermline: 12mo. pp. 60. Price 6d.

A Concise View of Christian Baptism. By JOHN CRAPE. Tenth Edition. London: 12mo. pp. 12. Price 1d. or 7s. per hundred.

A Scriptural View of the Ordinance of Baptism; in which that ordinance is briefly stated, scripturally defended, and the most common objections to it calmly considered and candidly answered. 2nd edit. By JOHN BANE, Minister of the gospel, Aylsham. Norwich and London: 12mo. pp. 34. Price 3d.

Divine Providence Viewed in Relation to the Church and the World. By SAMUEL COULING. London: 12mo. pp. 12. Price 3d.

The Christian Elector: a Lecture, delivered at the Old Meeting House, Norwich, July 20, 1841, on the Duty of Christians rightly to exercise the Elective Franchise, and the Evils resulting from a contrary course. By JOHN GREEN, Minister of Orford Hill Chapel. Norwich: 12mo. pp. 12. Price 1d.

The Lyre of Zion: A Selection of Poems, Sacred and Devotional, from Ancient and Modern Authors. By THOMAS RAGO, Author of "The Deity," "Heber," "Martyr of Verulam," "Lyrics from the Pentateuch," &c., &c. London: Hamilton, Adams, & Co. 18mo. pp. 256.

A Cyclopædia of Domestic Medicine and Surgery. Being an Alphabetical Account of the Various Diseases incident to the Human Frame; with Directions for their treatment, and for performing the more simple Operations of Surgery. Also Instructions for Administering the Various Substances used in Medicine; for the Regulation of Diet and Regimen; and the Management of the Diseases of Women and Children. By THOMAS ANDREW, M.D. Parts VIII. to X. Glasgow: and Warwick Square, London: 8vo. Price 1s. each.

Canadian Scenery Illustrated. From Drawings made expressly for this work by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part XVII. London: 4to. Virtue.

The Scenery and Antiquities of Ireland Illustrated. From drawings made expressly for this work by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part VIII. London: 4to. Price 2s.

INTELLIGENCE.

AMERICA.

LETTER FROM THE COMMITTEE OF THE
AMERICAN BAPTIST ANTISLAVERY SO-
CIETY TO THE COMMITTEE OF THE
BAPTIST UNION OF GREAT BRITAIN.

DEAR BRETHREN,—At the first anniversary of the American Baptist Antislavery Society held in the city of New York, on the 4th, 5th, and 6th days of May ultimo, the following vote was unanimously passed.

“Resolved, that we gratefully acknowledge the fraternal letter from our brethren of the English Union, and that our executive committee be instructed to reply to it at an early day.”

In conformity with this resolution, and with sentiments of respect and Christian affection, the executive committee respond to your letter dated London, Nov. 18, 1840. Your letter being addressed to the care of the secretaries of the Convention, for publication in whatever way they might judge desirable, was immediately on its reception published in the *Christian Reflector*, Dec. 30, 1840.

In replying to it as the first communication from you to the American Baptist Antislavery Convention, we may not overlook the repeated addresses from you on the same important subject to the American baptist churches. That bearing date, London, Dec. 31, 1833, and superscribed “To the Pastors and Ministers of the Baptist Denomination throughout the United States of America,” claims particular and grateful reference. The time when it was written, and the circumstances attending its reception in this country, as well as the wise, affectionate, and Christian remonstrances it contained, were adapted to impart to it a peculiar interest, and to give it a permanency in the recollection of many of your American brethren. We had not at that time any baptist antislavery organization to receive and to publish it; but, though after much delay, it was printed by the baptist abolitionists, as a circular, and did also appear in one or two baptist papers. It served to increase the interest which had begun to be awakened among us, in view of the discreditable and appalling fact, that slavery existed to a wide extent among professed Christians in our beloved country, and was defended as a Bible institution. Its good influence is still felt by us; and, though it was answered by a number of our ministers, we recur to it expressly to thank you for it

as the spontaneous fruit of gospel benevolence, and as an instrument of promoting a most desirable object. The great principle you there told us you had acted upon for the successful prosecution of the antislavery cause in Great Britain, namely, “the utter repugnance of slavery to the spirit and precepts of the Christian faith,” has been ours also. On it we are willing to stand before an observing world, and by it even to have our conduct in the enterprise tried at that higher tribunal to which we are rapidly approaching.

As a Baptist Antislavery Convention we do not intermeddle with political action, though as individuals we generally believe it to be our duty to act in the election of rulers, and to vote only for such men as we believe will in legislation carry out the same great principle.

In this connexion we may also recur to your excellent letter of Jan. 15, 1838, addressed to the ministers and messengers of the baptist churches in the United States; in which you say truly, that “if slavery were purified from all that is unrighteous and antichristian, its most strenuous political defenders would abandon it,” for we should in that case have the system purged of its essential principle, that the slave is a mere chattel, the property of his master to all intents and purposes whatsoever. The abandonment of this principle is abolition, whether done by an individual or by a legislature, and short of this, all supposable amendments or modifications are unavailing. They leave the poisonous root beneath the soil to spring forth anew, and to produce it may be a statelier tree and more abundant fruit. In the same letter you state and obviate difficulties with which emancipation is thought to be encompassed. We have experienced difficulties, and do still experience them. We never for a moment indulged the hope of seeing our country freed from this great political evil, or our churches purified of this moral leprosy, without wise, and energetic, and long-continued labour; and even many sacrifices of property, personal ease, and reputation. Contentions in both church and state it was reasonable to expect. To accomplish this labour, and to sustain these trials, we have never thought ourselves sufficient, only as we should be guided, and strengthened, and encouraged by Him who commands his people to “deliver the spoiled out of the hand of the oppressor.” But, with you, we confidently

ere, that "let the church's moral power consecrated to this noble and godlike ice, and slavery shall speedily expire, as with terror from the presence of Lord." In this belief we have been engaged by the rapid spread of antislavery principles among us, and by the co-operation of our English brethren. Your exile, though affectingly disregarded by the abholder, and those who abet or connive his practice, is we believe producing potent results on our ministers and churches, and is deeply felt by the slaveholder. The prompt, scriptural action of faithful churches in withdrawing from fellowship with slaveholders, and excluding them from your communion tables and your seats, strikes the master-chord of human ability. It is "a savour of death unto them" in the nostrils of slavery, which had ages snuffed with delight the mephitic atmosphere of corrupt principles in the rich; and we hail the progress of purification going on in the churches as a sure, most hopeful precursor of near approaching freedom to the oppressed of every land. You will not cease, therefore, from maintaining the Christian position you have taken, and which you so courageously occupy. We are now brought to a crisis of momentous interest, when especially we need your sympathy and prayers, your counsel and co-operation. Some of our brethren, of irreproachable character and eminent usefulness, have recently experienced a relentless persecution in the churches of which they were, and some still main members, though several have been excluded for no other cause than their active avowal on behalf of the slave. It would be remarkable if other cases should occur; now especially, since the recent uprising, though not wholly unexpected, exclusion from the Baptist Board of Foreign Missions, of our beloved brother Elon Gahagan, so distinguished for his usefulness in churches, and so universally esteemed, except by those who either directly or indirectly support the system of American slavery. The name of Duncan Dunbar, the worthy pastor of the Mac Dougal Street Baptist church, in the city of New York, is also been stricken from the same board. As you will have received correct accounts of the meeting at Baltimore, through the press, before this will reach you, it is necessary that we go into a statement of the facts associated with the exclusion of these brethren from the board. Of these transactions you will readily form a correct opinion. We are not disposed to give to them any extraneous colouring; but they themselves a revelation of the secrets of slaveholders' caucus in which the scheme of pacification was brought to maturity.

But we may be permitted to express the grief and humiliation we feel on witnessing the combination of some of our northern brethren with slaveholders, to effect the expulsion of all true-hearted abolitionists from all management in the affairs of the good cause of foreign missions, for the promotion of which they have laboured certainly with no less zeal than others. We have good reasons to believe, however, that an adequate corrective will ultimately be applied by our churches to the remarkable obliquities to which we have alluded. The favourable reception of our delegates by you has strengthened the union of the Convention with our English brethren, and our confidence in your sincere attachment to the cause of the oppressed, and in your readiness to lend us that aid we need at your hands. We had hoped, however, that we should have enjoyed the presence of a delegation from you at our late anniversary. The disappointment was severely felt by all. We could excuse you only in the exercise of that "charity" which "hopeth all things." True, we were cheered by the visit of your worthy countryman, Joseph Sturge, who is yet in this country, and is received by thousands with merited respect; for the days of mob-law violation of the common courtesies of life are numbered, and the high character of our friend has secured to him the veneration of even our opponents.

We indulge the pleasing hope that we shall receive your representatives at our next anniversary, and if a second general or world's convention shall be determined on to be held in London in 1842, delegates from us may accompany them on their return. In the meantime, however, be pleased to continue a correspondence in which we take so deep an interest, and which cannot fail of the most beneficial bearings on our holy cause.

Let English Christians remember their American brethren in their supplications to "the Father of lights."

We are, dear brethren, and hope ever to continue, your fellow-labourers in the vineyard of our blessed Lord and Master, Jesus Christ.

Done by order of the Executive Committee.

NATHANAEL COLVER, *Chairman*.
CYRUS PIIT GROSVENOR,
Cor. Secretary.

DENMARK.

VISIT OF THE REV. MESSRS. GILES AND DOWSON.

Some information respecting the persecutions endured by our baptist brethren in

Copenhagen and Langeland was presented to our readers in August. Our brethren Giles of Leeds and Dowson of Bradford having kindly acceded to a request to visit Denmark, they are now in consequence on the continent. We have had the pleasure to receive from them a letter and documents connected with their mission, which we hasten to publish.

Hamburgh, Sept. 16, 1841.

DEAR SIR.—As in a few minutes we shall have to leave this place for Berlin, we have only time to give you a hasty glance at our proceedings at Copenhagen. Through the very kind introductions of Lord Palmerston and Sir H. W. W. Wynn, the British plenipotentiary for Denmark, we have been twice favoured with an audience with the king, who accepted our memorials and received us very kindly, expressing much respect for the body by whom we were sent. We had also interviews with the prime minister, the Bishop of Seeland, and other persons of high rank and influence; from whom we also received much politeness. What the final result of our errand may be we cannot tell, though one thing is certain, that our visit has produced a very powerful impression both on the government and the people; so that a provisional sentence passed on our brethren has been very unexpectedly light and speedy, and the laws are already under consideration with a view to their being modified. Bitter enmity however against our brethren, whom the Superior Court has pronounced to be men of unimpeachable moral character and of evangelical sentiment, exists in some quarters; and so purely despotic is the government, that, though the case has been decided in the chief court of justice, our brethren are still kept in bonds, because they will not promise to refrain from public worship until the law of the case is ultimately settled. We send you for insertion our printed address to the clergy and a copy of our final address to the king; and are, dear Sir, thankful for that gracious providence which has watched over us thus far.

Your affectionate brethren in Christ,
J. E. GILES,
HENRY DOWSON.

P.S.—So powerful is the influence of Prussia over the neighbouring countries, that we have felt it our duty to seek an interview with the king of Prussia, respecting the state of whose feeling towards our denomination we were questioned both by the king of Denmark and his prime minister. We hope to procure his intercession for our brethren in Denmark, and obtain from him definite and permanent concessions towards our body. He is most favourably inclined. Our persecuted brethren in Denmark are

every thing the denomination could wish, both in piety and intelligence. Mrs. Fry and J. J. Gurney, Esq. have done every thing at Copenhagen to forward our cause.

An Address to the Right Reverend the Bishop of Seeland and the Right Reverend Bishop and Reverend Clergy of Denmark, respecting the recent Persecutions of Baptists and attempts to suppress their opinions in Denmark, from the Delegates of that Denomination in Great Britain.

Reverend Sirs,—

By various associations of baptists, and by many ministers and Christians of all other denominations in Great Britain, we have been deputed to lay before his gracious majesty, the King of Denmark, numerous signed and duly attested memorials, praying for the release of the baptist pastors, Peter and Adolph Münster, from prison and from all other legal inflictions; and for the extension of religious liberty to the denomination to which they belong. This duty, in a full and gracious audience with his majesty, it has been our happiness to discharge; and we now, reverend gentlemen, respectfully call your attention to the subject; in the hope that our efforts, through your Christian influence and intercession, may not fail of the desired success.

In venturing to urge upon you a duty so much in harmony with the office and the spirit of ministers of Christ, permit us to remind you that in Copenhagen, Pastor Adolph Münster, after having for nearly four months, and Pastor Peter Münster for nine months, undergone the hardships of imprisonment, besides the various other inconveniences which such a situation necessarily involves, are now sentenced to a fine of sixty dollars each, with costs; also that in Langeland, among other instances of hardship, a poor man, named Andreas, has been called to suffer the loss of all his worldly goods, together with a rigorous imprisonment, on bread and water; and that similar fines and punishments are threatened against all baptists who do not bring their children to the Lutheran font.

That measures so severe should have been adopted against men guilty of no other crime than the peaceable diffusion of their conscientious opinions, cannot in our judgment be reconciled with the principles either of justice or humanity; and while it must occasion pain to those who are actuated by no higher feeling than philanthropy, will especially be deplored by all who have felt the love and are animated by the spirit of Christ. Hence, throughout Great Britain and America, wherever these proceedings have been made known, they have been received, by the several branches of the Christian church, with such unmingled feel-

s of grief and astonishment, as that clerical of all denominations have, with most usual promptitude, availed themselves of opportunity afforded by our visit to this country, of laying their sentiments on this subject at his majesty's feet.

We have indeed been told since our arrival here, that the severity resorted to has been such as the fundamental law of a kingdom requires; and that a relaxation of legal restrictions in the case of baptists might lead to the advancement of similar aims by persons less worthy of indulgence: and, while we rejoice in the discovery that a supposed necessity of enforcing the law, rather than to any disposition to underlie the rights of justice and humanity, the rescuting measures alluded to are to be ascribed, we also willingly acknowledge that by with considerable difficulty long established usages can be changed. But, formidable as those difficulties may at first appear, we feel assured they are such as the relative wisdom of the present enlightened age is amply sufficient to overcome; and, were they of an order far more serious than they are, so great must be the anxiety of every minister of Christ, that human laws could harmonize with the just and benevolent spirit of the gospel, that to suspect the Lutheran clergy of indifference to such a subject, or to hope from them less than the cooperation we are seeking, would be, in our judgment, to treat them with marked and unmerited disrespect.

Most willing, reverend gentlemen, are we to believe that, by what has already taken place, your pious and benevolent feelings have been painfully shocked; and that you must feel with us, that to seize the property, and harass the persons, and distress the families of men, conscientious, however mistaken you may suppose them in their views, can never, as it is alien to the spirit of Christ, promote his glory. Assured, moreover, that in proportion to your attachment to the Lutheran church in Denmark will be your jealousy for its honour, we are convinced you must deeply deplore that its name should be associated with measures which have already compelled more than two millions of baptists to withdraw from it a large portion of their accustomed respect, and called forth from Christian ministers of every other name expressions of disapprobation no less decisive than impartial.

That under all forms of government and religion the baptists wheresoever they exist are permitted unmolested to maintain and propagate their opinions, except in one or two of those countries which owe their religion to the right of private judgment established by the immortal Luther, appears to us and to the whole Christian world, as far as the circumstances

are known, an anomaly most strangely unaccountable: and, therefore, in the name and for the honour of our common Christianity, we earnestly invoke your powerful aid to take from the enemies of divine truth the prolonged opportunity of saying, that professed Christians withhold from each other that charity which pagans are unwilling to deny.

That the Lutheran in England has the fullest liberty to practise and propagate his faith, we most heartily rejoice, and, were an attempt made, by any class of British Christians, to injure him either in his person or estate for doing so, we should unhesitatingly denounce their spirit as injurious to religion and dishonouring to Christ: nor could you, reverend gentlemen, call in question the propriety of our adopting such a course of procedure: "As ye would, then, that we should do unto you, do ye also unto us."

It is alleged against the baptists in general, that, using no written confession of faith, their sentiments must of necessity be fluctuating and indefinite; while respecting Danish baptists it has been affirmed that they disregard the sanctity of marriage, and that their ministers have been impelled by motives of vanity to assume the office which they hold. As to the charge of vanity, founded as it is in mere suspicion, we would say to those by whomsoever it may be made, in the words of our blessed Lord, "Judge not, that ye be not judged." In answer to the accusation respecting marriage, we pronounce it altogether either a misrepresentation or mistake; since we find, upon inquiry, that our brethren have never deviated in this matter from the ceremonies of the Lutheran church. And as to the instability of sentiment supposed to exist among the baptists in general, we adduce the decisive testimony of three hundred years to show that, while churches with written confessions of faith have been, and still are, agitated by great differences of opinion, a striking uniformity of sentiment has, in all important points, prevailed amongst the baptists, as the result of that more direct appeal which they are in the constant habit of making to the word of God; so that the tenets anciently expressed by Johnson, Bunyan, and Gill are, with little or no difference, those which have been more recently propounded by Fuller, Carey, and Hall.

And now, reverend gentlemen, fully assured of the truth and importance of these statements, and with a solemn anticipation of that day when we must all appear before the judgment-seat of Christ, we beseech you by the mercies of Him "who hath redeemed us unto God by his blood," to rise—instantly, and "as with the heart of one man, to rise—and join with us in a holy testimony



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That under all forms of government and religion the baptists wheresoever they exist are permitted unmolested to maintain and propagate their opinions, except in one or two of those countries which owe their religion to the right of private judgment established by the immortal Luther, appears to us and to the whole Christian world, as far as the circum-

stance is known, an anomaly most strangely unaccountable: and, therefore, in the name and for the honour of our common Christianity, we earnestly invoke your powerful aid to take from the enemies of divine truth the prolonged opportunity of saying, that professed Christians withhold from each other that charity which pagans are unwilling to deny.

That the Lutheran in England has the fullest liberty to practise and propagate his faith, we most heartily rejoice, and, were an attempt made, by any class of British Christians, to injure him either in his person or estate for doing so, we should unhesitatingly denounce their spirit as injurious to religion and dishonouring to Christ: nor could you, reverend gentlemen, call in question the propriety of our adopting such a course of procedure: "As ye would, then, that we should do unto you, do ye also unto us."

It is alleged against the baptists in general, that, using no written confession of faith, their sentiments must of necessity be fluctuating and indefinite; while respecting Danish baptists it has been affirmed that they disregard the sanctity of marriage, and that their ministers have been impelled by motives of vanity to assume the office which they hold. As to the charge of vanity, founded as it is in mere suspicion, we would say to those by whomsoever it may be made, in the words of our blessed Lord, "Judge not, that ye be not judged." In answer to the accusation respecting marriage, we pronounce it altogether either a misrepresentation or mistake; since we find, upon inquiry, that our brethren have never deviated in this matter from the ceremonies of the Lutheran church. And as to the instability of sentiment supposed to exist among the baptists in general, we adduce the decisive testimony of three hundred years to show that, while churches with written confessions of faith have been, and still are, agitated by great differences of opinion, a striking uniformity of sentiment has, in all important points, prevailed amongst the baptists, as the result of that more direct appeal which they are in the constant habit of making to the word of God; so that the tenets anciently expressed by Johnson, Bunyan, and Gill are, with little or no difference, those which have been more recently propounded by Fuller, Carey, and Hall.

And now, reverend gentlemen, fully assured of the truth and importance of these statements, and with a solemn anticipation of that day when we must all appear before the judgment-seat of Christ, we beseech you by the mercies of Him "who hath redeemed us unto God by his blood," to rise—instantly, and "as with the heart of one man, to rise—and join with us in a holy testimony

against regulations and practices which involve so dangerous a supposition as that it is possible by *carnal weapons* to promote the interests of truth. So, reverend gentlemen, shall it once more, even on earth, be said, "See how these Christians love one another;" and Jesus Christ, accepting as a personal service, your kindness to his disciples, will say at last, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are, reverend gentlemen,

Yours very respectfully,

JOHN EUSTACE GILES,
HENRY DOWSON.

*Hotel d'Angleterre,
Copenhagen, Sept. 10, 1841.*

TO HIS MOST GRACIOUS MAJESTY THE KING
OF DENMARK.

*The Memorial of the two Delegates from the
Baptist Denomination in Great Britain.*

May it please your Majesty,—

Deeply impressed with a sense of your Majesty's condescension in the full and gracious audience with which your Majesty was pleased to honour us, and thankful for the courtesy which has been shown us by your Majesty's officers, we cannot quit the hospitable shores of Denmark, without requesting permission to express, on behalf of those whom we represent, our most grateful acknowledgments of your Majesty's kindness, along with our most fervent prayers for your Majesty's welfare.

At the same time your Majesty, we trust, will consider it neither intrusive nor unimportant if, under a sense of the peculiar responsibility that rests upon us, and as the result of our personal observation and inquiry, we humbly offer to your Majesty the final statement of our views on the object of our mission.

As the sentence which has now issued from your Majesty's Court of Justice, in the case of Messrs. Peter and Adolph Münster (to whom we dutifully communicated your Majesty's pleasure) gives them credit for evangelical sentiment and unblemished purity of character, it is only necessary we should state to your Majesty, in general terms, that our own intercourse with them has produced an irresistible impression, that they are men in whose minds pre-eminent godliness is combined with superior intelligence.

Such being the case, we feel persuaded that that part of the sentence which specifies laws which have not been violated, will afford a high degree of satisfaction to your Majesty's benevolent heart; and, convinced that another portion of it which censures them, for having offended, not against the precepts, but what has been denominated

the principles of law, is entitled, for the same reason, to a most merciful consideration,—we humbly submit to your Majesty, that, after the unusually long imprisonment, and consequent pecuniary loss, which Adolph and especially Peter Münster have been called to endure, nothing could be more worthy of the known clemency of your Majesty's disposition, or the enlightened character of your Majesty's reign, than an entire remission of the penalties to which they, together with Peter Emil Ryding, and others of your Majesty's subjects in Langeland, have been adjudged.

To the legal accuracy of the sentence in which the Court has agreed, it is not for us, with our inadequate knowledge of Danish law, to demur. Neither do we call in question the judicial leniency with which their decision has been formed; but, believing that the law on which the sentence rests, whatever its suitability to the age in which it was enacted, is less in harmony than it should be with that charity which now happily prevails, we implore your Majesty to grant that royal exercise of mercy which will not only accord with the prayers of those who sent us, but draw down upon your Majesty's head the blessings of the whole Christian world.

Deeply anxious, moreover, for the future welfare of our brethren, as well as for the interests of vital religion in this land, we further entreat your Majesty to suffer such laws as prevent an unfettered appeal to the word of God no longer to exist; convinced that though in this, as in every legislative change, difficulties may be felt, no obstacle will present itself but such as your Majesty's wisdom and authority will be more than sufficient to overcome.

We, therefore, beseech your Majesty to give to the baptists in your Majesty's dominions, not partial, but entire liberty of worship; humbly submitting to your Majesty, that the long tried loyalty of the baptists renders the restriction of their worship to certain towns, as a test of character, unnecessary. And should they be compelled, in order to the enjoyment of their religious rights, to quit their business, their connexions, and their homes, we trust your Majesty will pardon us in saying, that such a regulation would be deeply deplored, not only by ourselves and the denomination which we represent, but by Christians in Great Britain of every name.

And now, again expressing our gratitude for that personal indulgence which your Majesty has shown us, and which it will never be in our power to forget, we leave the cause of our afflicted brethren in your Majesty's gracious hands, and with earnest supplication, that under the guidance of infinite wisdom your Majesty's decisions may be

such as charity and truth require, and as the "King of kings" will finally approve; that your Majesty's reign may be happy, and long-continued; and that at last "an abundant entrance may be given" your Majesty "into the everlasting kingdom of our Lord and Saviour Jesus Christ,"

We are, with profound respect,
Your Majesty's most grateful, humble,
and obedient servants,

JOHN EUSTACE GILES,
HENRY DOWSON.

HAMBURG.

In a letter to Mr. Rothery, dated Hamburg, Sept. 18th, Mr. Oncken says, "I have immersed ten converts since my return, and others have applied. Our meetings are well attended—we meet with no interruption—and should the good Spirit of our God continue his presence and bless the word, we may look forward to a large ingathering of God's elect. I hope, too, the day is not distant, when we shall be permitted to meet unmolested in a larger place. The news from Memel is most encouraging, and by the close of next week I hope to have immersed there *thirty-four converts*."

Having referred to the mission of Messrs. Giles and Dowson, and to the case of his friends at Copenhagen, he adds, "Our brethren have nobly refused the offer made by government to give them their liberty, if they will keep quiet until the final settlement of the whole affair. The case becomes daily more interesting, and a considerable portion of the nation is taking the part of the sufferers. The church has authorized other brethren to baptize, and ten more converts will have received this deeply interesting ordinance by the time you get this scrawl. Our heart and mouth should thus be constantly employed with the praises of God, and our heart and hands fully employed in a work which has been so signally blessed. May the Lord keep us low and in humble dependence on himself, and all will go on well. May we ever remember, that he cannot and will not give us any share in the glory connected with the salvation of sinners, and may we have a heart that shall fully accord to these. Our dear brethren at Oldenburg, Marborg (in Lessia), and at Othfresen (in Larorer), are now exposed to severe persecutions. The pastor at Oldenburg has had again to pay five louisders for immersing, and the brethren at Marborg have been exposed to the payment of fines for refusing to have their children sprinkled. Blessed be God! he enables his children to take these things joyfully."

NEW CHAPELS.

BIRMINGHAM.

A chapel which will seat nearly 1000 persons, in Heneage Street, Birmingham, was opened for divine service on the 9th of June. It has been erected under the auspices of the Birmingham Baptist Union; and the Rev. C. H. Roe, Secretary of the Baptist Home Missionary Society has accepted an invitation from the committee to labour there.

LLWYNI, GLAMORGANSHIRE.

A new chapel, 44 feet by 36 within the walls, having three galleries, was opened for divine service on the 8th and 9th of September, at Llwyni, near Bridgend. Sermons were preached on this occasion by the brethren R. Edwards, J. Lawrence, D. Thomas, D. Naunton, T. Jones, D. Jones, W. Jones, D. Davies, J. Vintin, R. Williams, T. Morris, T. Davies, E. Oliver, and J. James. The expense incurred is £666, of which £151 have been collected and paid.

ORDINATIONS.

ALCESTER.

The church at Alcester, Warwickshire, has given an invitation to Mr. James Allen, late a student at Derby, to become their future minister, and their late pastor, the Rev. Joseph Price, has fully resigned his office, and all ministerial connexion with that church and congregation.

COVENTRY.

We are informed that the Rev. John Watts, formerly pastor of the church meeting at Maze Pond, Southwark, has become co-pastor with the Rev. F. Franklin at Coventry.

HOOKNORTON, OXFORDSHIRE.

The Rev. John Blakeman, late of Bromsgrove, has removed to Hooknorton, and entered on his duties as pastor of the church there.

BLISSWORTH, NORTHAMPTONSHIRE.

The Rev. J. G. Stephens, late of Kidderminster, has recently undertaken the pastorate of the baptist church at Blissworth.

OTLEY, SUFFOLK.

The Rev. W. Glanville has accepted an invitation to the pastoral office from the church at Otley, and intends to enter upon his labours there on the second Lord's day in the present month.

RECENT DEATHS.

MR. JAMES ROPER.

Died, August 11, 1841, after a few days' illness, in the 50th year of his age, Mr. James Roper, senior deacon of the baptist church at Eye, Suffolk. From his early youth he was remarkable for steadiness and a serious turn of mind; and while yet a young man, he was savingly converted to God through the preaching of the late Rev. W. W. Simpson. Though in all that indicated an attention to religion he was opposed rather than encouraged by his relations, he nevertheless secured every possible opportunity of hearing that venerable servant of God, who for several years preached in a cottage in the town. When the chapel was erected in 1810, Mr. Roper felt a lively interest in the progress of the building; from the time of its opening he was a regular attendant, and soon became a teacher in the sabbath school. In January, 1812, he was baptized and received into the church, about fifteen months after its formation. Here he was by no means inactive. He was chosen superintendent of the sabbath school, and faithfully discharged the duties of that post, till his call to the deacon's office, and the claims of his rising family, compelled him to resign it to other hands.

As a Christian his character stood high, and was regarded with general and deserved respect. His unbending integrity, connected with a modest, unassuming disposition, secured the esteem of all who knew him, while his eminent spiritual-mindedness gained him the warm attachment of his Christian friends. He evidently lived near to God; he delighted in the law of the Lord; his attachment to the ordinances of grace was very great, and his observance of them punctual and devout. In the discharge of the deaconship he was exemplary and very useful. Its various duties he performed with diligence, and at the same time with a cheerfulness that proved that the welfare of the Saviour's cause lay near his heart.

His death was such as might have been anticipated from his life. It was calm, peaceful, and happy. He departed in humble and unshaken confidence in God his Saviour. By the nature of his disease he was prevented speaking much, but it was sufficiently evident that all was well. On one occasion when visited by his minister, the question was put, "Have you any fear in prospect of death?" He instantly replied, with peculiar energy, "Blessed be God, none at all." His sufferings were very great, but he was enabled patiently to endure them, till his spirit was dismissed from the body, and received into the mansions of eternal rest.

MRS. MARGARET HAMILTON.

This venerable disciple finished her course, at the house of her son, at Moate, in Ireland, Sept. 1, 1841, in the 83rd year of her age.

MISCELLANEA.

STATE OF THE GENERAL BAPTIST CONVENTION.

The following paragraphs being extracted from an essay written by a general baptist minister, to which a prize was awarded by adjudicators, who also are general baptists, we presume that the views given of the present strength and operations of that body are accurate. The tone of complaint is attributable to the purpose of the author, which was to excite to additional effort; but this we suppose has not affected the exhibition of facts.

"If we look back seventy years, to the time when a few feeble and scattered chiefly village churches united to form our association, and compare the present aspect of the body, we shall joyfully exclaim, 'Who hath despised the day of small things?' From that time to the present there has been a gradual increase in the number of churches, members, ministers, and places of worship connected with our union. A comparative glance at the statistics of the denomination will illustrate this. Thus, not to go very far back, we may begin with the year 1809, and observe the progress of the body at different periods ten years apart. 'The number of members in our churches in 1809, was 5,227; in 1819, 7,428; in 1829, 10,474; in 1839, 14,377. Here, after all the numerous deductions made by death and by unfaithfulness, there appears a steady increase in the connexion; and not only so, but we perceive that increase advancing in a progressive ratio proportionate to the numbers on which the additions are made. In the ten years following 1809, the increase on 5,227 was 2,201. At the close of the next ten years, the increase on 7,428 was 3,046. In the subsequent ten years, the increase on 10,474 was 4,103; being, when the number of members in the churches had doubled, nearly a double increase. In 1809, the number of churches in the association was 54; in 1839, it was 120. 36 pastors are mentioned as the number at the former period, and 99 as that at the latter. During this period, the improvement in our places of worship has not been less considerable. Many commodious meeting-houses, and some of them large and spacious buildings, have been erected. Nearly 80 new chapels have been built or purchased, and about 30 more materially enlarged.' Still there is much room for la-

putation. Our number, as a connexion, yet small; and, what is worse, our efforts extend the kingdom of Christ are on a minutive scale, and will not bear comparison with those of other denominations. Some churches, once flourishing and prosperous, have decreased in number; others have lost their first love; and many do little or nothing for the cause of Christ. We may ascertain the facts of the case, by attempting to answer such inquiries as the following:—

“What are we doing as a body for home?”

“In the first place, it must be obvious to every one at all acquainted with the subject, that our efforts are very confined and localised. They are principally limited to five counties, namely, Derbyshire, Leicestershire, Nottinghamshire, Lincolnshire, and Yorkshire. In these five counties we have 68 churches, containing 10,276 members, or more than two-thirds of the whole connexion. In some other districts our body is a mere fraction; thus there are 7 counties in which we have only 11 churches, containing but 586 members; while in 20 counties, or about half of the island, together with Wales, Ireland, and Scotland, we have no churches at all. In London, with a population of nearly 2,000,000, we have but 4 churches, containing in the whole 822 members. This statement will suffice to show, that we are making but a slight aggressive movement on the four millions of our fellow-countrymen who live in almost heathenish darkness. We have our Home Missionary Societies, and a few stations are supported by them in different districts, but very few; for the whole amount that was raised by all the churches for them last year was but £271. The zealous secretary of the Baptist Home Missionary Society remarked at a meeting at Bristol last year, that he would leave to the independents and Wesleyans, as the most numerous and wealthy, the charge of three millions of our benighted population, and the remaining million might fairly lay claim to the attention of the baptist churches. Such a number, he added, would require at least 300 missionaries; at present they had only 108. Now as the churches of the other baptist body are just about ten times as numerous as ours, a tenth part of this number, or one hundred thousand, may fairly lay claim to the attention of the general baptists. Probably not half this number, after seventy years' progressive increase, are at present either directly or indirectly influenced by the ministrations of our body. How widely then must our efforts be extended before an additional multitude, so much larger than all our churches and congregations, can from us be brought to hear the word of life!

“What are we doing for the millions of the heathen?”

“All that can be said on this subject may be comprised in few words. Our foreign efforts are concentrated in one part of the wide field of India, Orissa, and the neighbouring districts—a part of the heathen world to which God, in his providence, wonderfully directed our body, and which the Christian church seems by common consent to have allotted to us. Taking into account the scanty means that have been employed, and the comparatively little time our mission has been established, God has favoured us with an unusual measure of success, and by this encourages us to display a spirit of greater zeal and enterprise. We have there seven missionaries and their wives, and these are aided by a little band of assistant native preachers. So far the account is pleasing, but is this all we can do? Are all our brethren and sisters in our different churches alive to the interests of a dying world? Ah, no! With shame and grief let it be stated and be read, that a comparison of the list of churches with the last report of the Missionary Society, shows that forty of our churches, or just one-third of our whole number, had done nothing, absolutely nothing, toward this object during the year, not to mention the pitiful sums several other churches contributed, when contrasted with their ability. A weekly penny from every one of those who, professing to be constrained by the love of Christ, and anxious to live to his glory, have united themselves to our churches, would enable the committee of the society to employ fifteen missionaries as easily as five. No one surely will say this could not be done!

“What are we doing towards providing ministers and missionaries for home and foreign stations?”

“We have one small college at Loughborough, for the support of which between three and four hundred pounds are, with difficulty, annually raised. The number of students is necessarily limited to seven or eight; the appointment of a classical tutor has been long thought desirable, but in the present state of the funds is out of the question. Even in the present extent of the connexion, it is desirable that from fifteen to twenty young men should be constantly in training, to meet the exigencies of bereaved churches, to occupy new stations which are opening before us, and to satisfy the urgent claims of our wide and important foreign missionary field, from which the pressing cries of multitudes are wafted to us on the breeze, ‘Come over and help us.’

“This review of the exertions of the general baptist body, for the extension of Christ's kingdom, sets before us many sad and humiliating truths, and may serve to account for our still occupying so small a

place among the thousands of Judah. The conclusion of the whole matter is, that while other sections of the Redeemer's church have failed to do all they might have done, we, in proportion, have done far less than they; 'other Christians are greatly outstripping us in the race of holy effort and pious benevolence; this is the case both as to home and foreign operations.' Retire, dear reader, to thy closet, and ponder over this striking fact, that last year the average contribution of each member in our body (supposing members only to have contributed, which, of course, was by no means the case) to the different important objects now named, was *two shillings and tenpence three farthings!* or a fraction more than a *half-penny per week*. This was all! This was all that from the wealth of some, the competency of many, and the poverty of others, abounded to the riches of their liberality! This was all they furnished to the treasury of the Lord, for the overthrow of Satan's kingdom, the furtherance of the gospel, and the salvation of the world. Brother! Sister! Take this matter to heart, and say, 'WHY should not my countenance be sad!'

PRESENTS TO MINISTERS.

The church and congregation meeting in Horsley Street Chapel, Walworth, under the pastoral care of the Rev. R. G. Le Maire, celebrated the septennial of his pastorate, July 28, 1841; when a purse of £25 was presented to the pastor as a token of their affection for his zeal and diligence.

The young ladies of the bible class assembling in Shacklewell Chapel, at the last meeting of the class, presented their pastor, the Rev. J. Cox, with a very beautiful and expensive pulpit bible, as a mark of their esteem. Upwards of thirty young females attend; and that they appreciate such instruction is apparent from the fact, that this is the second time they have publicly expressed their gratitude.

At a public tea meeting held in the baptist chapel, Newark-on-Trent, on Friday,

Sept. 3, the young men who form a class of inquirers, presented their minister with a handsome and valuable tea-pot, with the following inscription engraved on it. "A token of esteem, from the young men inquirers, to the Rev. C. Kirtland, Newark, Sept. 3, 1841."

RESIGNATIONS.

The Rev. Joseph Burton has resigned his office as pastor of the baptist church at Amersham, and accepted an engagement as an evangelist in connexion with the Baptist Home Missionary Society.

The Rev. Henry Howell has resigned the pastoral charge of the baptist church at Batdesden, Suffolk, and will terminate his ministry there on the 10th of October.

MARRIAGES.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, August 6, Mr. W. WELTON to Miss MARIA FISHER, both of Eye.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, Sept. 7, Mr. THOMAS DOWNING to Mrs. ELIZABETH GREEN, both of Mellis.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, Sept. 12, Mr. JAMES MARWELL to Miss CHARLOTTE ELSEGOOD, both of Brome.

At the baptist chapel, Dartmouth, by the Rev. E. H. Brewer, Sept. 14, Mr. THOMAS LAKEMAN of Brixham to Miss MARY BUSELL, daughter of Mr. T. Bussell of Blackpool Mills.

At the baptist chapel, Castle Donington, Leicestershire, by the Rev. J. J. Owen, Sept. 22, the Rev. J. CHAPMAN of Collampton, Devon, late of the Baptist College, Bristol, to Miss ELIZABETH OLDERSHAW, eldest daughter of Mr. Thomas Oldershaw, gent., Spital House, Castle Donington.

CORRESPONDENCE.

ON THE EAST ANGLIAN BAPTIST THEOLOGICAL EDUCATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—You may probably have heard that our brethren in this and the adjoining counties have, for some time, been

contemplating the establishment of an English Education Society. Acquainted with the fact that our denomination has suffered extensively in these parts from an uneducated and an unintelligent ministry, we have earnestly desired to remedy the evil by providing ministers for our churches who shall

thoroughly furnished to every good work. In such institutions as Stepney the occasion is of a higher order than we think necessary for village preachers. Our object, therefore, has been to devise measures for training to candidates for the ministry in our villages and smaller towns, a plain, English, theological education. After several preliminary meetings, we resolved to summon a general meeting of the ministers and representatives of all our churches in East Anglia. This meeting was held at Diss on the 15th of August last, and was distinguished by much vigorous solicitude to raise the character of our denomination, and thereby to promote the cause of God. After much consideration, it was unanimously and very heartily resolved, "That a society be now formed for the purpose of giving to members of baptist churches, candidates for the Christian ministry, an English theological education, and that it be called 'The East Anglian Baptist Theological Education Society.'"

The institution will be located in this city, and we hope our friend the Rev. John Green will accept an invitation which has been given to him to become the tutor. His doing so will be an ample guarantee that the kind of education we desire to give will be well given. In the united judgment of the committee to whom the choice of a tutor was delegated, he possesses, with much aptitude for teaching, a well-furnished and well-disciplined mind.

It is expressly provided, that the course of instruction shall be confined to the study of the English language, history, mathematics, and natural philosophy, with a direct reference to the understanding of the Old and New Testaments, and the composition of sermons.

From what I have stated it will be seen, that we shall in no wise unfavourably interfere with our higher institutions, whilst we may effectively promote their welfare. It is not, I believe, an unusual thing for young men even to obtain admission to our colleges who have neither taste nor capacity for their classical pursuits. Might not such ones be commended to our institution to the benefit of all parties concerned, and might not we transfer from our institution any who develop superior mental power?

For our education society allow me to plead earnestly with all the friends of our denomination throughout the land. Of the need of such instruction as we propose to give there can surely be no doubt. Deplorable, indeed, is the state of many of our churches through the influence of an ignorant ministry, and yet more deplorable, in respect both to doctrine and discipline, will it become, unless we vigorously interfere.

As a ground of appeal for the support of

this institution, in addition to others which might be named, I may mention the fact, that the students will live with the tutor, and have all the benefit of his conversation and example as a pastor and a preacher. They will see how an experienced man acts in reference to his preparation for the pulpit, and to the events which occur in the congregation and the church.

Donations, in order to a proper commencement of our proceedings, and subscriptions of any amount, together with English books of theology or general literature, will be respectfully received by me on behalf of the institution.

I shall be happy to furnish a copy of the rules to any friend who will apply to me.

I remain, dear brother,

Yours faithfully,

WILLIAM BROCK,

Secretary, *pro tem.*

Norwich, Sept. 2, 1841.

ON THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Your readers, and especially those amongst them who take an interest in the "Bible Translation Society," will not have forgotten that the committee of that institution had the gratification of voting £1000 in April last in aid of the translations carrying on by our beloved missionary brethren in Calcutta, £500 towards the Bengali Bible, and £500 towards the Hindustani New Testament. The last overland despatch brought a letter from Mr. Thomas addressed to our lamented friend Mr. Dyer, and dated Calcutta, July 3rd, acknowledging the receipt of that remittance in the following terms:

"I have to acknowledge, which I do with many thanks, your kind letters of the 16th and 27th of April respectively, together with their enclosures, viz. a power of attorney, or duplicate of a bill on the governor-general for £825 13s. 10d., a contribution from the American and Foreign Bible Society, and the first of a set of bills for £1000 from the Bible Translation Society. A thousand thanks twice told for this timely aid. The whole has been anticipated, or nearly so, by works already done. The receipt of these contributions has brought great relief to my mind, and the kind language with which the remittances have been accompanied affords us encouragement to press forward in our delightful and all-important work. I long to write to the worthy secretary of the society, and express the lively sense we entertain of the kindness and value of his exertions on our behalf, and on behalf of the myriads who are looking to us for the word of life."

It will be perceived, that before the arrival of this money it had been anticipated by the zeal of our brethren and the necessities of the heathen. It is for our churches to determine whether the important work of giving to the famishing millions of India the bread of life shall be impeded or pressed forward with unabated vigour. What their determination will be I have no doubt; but they will, I trust, bear with me, if I urge that it should be as prompt as I am sure it will be benevolent. "While Rome is de-liberating Saguntum perishes."

Many churches and many individuals have from its formation intended to contribute to the Bible Translation Society, who as yet have not aided its efforts by sending their contributions. But let it be remembered that death in the meantime has been putting thousands of the designed objects of their bounty for ever beyond their reach.

Shall I be excused if I mention, that as a consequence of my last letter, inserted in your August number, I had the pleasure of receiving by post from a generous individual a cheque for £20; and as the result of a former, a contribution in manufactured goods fit for the Calcutta market of the value of £100. These examples I may be permitted to exhibit to all who have the ability to imitate them. Your pages are the only medium through which I can do this, and you will have scarcely less pleasure than myself should your civility in giving a place to my communications lead in renewed instances to similar results.

I am, my dear Sir,

Yours very truly,

EDWARD STEANE.

Camberwell, Sept. 18, 1841.

A HINT TO PASTORS AND CHURCHES RESPECTING MEMBERS WHO ARE ABOUT TO LEAVE THEIR COMMUNION.

DEAR SIR,—I believe in some denominations, when a member is about to leave his home for a time, it is usual to give him a letter of recommendation, by the presentation of which he is at once introduced into the confidence and fellowship of those brethren where he may be placed. Something like this is occasionally done amongst us, but I believe it is the exception, not the rule; for out of between twenty and thirty cases of application for occasional or more permanent communion, only three have been recommended by a note under the pastor's hand. Now many of these persons have complained much of their isolated and uncomfortable condition, knowing no one, and no one taking notice of them, and so they have gone on for months and even years. Would not the expedient suggested tend

greatly to the removal of this evil? Besides, if it were generally understood that pastors furnished persons leaving home with a note of recommendation, it would be looked for as a guarantee for character, and if given only for a certain time, say three or six months, it would serve as a remembrance of church union, and be an occasion of pastoral intercourse, which in too many cases has been neglected, until neither pastor nor church can ascertain where their members live, or what has become of them.

I am, dear Sir,

Yours very truly,

W. F. POUZ.

London, Sept. 2, 1841.

EDITORIAL POSTSCRIPT.

Advertisements, and communications respecting the profits of the *Magazine*, should never be sent to the Editor. When this is done, it always occasions delay, and sometimes endangers the writer's object. The right course is described on the wrapper.

A friend who takes a lively interest in the infant baptist church at Uxbridge is anxious that we should give publicity to the fact, that early in October some land is to be sold which would furnish a very eligible site for a chapel, being in a populous district, remote from any place of worship. The congregation meets temporarily in a room over the market-place. The Baptist Home Missionary Society affords aid towards the current expenses, but cannot of course undertake the erection of a chapel.

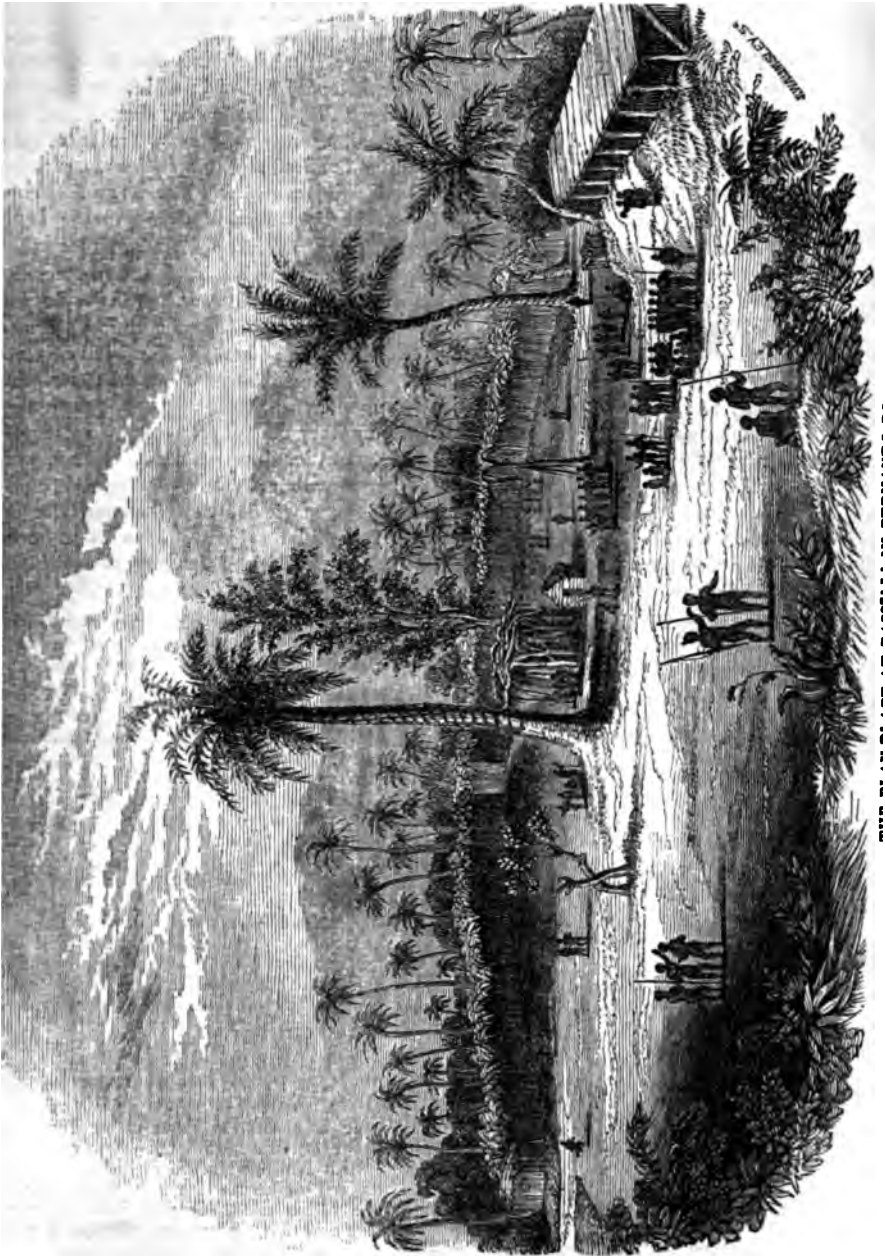
A correspondent in Aberdeen informs us that the biographer of Mr. Coles was mistaken in supposing (page 215) that the late Mr. Hey of Bristol assisted Mr. Coles in his sabbath school exertions in that city. The person referred to, he states, was Mr. Hay, a resident in Aberdeen, who closed a life of great usefulness soon after Mr. Coles's removal.

An error crept into the account of Banbury Chapel in our last, which we are requested to rectify. The original estimate was £1725; the present expectation is that the expense will be £2000.

We are requested to state, that communications for the Treasurer of the Bible Translation Society must in future be addressed to J. H. Allen, Esq., North Brixton, London.

The Rev. Joseph Belcher is preparing for the press, in one volume, *The Baptists of Britain: their principles, history, and present state.*

MISSIONARY HERALD.



WESTERN AFRICA.

THE engraving on the other side of this page is taken from a sketch drawn by Dr. Prince, of the scene of some of the missionary essays in which he and his colleague have engaged. It represents the "Play-place" where dances and festivals are held by the inhabitants of Bassilli, a native village in the interior of Fernando Po. This Play-place is about one hundred and thirty paces in circumference; and is surrounded by palm-trees, wild canes, and a variety of shrubs. The open shed upon a bank of earth at the right hand of the spectator is the Palaver House, a place for discussing grievances, deciding disputes, and settling other social business. It was from the uprights of this shed that our friends suspended their hammocks for the night of the 28th of January. A little beyond this is the stump of a tree and a small shed of dried sticks, constituting a charm for the cure of diseases. The low building on the left-hand side is a kind of cage, intended in like manner to deter the rats in the neighbourhood from destroying yams; and, somewhat nearer, is a tree supporting two stakes united at their tops so as to uphold a cluster of palm-oil nuts, another charm prescribed for the prevention of personal injuries to the players when handling or hurling their spears. In the central part of the back-ground is an arbour of living trees, originally planted as stakes, by order of the Dotter, or magician, to avert sundry evils. Within this arbour the king, with some of his elder subjects, takes his place on public occasions; and here he sat, when, on the 29th of January, the missionaries first addressed him and his subjects respecting the Great Salvation. Our readers will peruse with much interest the following account of what took place, written by Dr. Prince.

We passed a night of broken slumbers, but awoke refreshed at grey twilight, and our ears were almost at the same moment saluted by the proclamation shouted by the king (according to promise), from before his hut to the awakening inmates of his village. The call was made in a peculiar metrical tone, agreeable to the ear, and in short harmonious sentences from a stentorian throat. An immediate and general response was given, just as if the whole population had simultaneously started into life at the first sound of their ruler's voice, and as if all were in the attitude of attention without their huts. Silent as death till his royal pleasure was fully declared, they then, as with one tongue, sounded their consent in tones like the gay and cheerful crow of a number of chanticleers. The king replied, and there was a short pause, till presently I heard a sound as of the rustling of leaves and shrubs, and forthwith started from the thicket that surrounded the play-place a ready company of expectant hearers. The sweet morning air, the music of the little songsters in the tree before us, the faithful voice of the heathen king, and the ready compliance of his simple subjects, the novelty and sublimity of the purpose for which they were

assembling, altogether originated in my breast an inexpressible delight, and opened the day with unusual cheerfulness. About 130 collected, dividing themselves into sections nearly corresponding with their ages.

Here and elsewhere the women are the most tardy in giving attendance; the larger proportion who do come bring infants or children; their backwardness is partly referable to the custom of excluding them from palavers. When we have signified a desire for their presence and have stated that our palaver is for women also, and good for all, surprise has been manifested, and the women seem amazed and timid; they also betray a shame to appear in their naked condition before us, and crouch down and attempt to cover themselves as they approach or retire; they commonly shrink from our proffered hands at first interviews, and few take them with apparent confidence. Whenever too the subject of polygamy is named, or either of us kneels at prayer, or, what is still more offensive, when Jesus is named, a laugh is excited; but I am disposed to believe that it is an expression of a vacant mind, surprised into something quite new to it, rather than indicative of contempt or repugnance. In the midst of my

first address to them, and after I had striven to show them the fallaciousness of their superstitions, and to shake their confidence in their doctor, this man went on one side, and in a moment a great number gathered round him; I wondered what was to come, especially when thirty or forty ran off at great speed, as people pursued or giving chase. Our interpreter, however, made an agreeable solution of the riddle, by telling us that by command of the king, the runaways were gone to bring fowls to present to us as a thank-offering; five were handed to us, besides bread-fruit, and tope (palm-wine), and we were told they were very thankful, wished to hear more, and would gladly welcome a teacher. They say "they must believe what white man say." We disbursed a few beads to the piccany mammas, and gave his majesty a likeness of Queen Victoria that graced the bowl of a tobacco-pipe, and also delighted him in the present of some of the weed.

I shall add to the interest of this tale by a short account of a second visit we paid to them yesterday. We set forth at half-past five, on foot, to see the people of Banapa, a village a little nearer than Basilli. As we approached, those we first espied ran away from us, bolting into the bush as usual; but as soon as we conveyed to them what is our errand, to talk to them about "Dupêe" (God), and that we were their friends come all across "the great salt water" to teach them in book, they peep out of their lurking places, and ere long are pleased more than they can express; and frequently after we have thus been fled from at our entrance, the contrast of conduct at our sortie from the villages has been very striking; they then laugh and gambol around us, and vie with each other who shall have most of our regard. We did not succeed in apprising Banapa of our intended visit, and therefore had a very scanty attendance, the more so as they are preparing for a festival to be holden on Tuesday next, to provide for which many are in the woods, hunting. We had the satisfaction, after speaking to about forty people, to sit with the king, and a few others, for the best part of an hour upon the flooring of his hut, getting some acquaintance with their *natural religion* by a series of catechetical questions. Our interpreter dwelt eleven years amongst the Boobies or Adeeghas, is conversant with their language and manners, and personally known in most of the villages in this quarter of Fernando Po. We have some intention of returning to Banapa on the day of their festivity, as we are sure to have a large company then, and before their rejoicings begin. Thence we went to our better acquaintance the Basilians, who no sooner saw us passing by their cattered huts than out they came to welcome us as old friends, and as a matter of course, and unbidden, accompanied us to the play-place. This was in the forenoon, and our ar-

range ment was to defer till the evening our preaching, as a time most suitable to them, for the convenient hours are in the first of the morning before they go to their farms or provision grounds, and in the evening after their return. We had come prepared for another night in the Palaver House, but seeing so goodly a number of volunteers, and finding the chief would enlist many others, we quickly agreed to meet them as soon as we had cooked and ate breakfast, during which operations we had about us a crowd of spectators, with whom we endeavoured to cultivate an intimacy. It was with great difficulty one or two could be persuaded to taste of our food; success was obtained with these by urging that we should take it as a token of their confidence that we were their friends. With another, that after great reluctance and hesitation tasted some sugar, we had a hearty laugh, and exchanged a significant merriment with the by-standers. We handed him some powdered coffee, this he used as snuff, when he took a second pinch with an evident gult.

Upwards of two hundred assembled: a more attentive auditory could not be given: sobriety and concern were depicted upon their countenances; and during the three quarters of an hour which I engaged them, by illustrations familiar to them, and calculated to convince of the depravity of their hearts, and the alienation of them from God,—of his right to them, and of the only way they could become friends with him, and pointed out, by such parabolical figures as they could understand, their helpless state and need of a heavenly friend, they seemed not to tire, and showed the same respectful, earnest interest when brother C. followed and gave a concise exposition of the ten commandments. We have great pleasure in visiting the aborigines; though so dark in their minds, disgusting in habits, and so truly a distinct and neglected race, yet there is a simplicity, a harmlessness, and a childish goodness belonging to them, which engages both the compassion and confidence of an observer: and though our ministrations amongst them are impeded by unacquaintance with their language, and by the difficulty of descending to the scale of their intelligence, yet I experience in these difficulties, and by the grace of God, a profitable humbling of a vain mind, and have that word most seasonably impressed, which says, "Without me ye can do nothing."

Before we separated we put a few questions, with a view to ascertain whether any effect had been produced upon them, and requested that if any one had felt the risings of sorrow for having lived so long a stranger and enemy to God, such a one would declare it; the general reply was, "Nobody's heart broke." I attach a value to this ingenuous response, and do not faint because of it, for the Holy Spirit works in man ere the subject can discern his operations, and the fact of these people having been two or three times summoned by the

king in the interval of our visits, to be reminded by him, and by his grey-beard chiefs, of what the white men had said, may be the first beginnings of a heaven-born struggle, it

may be the kindling of a flame destined to consume the stubble of superstition and to light the way for these heathen people to the mansions of peace and purity.

The most recent intelligence from these brethren with which we are acquainted, is contained in a letter from Mr. Clarke to Dr. Hoby, dated, Fernando Po, June 25, 1841.

God is in much mercy favouring me with health; and the valuable life of my beloved colleague has been graciously spared, and soon I hope to see him again at his important work, with his accustomed diligence and zeal.

We have heard so little from home, that we are greatly in the dark in reference to your intentions and proceedings in regard to this most important and interesting mission. But we cannot suppose that you have sent us here, and gone forward so far, and been favoured with such encouraging prospects, only to raise a hope to be blighted, or a cause to be neglected. It is vastly important that, without a day's unnecessary delay, men should be sought for and sent, to follow out what God has most propitiously begun.

After a residence of nearly six months here, I certainly think, and so does Dr. Prince, that the island of Fernando Po is the most healthy part to be found on the coast of Western Africa. Here there is much rain, and we are now in the midst of the rainy season, and travelling is unadvisable, if not impossible, at this time of the year; yet in a town of nearly 1,000 inhabitants, your missionaries will find work; and the work of acquiring languages

may be carried on by means of natives from nearly all parts of the coast and the interior to which they may wish to go in the dry season.

The natives are a quiet race, amounting, I suppose, to full 12,000. I have got the names of forty towns or upwards; and of those on the south side I have not yet been able to obtain the names of all. Those we have visited have readily brought about 300 to their playground to hear an address; so that, reckoning fifty towns, and only an average of 250 to each, we should have 12,500 souls. Several of these natives appear very willing to hear of God, and 115 are living in the town of Clarence as servants and canoe men. Some few of these, who understand English, attend upon the preaching of the word, and one has joined our class as a catechumen, or inquirer.

I shall now draw these imperfect lines to a close; and do so in the hope that soon we shall be able to enter Africa by the Niger; and at Adda Kuddu, or some other place near the confluence of Ishadda, plant the banner of the cross, and find a resting place, or rather a starting point, for the servants of the God of heaven.

EAST INDIES.

CALCUTTA.

In a letter dated June 9th, 1841, Mr. Thomas writes thus:

Many, many thanks to you, Mr. Beeby, and our American friends, for the draft to which your letter gave cover. The amount has been fully anticipated by the works which have already left the press. I have written to our good friends in America, thanking them for this renewed token of their kind attention to our wants, and earnestly pleading for further contributions. I also intended to write either to Mr. Beeby or Mr. Steane, to solicit further help from the Bible Translation Society, of which we are in urgent need. I find, however, I cannot possibly write to either of those

kind friends by this opportunity. Kindly convey to the committee of the Translation Society the heartfelt thanks of the Calcutta Brethren for the contribution already received, and tell them our eyes almost fail in looking for the further aid their published documents have encouraged us to expect. When we heard of the formation of the society, we felt confident of support; and in, I hope, humble but firm dependence on God and his people, we went forward in our work, exerting ourselves to the utmost to meet the demands of the country, which came pouring in upon us from many

quarters. We are still going on, but with very such subdued feelings, and sometimes with considerable hesitation. We have printed portions of the Old Testament, but are at a loss to know how the cost is to be provided for, unless some hoped-for supplies from America. A reprint of Genesis is called for, but we dare not undertake it until we get replies to the letters which we sent some three or four months ago. earnestly hope the committee will not lay any embargo on our labours in either the Old or New Testament, but allow us to act as the necessities of the mission and of the country may mark out the path of duty.

I forgot to state in my last that a son of the late Capt. Page, of Monghyr, trained up in a recent measure under our worthy brother Leslie, and offered himself for missionary labour, and was unanimously accepted by the brethren,

for the present on probation. He appears a most eligible person, and promises to make a very good and devoted missionary. He is at present at Serampore employed in Mr. Mack's school, but I believe he has given Mr. M. to understand that he will leave him in about a month from this time. We have proposed that he should reside with brother Evans, and labour under his direction. Brother Leslie will no doubt bear a willing testimony to the character of the young man, and the propriety of his being engaged. Indeed, he strongly recommended him to our notice, and encouraged him to offer his services.

With the exception of brother Ellis, who is very ailing, the mission families are in pretty good health. All worked almost to death, but kept alive.

On the 2nd of July, Mr. Thomas writes again :—

It is my painful duty to inform you, that our little band has been again reduced by the return to England, in consequence of ill-health, of our esteemed brother Ellis. You will no doubt remember that I have in former letters repeatedly referred to his health as being very precarious, and intimated that, in my opinion, his return to England would at an early period become absolutely necessary, unless prevented by death. The circumstances, however, in which we have for so long a time been placed, rendered it imperative for him to remain at his post as long as possible; while his own ardent attachment to the institution under his management made him unwilling to leave, while any prospect of continued usefulness remained. Hence, though very ailing when Mrs. Ellis and their children left in the beginning of March, he was fully resolved to remain if possible until further help could be obtained from England. Such was the desire of his heart, but his constitution proved unequal to the task, and after struggling for a season to carry out the measures he had proposed to himself, he has been under the necessity of resigning his charge, and returning to England. It is very probable that the crisis has been hastened by his change of circumstances after his wife left. Be that as it may, the decline of his health soon became apparent, and latterly proved fearfully rapid, so much so, that only a week elapsed from the time he made up his mind to leave us and his actual embarkation, and within that interval our fears were greatly excited lest his death should take place before he could get on board. He embarked on the evening of the 21st. ult. We heard from him two or three days after by one of the youths of the Institution who accompanied him part of the way down the river; when the young man left, he was no worse, but apparently no

better. Since then we have not heard. We pray that his life may be spared for further usefulness, but our hopes are far from sanguine, and we shall not be surprised to hear of his being called to his eternal reward before the "Ariadne," in which he sails, can reach her destination. For the satisfaction of the committee, our afflicted brother obtained the certificate of his medical attendant as to the necessity of the step he had taken: a copy I enclose on a separate sheet.

On Mrs. Ellis's leaving, our dear friends Mr. and Mrs. Small removed to the Entally premises. Mr. S. took charge of the Native Institution, while Mr. Ellis retained that of the Native Christian Institution, together with the domestic concerns connected with it; but on his health so failing as to render his immediate return to England necessary, Mr. and Mrs. Small were requested to take charge of these concerns also, with the general superintendence of the Institution. Our arrangements for the conduct of the Institution are not yet complete; indeed we are in such a state of weakness, and have so many important duties to discharge, that we feel very much at a loss to determine what course to pursue. To add to our perplexity, brother Small is just now very unwell, with fever. I much fear his constitution will not stand the climate; thus far he has often been very ailing. What with deaths and removals through ill-health, our mission has been severely tried, and may be said to be in a precarious state, but the Lord reigneth and he will provide. He will yet show the path of life, and carry on his own cause, and glorify himself. Oh that those who remain may be found faithful to their trust, and successful in their work! We are willing to abide by our posts to the last. You will, however, permit us to urge you to send us out help with as little delay as possible.

Can you not find some tried men,—men who have had some three or four years' experience as pastors of churches? Do, my dear friend and

brother, think of us and see if something cannot be done.

Mr. Evans, who has charge both of the Benevolent Institution and of the church meeting in the Bow Bazar, writes thus, July 4th:—

You may rest assured that it is not a desire to appear frequently before you as a correspondent that prompts me to write. I have, in fact, *no leisure*: and besides, I earnestly wish to *fulfil my course* here, and do my utmost to promote the great ends of our society whilst health and strength are mercifully continued. Whilst so many, more robust than myself, fail, in a climate so enervating it becomes my duty to labour diligently as long as favourable opportunities are afforded. I am very happy, and I hope useful in my work; and I feel it an honour to serve the mission abroad after having given some humble proof of my interest in its welfare at home. That your remaining brethren here have much to do, amidst fearful responsibilities and Christian anxiety of no common order, you can easily conceive. God grant us all strength "equal to our day," and make us "faithful even unto death." Do remember us constantly in prayer. 2 Thess. iii. 1; Heb. xiii. 18.

You will well remember my frequently expressed desire to endeavour by all means to become independent of the society as to my pecuniary support. The principal object which I have, indeed, in this present hasty communication is to inform you that with much economy and self-denial in the management of the Benevolent Institution, I can now draw from its funds fifty rupees per mensem, and that after the 1st of July the church under my pastoral care will contribute fifty rupees per mensem for the same purpose. Accordingly you will find from the statement of the agents here that I shall consequently draw one hundred rupees per mensem less from the funds of the society. I shall hail the day when more can be realized from the church and the institution also. My purpose is fixed, and I shall not be easily diverted from it, believing, as I do, that it should be the object of every one of our missionaries to free himself as soon as possible from entire *pecuniary* dependence on the funds of the society.

It will grieve you much to be informed by this mail that brother Ellis is also compelled to return home. To us it is a source of sorrow, alleviated, indeed, by the information that additional labourers are preparing to leave you for India; but we do earnestly hope that you sympathize with us in our existing depressed condition, and that, as an evidence of this, you will endeavour to be more full and consolatory in your letters. Our brethren complain much of your brevity. I have done all I can to convince them that you are most fully occupied, but still they think that your

chief affectionate anxieties travel westward; and a very natural desire is expressed by all to know you more as a friend and brother, common to us all, in Calcutta. I love you too cordially for you to be permitted to attribute this to any other cause than a desire to honour you. As a long-ried and faithful servant of the society you ought to be entitled to respect and affectionate regard to all who wish well to Zion, and I shall be the last as your list of correspondents to find fault with you.

The trials of faith and patience (all doubtless sanctified of our God for good) which your brethren here are compelled to endure, certainly claim the sympathy of the entire committee. Whilst there is so much in the people of India to urge them forward in their course of Christian devotedness, it is very affecting to us, and it must be so to you, that so many labourers, from whom so much was anticipated, are mysteriously removed. We can but recur to the pleasing commission of our Lord, and rest confidently in his gracious promise, "Lo! I am with you always." Brethren Yates, Thomas, Wenger, Small, and myself, every one of us absolutely overwhelmed with missionary engagements of the most arduous character, are all that are left to conduct the affairs of the society, and promote its objects in Calcutta. Surely this simple fact, apart from all other considerations which it suggests, must tend to excite and bring into practical operation the zeal of our Christian friends in Great Britain.

The Benevolent Institution still continues to prosper, and engages much of my time and attention. The church in Bow Bazar is united and zealous, and I am not permitted to labour there without many indications and assurances of the divine presence and blessing. I hope to baptize several shortly in addition to fifteen already received since January. The church and congregation have recently contributed upwards of 800 rupees towards the erection of a new pulpit, and some necessary alterations and repairs to the chapel. One hundred rupees twelve annas have been collected after a sermon for the Tract Society here, and now an effort is being made to enable us to establish a library. If any friend in England would cheerfully contribute 5*l.* toward this latter object, many spiritual and permanent benefits would be the result. Blessed are they who are prompt in giving, where help is so urgently required.

My dear wife unites with me in affectionate regards to you, and to all dear to us. She is

retty good health. Indeed we have much
se of gratitude in this respect, and our
fidence is in our heavenly Father and
nd, for days to come. I have never re-
sd from my labours since I came here, and
health has never been much affected, ex-
t after visiting the villages. We have had

a very trying season, and like all "new
comers," we have had our share of suffering,
but of this I am not disposed to speak, ex-
cept in terms of gratitude to God for support
and consolation, when earthly sources were
all dried up. "Let God be magnified."

The Twentieth Annual Report of the Calcutta Auxiliary Baptist Missionary
society has been recently received. Like the Report of the preceding year it in-
des an account of the Baptist Mission in India, and gives a brief survey of
Parent Society's operations in other parts of the world.

The report of missionary labour in India is,
ast year, divided into three parts: the 1st
siling the operations in or near Calcutta
ried on in immediate connexion with the
xiliary Society; the 2nd the other opera-
ns of the Baptist missionaries in Calcutta;
l the 3rd those conducted by missionaries
he Parent Society at the other stations.

I. Under the first head are mentioned:

1. *Preaching to the heathen, &c.*

The report states: the committee should
ve rejoiced, had the circumstances of the
sion allowed of its being carried on with
ater vigour and to a greater extent. Mr.
atoon, Shujat Ali and Gangá Nārāyan
l, have been constantly engaged in this
od work, aided by Mr. W. Thomas and
r. De Monte, when in Calcutta. Several
the senior students in the Theological Se-
nary also have been more or less employed
making known the gospel to their country-
men.

2. *Native Churches.*

1. The church in South Kalingá—formerly
der the pastoral care of the late Rev. W.
Pearce. Present pastor: *Shujat Ali*.
umber of members, 40: of whom a con-
siderable proportion are East Indians.

2. The church in Intally. Pastor, the Rev.
D. Ellis. Members, 19.

3. *Stations near Calcutta.*

1. Haurah and Salkiyá.—Pastor and mis-
sionary, Rev. *T. Morgan*. Members, 18.

2. Narsingdarchok.—Assistant missionary,
r. *W. Thomas*. Members, 69.

3, 4. Lakhyántipur and Khári.—Assistant
missionary, Mr. *F. De Monte*. Members at
e close of the year—at Lakhyántipur, 69:
Khári, 42.

II. Under the second head, comprising the
erations carried on in or near Calcutta, but
t at the cost of the Auxiliary Society, we
ad mentioned:

The Churches in Circular Road and Lal Basdr.

The former of these continues to be severely

tried by the want of a regular pastor. Pre-
sent number of members, 78.

The latter is now under the pastoral over-
sight of the Rev. W. W. Evans. Number of
members, 75.

2. *Schools.*

1. The Benevolent Institution, under the
superintendence of the Rev. W. W. Evans.

2. The Native Institution at Intally, esta-
blished last year,—under the superintendence
of the Rev. Messrs. Ellis and Small.

3. The Native Christian Institution: the
male department of which, including the theo-
logical seminary, is superintended by the Rev.
J. D. Ellis, at Intally; whilst Mrs. Penney
continues to take charge of the female de-
partment, which occupies separate premises
in Kalingá.

3. *Biblical Translations.*

In this department of labour, to which the
Rev. Dr. Yates continues to devote his time
and talents, the following works have been
completed during the year.

In *Sanskrit*: The New Testament.

In *Hindustani*: A large edition of the New
Testament, and of the Gospels and Acts, in
the Arabic,—and of single gospels in the Per-
sian character.

In *Persian*: An edition of single gospels
and of the Gospels and Acts.

In *Bengali*: The Pentateuch and the Pro-
verbs,—also a new edition of the Psalms, and
editions of single gospels.—

Comprehending in all a number of 104,000
copies of various portions of scripture com-
pleted during the period embraced in the re-
port: whilst the issues from the depository
during the same period have amounted to the
number of 57,000 copies. The total of re-
ceipts on behalf of translations has been
Rs. 20,578.

III. The third part of the report contains a
summary of the Parent Society's operations at
the other stations of continental India. These
are *thirteen* in number.

1. *Cuttwa*.—

2. *Súrt* in Birbhum.—Rev. *J. Williamson*.
Number of members, 45.

3. *Monghyr*.—Rev. Messrs. *Leslie* (Europe), *Lawrence* and *Parsons*—members, 48.

4. *Patna*.—Rev. *H. Beddy*—members, 16.

6. *Banaras*.—Rev. *W. Smith*—members, 10.—Church at *Chunar*, 8.

6. *Allahabad*.—Rev. *L. Mackintosh*—members, 17.

7. *Agra*.—Rev. Messrs. *Williams* and *Philips*—members, 51.

8. *Dilhi*.—Rev. *J. T. Thompson*—members, 10.

9. *Jessore*.—Rev. *J. Parry*—members, 99—of whom 31 were baptized during the past year.

10. *Barisal*.—Rev. *S. Borsiro*—members 8.

11. *Dacca*.—Rev. Messrs. *Robinson* and *Leonard*—members, 19.

12. *Dindipur*.—Rev. *H. Smylie*—members 11.—Church at *Sadamahl*, 22.

13. *Chittagong*.—Rev. Messrs. *Fink* and *Johannes*—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in *Jessore*,—the eagerness after scriptures and tracts, manifested at *Dacca* and *Chittagong*, and the murder of the native preacher *Buda* at *Sádámahl*.

We conclude our notice by extracting a part of the *Summary subjoined to the tabular statement of the Mission*:—

"The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68. There are 23

churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism 112 [80 of whom were natives], by restoration 24, by dismission from other churches 95, total 231. The decrease during the same period, by death 22, dismission 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 266 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the sabbath, 21 regular services in the English language, at which the average attendance is about 1,340; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the heathen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000."

Every annual report is an *Ebenezer* encouraging the people of the Lord to proceed in their work,—but likewise calling upon them to give praise and honour and glory unto him, whose name shall be great among the gentiles even from the rising to the setting sun. Let our constant prayer be: *Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.*

We observe the following respectful notice of the Sanskrit version of the New Testament, recently completed by Dr. Yates, in the *Calcutta Christian Observer* for March last:—

We have been favoured with a copy of the translation of the New Testament into *Sanskrit*, by the Calcutta Baptist missionaries. The typography, binding, &c. of the volume reflects the highest credit on the Baptist brethren, while the work itself, independent of its value as the word of God, translated into this most sacred of all the languages of India, is one of no small literary merit. We congratulate our Baptist friends on this new accession to our stores of translations into the primary lan-

guages of the east. May the Spirit of God rest upon this, and every version of God's truth in India. We have now the New Testament, and the Psalms translated by the same brethren, ready for distribution amongst the pandits and bráhmans of India. To those interested in the spiritual welfare of such, we would recommend that they forward a copy of this most excellent work to the learned pandits and bráhmans in the circle of their acquaintance.

HAURAH AND SALKIYA.

Mr. Morgan gives the following account of his engagements, and of occurrences at these stations.

I have lately baptized five individuals at our chapel, three of whom were natives, one an East Indian, and one a Portuguese. These persons had been for some time on probation, and had given fair evidence of repentance towards God and faith in the Lord Jesus Christ.

Some of them endured much reproach, opposition, and persecution from relatives and friends, but the gospel, which is the power of God, has enabled them to take up the cross. May they continue faithful to the end.

Local Missionary Society.

The missionary society which was established here a few years ago, through unavoidable circumstances, had ceased to exist, but lately, finding a small increase in our English congregation, I determined to make an effort to revive it. The friends and members entered cheerfully into the work,—and now I am happy to inform you that we have hitherto succeeded even beyond our expectation. At the last committee meeting we passed a resolution to the effect, that we would take upon ourselves the whole pecuniary charge of the station, including two native preachers, one of whom is Harish Chandra, the young bráhmán that was baptized about a year ago. He has entered upon the work of preaching the glad tidings to his countrymen, and we find him very useful in many respects. He is supported by the auxiliary society, and has a small salary just to provide him with necessities. While he is daily acquiring knowledge, he is at the same time applying it to practical purposes.

Excursions in the neighbourhood.

During the continuance of the cold season we made short excursions up and down the river, and thereby had an opportunity of seeing many persons and places, and of ascertaining the views, feelings, and spiritual condition of the people. A few particulars may not prove out of place. At Báli, a large village about eight miles from here, mostly inhabited by bráhmans, we experienced a considerable degree of opposition. As a specimen, a respectable bráhmán took a tract from my hand, tore it to pieces, and then deliberately threw it in my face. Upon my asking the reason, he answered he only wished to know whether or not I was perfect, and his standard of perfection was freedom from anger. The people at last became noisy and clamorous, and we apprehended that there was some design. We therefore thought it prudent to sound a retreat, and went to our boat, to which the mob followed us.

On another occasion we went to Baranagar, nearly opposite. Having entered the enclosure of a number of temples, we were soon surrounded by the bráhmans who were in charge of the temples; they placed us at a considerable distance from the idols. I then said to one of the bráhmans, "Why do you treat me so badly? I am a pádrí." He answered, I did not know that, and immediately placed me near the idol, procured me a chair, and we entered into conversation. The bráhmán contended that they were emanations from Brahma, and that good and bad actions are not to be attributed to them, but to God. As this assertion is so very common, I should like to see a good tract on the subject: it may be attended with much good. Before departing we gave them some books; they seemed much pleased with Genesis and the Psalms.

Scene by the river side.

The Báráni Pujá was celebrated on the 20th of March, on which day we went to Bárándá ghát. The native preachers remained at the chapel the greater part of the day, preaching and distributing tracts to large bands. I remained about three hours to give tracts at the river side, and was then obliged to return and prepare for the pulpit.

I was astonished to find such an immense concourse of people; thousands from a considerable distance had left their homes, exposed themselves to many privations to come for salvation by bathing in the Ganges; and in the number there were a great many females with children in their arms and hands. Among others I saw two carriages of a peculiar construction. Upon inquiry I learned from the driver that he had brought two females from Orissa, sixteen days' journey. How many Christians neglect the means of grace at their very doors! Oh! how shall they escape, if they neglect so great salvation!

Oh that the daughters of Britain could realize the scene at Bárándá ghát on that day; the misery, the crimes, and the privations attending it! They would weep and exert themselves more to send the gospel to those who are without hope and without God in the world.

Ghat murders.

I occasionally visit the gháts on this side in order to distribute tracts, and I am sorry to say that ghát murders continue to be perpetrated, as the following instance will prove. Having gone down Bárándá ghát one evening, I saw a man immersed in the river to the ankles. The tide was coming in fast. I requested a relative of the man to remove him from the water. He hesitated to do so. I then said, If this man be drowned, I shall charge you with murder. The man was then removed: he died however shortly afterwards. It appears that he had come a distance of three days' journey and was taken ill the night before of cholera. No medicine was given to him, but during the greatest agony he was kept in the water. I endeavoured to reason with the people. The answer was, This is our custom, and it is so commanded in the shástras.

There are also found at the gháts a number of females, whose relations are all dead; and who consequently come to the banks of the Ganges to die, and while remaining there are exposed to many privations and wants.

I am not aware that there are any efforts made either to alleviate the miseries of these poor creatures, or to prevent murders. Are these evils beneath the reach of Christian benevolence? May the Sun of righteousness soon rise with healing in its wings on these regions of superstition, darkness, and cruelty.

The Charak Pujá.

During the charak pujá this year, I am sorry to say that there was no apparent diminution of cruelty or of spectators. The richest bábus on this side had poles erected in their gardens as usual. We divided ourselves into two parties in order to distribute tracts; the noise was so great that preaching was out of the question. I saw one devotee fixed to the transverse pole, and in an instant he was whirling round in the air with fearful rapidity, smoking his huká very deliberately. After he was lowered, a drum was put in his hand, and he continued for some time to beat the drum and to dance, whilst other men were put to the rope, when the circular motion being increased, the blood was streaming down his

back, and the people shouting in such a manner that I was forcibly reminded of Mr. John Thomas's quaint saying, "Do not send men of feeling to India, or they will soon die." I distributed my tracts and left the scene, sad and sorrowful; but, I trust, with renewed motives to greater exertions to make known to them the way of salvation.

We continue our bazar and road preaching. The common people hear us gladly, but the bráhmans oppose as usual. Last week a bráhman told me the sáhiblog were great drunkards. I took the opportunity to tell him, that *Kulins* are now employed in making rum, contrary to the shástras, which produced a roar of laughter from the people, whilst he went away evidently displeased with the reply which he had provoked.

DELHI.

Mr. Thompson writes as follows, dating from The Fair at Hardwár, Bhárápur, April 12, 1841.

Being now on my way home, I sit down to give you an account of some of the incidents of the season. In the first place, the fair was not an overflowing one, in consequence of a very crowded one having recently taken place at Hardwár on the occasion of the Vá-rani, and which attracted a similar crowd to Garhmukteshwar. Still the attendance was such that four American brethren with their native assistant, and Devigir, Mannirám, and myself, had ample employment through most hours of the day among the thousands that did assemble; and truly thankful and joyful we are at having had such an opportunity of making known the Saviour, and disseminating his word among tribes and people ordinarily beyond the reach of missionary labours, and the bulk of whom we may never again meet in this life. It is true that curiosity alone may have prompted a great many people to take our books; but as that curiosity has led to beneficial results in some instances, it may in others; and the utter stranger to revelation may become an inquirer after divine truth, a believer in Jesus, and a follower of the re-proached faith of the gospel.

Different reception of the Scriptures.

The course of divine truth, however, is not uniform. Some of our hearers dispute every inch of ground, and canvass the truths of the gospel and the absurdities of their faith with the frenzy of men who seem to have every thing at stake. They oppose every thing advanced, deny the conclusions drawn, and yet feel a strange interest in the books which condemn them, and finally take them. This has

been an almost every-day scene for the last twelve days, and acted frequently through each day. But numbers of ascetics of various orders asked for our books and took them without contention, apparently under an impression of the nature of their contents, and a persuasion that the books are what they are represented to be, *the word of God*. Some of these men belonged to no particular province, but the greater part came from the Panjáb, and were of the class called Udáts. For them and for the Panjábis in general, our American brethren were well provided with tracts and the gospel of John in Panjábí; for having a press at their command, they can perform wonders. Tracts, and a gospel that had no existence last year, have since been compiled or translated, printed and disseminated. How thankful must they be for their privileges. I know that I largely partook of their joy in availing myself of their supplies, especially in Panjábí, to meet the wishes of numerous applicants in that language, whom I must otherwise have disappointed.

Destruction of Tracts.

Amidst all our liberal distributions this season, it has been matter of deep regret to us to see many more tracts destroyed this year than had ever been done before. This I am inclined to ascribe to the influence of the bráhmans of the place, who appear now to have a trembling apprehension of the downfall of their craft by the diffusion of gospel knowledge. In a conversation with Mannirám they evidently gloried in having effected the destruction of some tracts whose contents

fragments were shewn to him, and they threatened still further to show their rage against our books when an occasion should offer. Yet these men never offer to destroy their almanacks, which unhesitatingly affirm that their adored Gangamái has but fifty-eight years to flow, or that space only for the continuance of her fame! and the conclusion is, that with the ceasing of her *mahatam* her worship will be extinct; and yet none of the craft quarrel with the almanack-makers for these unqualified assertions.

Even among this class of people I am happy to say there are some who possess our books and read them, and time will show whether they do so altogether unprofitably. One Pandá did leave the fraternity some years ago, though not under the influence of the divine word, so that the body is capable of infraction. Mulá is the name of a bráhmán who first professed himself a Christian under Mr. R., and then became a Mussulmán.

Traces of former distribution.

The numerous applications for Christian books and the almost universal desire to become acquainted with the chief points of our faith, I would consider as the effects of previous distributions of the sacred word and gospel tracts; for had these been utterly destroyed or inefficacious, to what are we to ascribe the above indications? Books have evidently been read, their tendency perceived, and they have either led to right conclusions, or induced discussions and doubts which may have ended in the above results among persons who had previously not possessed the word. It is not unfrequently the case that a man mentions the express gospel or the particular tract he requires, and alludes to some discourse of our Saviour's or some striking passage of a tract.

A young Muhammadan

interested me not a little in this way. He requested a tract he had not, and, not remembering the titles of those he had, *he repeated perfectly the hymns* at their end, and thus distinguished those he had. This was both pleasing and promised well, and I rewarded his diligence by giving him the volume of the gospels and acts in Urdu. When will you give me the Psalms, Genesis, and Exodus in Urdu for such diligent readers, and I may say lovers, of sacred compositions? But your hands are too full as yet.

A Brahman of Lahore

appeared to take a deep interest in our books, which he now saw for the first time. This interest arose not so much from a previous acquaintance with those books, as from having, for two or three years past, doubted of the efficacy of his own shástras, the reading and expounding of which formed his chief employment. Besides the disuse into which his

shástras had fallen with himself, he noticed an increasing languor in the attention of his hearers, and both these circumstances prepared him to listen with peculiar interest to the claims set forth in behalf of the Christian revelation. He has now departed to his country with the treasure of God's word in Sanskrit and Hindí, and with suitable tracts, under an engagement to see and consult me when he shall have thoroughly examined them.

A Brahman of Ambarsar

also showed more than a common interest in the Christian scriptures, though not as novelties, for he has been acquainted with them in a great measure these thirteen or fourteen years: time has not lessened his esteem for them, but on the contrary, if I may believe his assertion, his conviction of their divine origin has received a strong confirmation by the political events of that period.

A Panjabi Musician,

whose is the odious employment of attending bands of *nats* or nautch girls, surprised me not a little by his acquaintance with the gospels. He had read them, knew in general the separate contents of each, and desired to know why there was a difference in their statements of the same events. It was very evident he had obtained his views from a personal examination of the books, and not from acquaintance with Muhammadans who bring these matters forward in a different way and in a different spirit. The books he obtained, he carried away and put into the hands of two Panjabi females, who were seen reading them.

A peculiar class of readers.

Another description of persons rather surprised me by asking for our books, and, when knowing their tendency, accepting of them. These are certain bráhmans or pandits, deputed to Hardwár by Shir Singh, the ruler of the Panjáb, for the reciting of the praises of Chandi a certain number of times each day, for fifty-one days; in which service, called Varni, and Práyog, 140 pandits are engaged at Hardwár, who receive one rupee four annas a-day each, or 25,000 rupees in all for the service. At Lahore, Ambarsar, Cashmere, and Jwálá, also, there is a similar service being performed, but by a smaller number of readers: and the object of the whole is Shir Singh's quiet settlement on the throne, and the destruction of his enemies. Even if the British should lend him their aid, Chandi devi would still have the credit of having influenced that measure, say the Chandi páthaks! These men, at least some of them, with their shástras in one hand, took Christian books with the other, and so far as their intentions could be penetrated, appeared determined at least to give them a reading, if they did not mean

to follow it up by an examination of the subject-matter of the books. The sight, however, was pleasing; and the fact that such men of their own accord take our scriptures to read, is an indication of what the millions of the heathen world beyond the company's provinces may do, when "the wonderful works of God" recorded in their own particular language, are once within their reach.

One of these men asked me how I could prove the Lord Jesus to be God. I replied, by the testimony of prophets before the incar-

nation, by the evidence of the miracles and declarations of our Saviour to that effect, and by supernatural change wrought in the minds of sinners at their conversion, and their progressive sanctification, and ultimate meetness to dwell with God in glory. He asked what were the names of the prophets who had so expressed themselves with reference to Jesus being God. I handed him the tract, "The Testimonies of the Prophets," and the volume of the prophets, and he carried them away to examine them.

WEST INDIES.

JAMAICA.

MONTEGO BAY.

The arrival of Mr. and Mrs. Lloyd at Montego Bay is announced in a letter written July 23rd, by Mr. Burchell, who has been long anxiously looking for that assistance which we trust Mr. Lloyd will be able to render him in his extensive sphere of labour. It will be seen with regret that Mr. Burchell was labouring under bodily indisposition at the time:—

I am happy to say that Mr. and Mrs. Lloyd arrived in safety last evening at 6 o'clock, terribly fatigued; still they are well, and I hope will be spared and prove a blessing to this portion of the church of Christ.

Since I last wrote you, I have been again brought low by sickness, fever, and severe bilious attack. I am however getting over it, at least I hope so, but am not able to attend to business, or go from my house as yet. I am the more thankful that Mr. Lloyd is come, as I could not have conducted the services on

Sunday coming (the 25th); and though I might regain a good degree of health I could scarcely have ventured alone on the approaching August meetings.

My child Estheranna is also unwell; indeed the season is very oppressive just now, much sickness, and many cases of yellow fever in the town. I trust that our new friends will not suffer from the severity of the season. I introduced them to our medical men this morning when they called upon me, who I am sure will do their best for them.

RIO BUENO.

The following pleasing extract is from a letter written by Mr. Cornford, August 4th:—

I have the pleasure to forward you, on this occasion, the information that on the 26th of June, eighty-one persons were baptized in the sea at Dry Harbour, and on the following day received as members of the church under my care. But as these were far from comprising the number who were judged fit subjects for communion with the church, the ordinance of baptism was again administered at Rio Bueno, on the 31st of July, when sixty-eight individuals received the rite, who were on the following day admitted to the Lord's table. Other persons who applied to be thus numbered with the followers of the Redeemer I have been compelled, for a time, to refuse, simply because I had not sufficient

leisure to examine them fully. Some of them had walked ten or eleven miles before seven o'clock in the morning, and it was with sincere regret that I refused to converse with them until another opportunity should present itself. In conversing with those who were approved, I could not help feeling the force of the scripture "I sent you to reap that whereon ye bestowed no labour," for of all those hitherto examined by me, only one has professed to have received real good from my instructions. From her case I have gathered some encouragement, as she feelingly said, "At Dry Harbour me hear de words dat break my heart," whilst from what I have already known, there is certainly a hope that when

I have finished my course, if not before, fruits will appear of which I can now know nothing.

It is now my object, dear sir, to entreat you if possible to induce the committee to send me out a schoolmaster. I would keep the school myself if I could; but I cannot. I would obtain the money from the church if I could; but that I cannot do. I will forward my accounts for the half year as soon as I can, and from them you will plainly see that the 500 people I have under my care have done their best. The house at Calabar is undergoing very extensive repairs, rendered

necessary by the rotting away of much of the wood work; and for these repairs we have paid our way. Horses and chaise have also been bought and paid for. Thirty pounds sterling is contributed for the African mission, &c. &c. And for three months the children formerly attending the school have been, to the grief of their parents, mere idle vagrants. What can I do? the supplications for a school are repeated every week; but when I ask for more money they reply they do cheerfully give as much as they can. Will you be so kind as to do what you can to obtain assistance for me?

BAHAMAS.

ARRIVAL OF MISSIONARIES AT NASSAU.

The following letter from Mr. Bontems is dated Baptist Mission House, Nassau, New Providence, July 21:—

Through the good providence of God we have arrived in health and safety at the port of our destination. We entered the harbour at Nassau on Friday the 16th of July, after having about five days' calm within a hundred miles of the place; during which the heat was excessive. Mr. Capern came to meet us in a boat, and was very glad to welcome us to his home. He looks thinner than when I saw him in England, and his voice has been weak for some time. Lately, I think he has had too much exertion for his strength in this warm climate. People are coming in for some advice or other nearly all day. He has many come from the out islands to ask for his assistance amongst them. He has also evidently done much for the improvement of the premises, including both chapel and house, though much more is needed. The inside of the chapel is in good order, but the stone of which it is built is so porous and soft, that it wants a coat of cement. I preached in both the chapels on Sunday, and they were very much crowded; there could not have been less than 700 people in the evening, and

scarcely a white person among them. They seemed to pay very great attention, and to be very anxious to learn.

At the prayer-meeting on Monday evening there were nearly 400 people, and the propriety with which they expressed themselves surprised and delighted me. Their appearance was particularly clean and neat, and their conduct in the house of God very becoming. Upon the whole the station appears to be in a much more flourishing state than I expected to find it. Between sixty and seventy were added to the church on the first Sunday in this month, and there are still left several inquirers. The people very much need mental as well as moral culture; and any apparatus for schools, either for infants or larger children, might be made good use of here. The black people seem to be in a very improving state, and though they want a great deal of looking after, their willingness to attend, and gratitude for what they receive, are very encouraging. Mr. and Mrs. Littlewood are gone on to Turk's Island.

SHIPWRECK OF MR. AND MRS. LITTLEWOOD.

The sympathy of the reader will be excited on learning that Mr. and Mrs. Littlewood, having escaped the perils of the longer voyage from this country to New Providence, were shipwrecked in proceeding from thence towards Turk's Island; and that, though their lives were spared, nearly every thing which they took with them from England was lost. The following is Mr. Littlewood's account of the event:—

On Tuesday, July 21st, as we were beating our way, the vessel was carried by a strong current to the windward of the Southampton reef, and the captain expected that he was on

the lee side of them. Mrs. L. and myself were very ill, and not being comfortable, as our fears had been much excited, we took only a part of our clothes off. We were just

dozing when the vessel struck the rocks; we were sensible of what it was, and put our things on immediately and went on deck, and found every one engaged in trying to get the vessel back, but she still forced herself further into them. The long-boat was soon put off, and the mate tried to find the deepest water; we were then pained to learn that we were on a complete bed of rocks, and it was impossible to get the ship off; and even if she could be got off, we could not get clear of the reef, as we were surrounded by rocks, some standing out of the water, others two or three feet under it, and besides the reef extended for miles. Every hope of saving the vessel was gone. When the captain saw this, with a broken heart he said, "The ship is lost, and we must see to the saving of ourselves:" we brought all our boxes and things on deck, and thought that we might have an opportunity of saving them, but the mate, who had been out with the long-boat, said that it was impossible to be saved, unless we derived assistance from land, as we should not be able to clear the rocks ourselves. We gave a signal of distress by a light, and early in the morning by a flag, but it was all in vain. Never was the morning watched for with greater anxiety; but as every prospect of being saved died away, we calmly resigned ourselves into the hands of the Lord. I had not an overflow of joy, but still was happy. I felt the Lord's presence to be sweet; it did indeed comfort our hearts. As we could get no assistance, it was planned to send the mate and a few others to Conception Island, to see if any help could be afforded from thence; but just as he was leaving, we found that the vessel was turning much on the lee-side; this was fortunate, for if she had gone on the other, we must have been lost, as there was deep water on that side for ten or twenty yards. In a moment she gave a tremendous crash, and sank immediately about ten or twelve feet lower. There was then a general rush for the boats; Mrs. L. fell from the top of some boxes, that were piled up with the hope of saving them, into one of the boats, or rather she was caught by two men, and thus mercifully saved. When every hand was safe in the boats, we thought it the better way to make for land as soon as possible, as we were afraid the vessel would fall on her side and turn us over. We tried for a long time, but could not clear the rocks; we

again returned to the vessel and soon made the second and third attempt without success; at length the mate, after striking four times, cleared them, when the captain, myself, Mrs. L., and two sailors also succeeded. The sea was very rough, and every moment we expected to be turned over, but, through God's assistance, we were landed safely on Conception Island about nine o'clock on Wednesday morning, and though there was not a single individual to receive us and make us welcome, we spent three of the happiest days in our lives there. We shaded ourselves by an awning that was saved; the only thing we wanted was water. We saved two guns, powder, and shot, so by this means we supplied ourselves with sea birds, and also had plenty of fish. The next day the captain went to Cat Island, and obtained assistance. On Saturday, at three, we left Conception Island for Nassau. Though the accommodations were bad, we felt happy in obtaining such. We arrived here on Monday morning a little before five, quite exhausted, not having our clothes off to sleep for a week. We went immediately to the Mission-house, where we received the greatest kindness, and were enabled to reflect on the goodness and mercy of God. I am satisfied that the Lord has done all this in love; he has some wise end in it; I pray that it may be sanctified to me and to all. I will give myself afresh to him; I am not my own, and with his assistance will glorify him in my soul and body which are his. Dear sir, pray that I may be supported, and may be willing to comply with God's will in any shape. I am anxious to proceed to Turk's Island, but as the friends generally think that it would be unwise until the hurricane months are over, I suppose I had better remain here for a time. Should the society be inclined to send Mrs. L. and myself another outfit, including a medicine chest, we should feel obliged, and should prefer the linen and clothes got up in Halesland. We will leave this to you. The cause in Nassau is in a good state; brother Lyall alive, and is very much beloved, and exceedingly useful. This evening I attended a prayer-meeting at the old chapel; there were at least five hundred present. The Lord is about to do great things for this people. If the Baptist missionaries will work whilst it is called day, they will soon reap a glorious harvest.

Mr. CAPERN writes, July 28th:—

Mr. and Mrs. Littlewood and Mr. Bontems arrived in safety at Nassau on the 16th instant. We hailed their coming as a token for good. When we saw them we thanked God and took courage, believing that they were designed to be instruments in the divine hand of turning back the captivity of Zion here. To myself it was indeed reasonable help; as for the last month I have too sensibly felt that the

excessive heat, and my numerous pressing engagements, were beginning to tell upon my strength. My voice has failed me in the evening, so that I have been compelled to close the sabbath evenings' services rather abruptly. To travel all day under an almost vertical sun, which I have been under the necessity of doing when going to Adelaide and Good Hope Hill, and to be working every day

hard as on the sabbath, impaired my physical energies, and brought on a relaxation of the throat. But I desire with gratitude to God to

say, that by remitting a little my labours, which my brother Bontems' arrival has enabled me to do, I am fast recruiting my strength.

After advertng to the painful dispensation which had occasioned their return to Nassau, Mr. CAPERN adds :—

It is now the opinion of all our friends here, and those well acquainted with these seas, that they ought not to go until the hurricane months are over, which are August, September, and October. They are to be with us during the day; in other words, they will board with us, and Mr. and Mrs. MacIure have kindly offered them the loan of a bed-room; this I trust will be far more comfortable for them, and I am assured far less expensive, than if

they were to take lodgings, or go to house-keeping. Whatever things they require for their immediate use they must endeavour to procure here; other things you perhaps will send him from England.

Mr. Bontems lodges in the Mission-house, and seems quite disposed to put up with the little annoyances which must be felt where there are small children.

HOME PROCEEDINGS.

EXEMPLARY CONTRIBUTIONS.

An effort to assist the mission of a peculiar character has been recently made, which it is expedient to publish as an example which may be advantageously imitated.

Mr. Harris, of Ceylon, who received some time ago a handsome present of paper from Messrs. James Smith and Co., of Hammer Mills, Watford, wrote lately to the head of the firm soliciting a further supply. On reading the letter, it occurred to Mr. Smith, that the depressed state of trade, however unpropitious in one aspect, might in another be favourable to Mr. Harris's object. He therefore communicated to his workpeople the facts, and informed them that he and his partners would furnish the materials for fifty reams, if they were inclined to fill up some unemployed time in the manufacture. The proposition was acceded to promptly. Men, women, and children devoted themselves cheerfully to the labour, which consequently is their free offering, the other expenses being met by their generous employers.

In a letter to a member of the committee Mr. Smith makes a suggestion which we will take the liberty to echo. It is—that it is probable that the present year will prove unproductive of the usual amounts to all our institutions, owing to the severe losses which most commercial men are suffering under, unless it should occur to them that a grant of goods would in many instances save the mission fund from the charge of purchases, and in others might be converted into money at a trifling loss.

A letter has just been received from a friend in the north of England, of which the following is an extract :—

"In the hope of doing something towards meeting the increased claims now pressing upon the Baptist Mission, and with the full expectation that others in the denomination that have it in their power will this year come forward with increased subscriptions, I shall double the sum which I have usually contributed. It is humbling as well as cheering to see how our mission is being sustained and blessed. Who are we that the work of our hands should be so honoured! But works undertaken and carried on in a right spirit never fail of success; and we all know that the patriarchs of this cause were men eminent for holiness, soundness of understanding, simplicity and vigour in their undertakings, and their works do follow them. May we of this generation not dishonour their names and works.

"I enclose a cheque for £100, and pray that all the offerings to this increasingly important cause may receive the sanction and blessing of him who gave himself for us."

DESIGNATION OF MR. GIBSON.

The Rev. Robert Gibson, B.A., late of Stepney College and University College, London, was publicly set apart to the work of a missionary at the Baptist Chapel, Watford, on Friday, August 6th. The Rev. Mr. Cones began the service by reading the 72nd psalm, and offering prayer; Mr. Hinton delivered an introductory discourse, in which he adverted to the labours in which Mr. Gibson would probably be engaged in Bengal; Mr. Steane asked the usual questions, to which

Mr. Gibson replied; Mr. Hull offered the designation prayer, and Dr. Murch gave the charge. The interesting service was concluded with prayer by Mr. Elvey. Though the weather was unfavourable, the attendance was very good; and those who were present appeared to feel a sacred pleasure in the engagements of the evening.

Mr. Gibson's departure for Calcutta was announced in last Herald.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Salisbury, for a box of useful articles for Mr. Reid's school in Jamaica; to friends at St. Peter's, for a box of useful articles for Mr. Knibb; and to Mrs. Lawden, of Birmingham, and to Mr. Young, of Ryde, for magazines, &c.

Parcels have also been received for Mr. Taylor, of Old Harbour; Mr. Phillips, of Agra; Miss Anstie, of Jamaica; and Mr. Daniel, of Ceylon.

Mrs. Capern desires gratefully to acknowledge the receipt of a parcel of needlebooks, pin-cushions, &c., from the Misses Bates, of Buckby, and the Misses Bumpus and Richards, of Northampton, for the infant school at Nassau.

Mr. Philippo desires to acknowledge, with sincere thanks to the kind donors, the receipt of boxes of useful and fancy articles, for the school bazaar, from Mrs. Philippo, and friends of different denominations, at Dereham; from Mr. Philippo, and friends of different denominations, at Norwich; from Miss Harvey, and friends at Aylham; and from Mrs. Williams, and friends at Reading.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of August, 1841.

Subscription.	£ s. d.	£ s. d.	£ s. d.
Porter, Mr. R.....	1 1 0	Lyme	12 17 11
		Weymouth	13 13 4
Donations.		ESSEX.	
Friend to the Cause.....	0 10 0	Loughton Association...	5 6 4
J. G.	10 0 0		
Kightley, Mrs. for Africa	5 0 0	HAMPSHIRE.	
Sharp, Mr. for land in		Jersey	0 13 6
Jamaica	100 0 0		
T. P. a Thank-offering..	0 10 0		
		HERTFORDSHIRE.	
BEDFORDSHIRE.		St. Albans, balance	12 10 0
Cotton End, moiety....	10 0 0		
Latou	64 6 0	KENT.	
E. Waller, Esq.	10 10 0	Ramsgate, on account..	20 0 0
BUCKINGHAMSHIRE.		MONMOUTHSHIRE	
Chenies	20 0 0	Abergavenny—	
Haddenham—Jamaica		Lion Street	11 14 2
Schools	1 5 0	Frogmore Street	17 4 0
		Bethesda, Basenleg....	8 11 0
DEVONSHIRE.		Blauavon, Ebeneser....	2 16 8
Bovey Tracey	10 12 2	Brynmair	6 15 0
Brixham	3 3 0	Caerleon	16 8 9
Chudleigh—		Horeb	4 3 8
W. Rouse, Esq.	25 0 0	Llanelli	3 3 8
Mrs. Rouse's Mission-		Llanthwy	3 0 0
ary Box	2 1 10	Llanwenarth	11 3 0
A Friend	5 0 0	Nantyglo, Hermon....	11 10 0
Dartmouth	8 7 6	Newport—	
Devonport, Morice-sq.		J. Lewis, Esq.	0 10 0
on account	20 0 0	English Church	11 11 1
Modbury	8 6 1	Welsh ditto	17 2 8
Paignton	12 1 1	Pontheor	17 0 0
		Pontrhydryn	10 12 0
DORSETSHIRE.		Sirhowy	3 2 2
Bridport	1 0 0	Tredegar—	
Dorchester—		Welsh Church	15 5 0
Mr. Frond	1 0 0	English ditto	12 11 8
		TROSBANT.	
		Trosnant	14 11 2
		Twyn Gwyn	1 0 0
		NORFOLK.	
		Dereham	0 10 0
		Kenninghall	5 0 0
		NORTHAMPTONSHIRE.	
		A Friend, by Rev. W.	
		Gray, for Africa	5 0 0
		Clipstone	21 10 0
		SOMERSETSHIRE.	
		Bath, on account	40 0 0
		SUFFOLK.	
		Bury St. Edmunds	20 2 0
		SURREY.	
		Dorking—	
		Mrs. Jackson	5 0 0
		WARWICKSHIRE.	
		Birmingham, by Mr. Le-	
		pard	132 3 0
		Coveatry	54 0 0
		WILTSHIRE.	
		Bradford—	
		C	25 0 0
		WORCESTERSHIRE.	
		Astwood	24 12 0
		SOUTH WALES.	
		Glamorganshire, on ac-	
		count	75 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

OCTOBER, 1841.

THREE circumstances in the present position of the Society demand and have occupied the very serious attention of the Committee. We place them before the public that they may be met and dealt with as means may permit, and as concern for the glory of God and the salvation of souls may require; only premising that if we are not prepared to comply with the demand our own efforts have contributed to create, we had almost better done nothing for Ireland. These circumstances are, 1. That new fields are opening and additional agents are being called for in several directions. 2. That agents offer, concerning whose fitness and zeal the Committee are in possession of the best testimonials. And, 3. That the funds of the Society are greatly inadequate to its present expenditure, to say nothing of increase. The very lowest actual outlay beyond income which will have taken place on the day these sentences are published, will be £900. We leave these circumstances to tell their own tale: comment is unnecessary. We did not instruct the rising race in such large numbers in order that having awakened their suspicions that all is not right in the church in which they were born, no means should be provided of guiding them into the truth. When the late fervid Secretary of this Society, and its many friends, urged so strenuously the work of educating the children of the poor neglected Irish, was it thought that school instruction would bring them to Jesus Christ, and secure the triumph of pure and undefiled religion, and that no further pains were to be employed as these children were passing into the men and women of the present day? Nothing like it. The expectation was, that we should go on to augment our evangelical instructors, under whose care the seed sown in childhood might be watched over, and, if God should bless the effort, brought to maturity. The work is arduous, the result is small, and perhaps we may sometimes be discouraged; but let it be remembered, that a great work, when undertaken with insufficient and but feebly sustained means, only becomes more difficult. To relinquish our doings because they are not successful, were to imply either that success is denied us, or that the proportion in which it is realized is too small to repay these doings. Surely we shall say neither of these things. Where does God show us that he will not smile upon Ireland—that it is a land shut out of his merciful regards, whose sons he will not convert? And what have we done that we can deem it worth so much more of reward than has been gained?

For a reader over his widening district one of our brethren writes as follows:—

Dear Brother,—As to the reader, nothing can be more necessary to our success than that I should be supported by such a labourer. Remember the opposition I must every where experience—the indifference to our meetings sedulously inculcated—and then ask yourself, how can a preacher long sustain an interest among the people, if there is no one to keep the attention alive by visiting regularly, and to labour to get up meetings. A reader also can find out proper persons for special visitation by the pastor, and thus the exertions he may be able to put forth will tell with tenfold increased effect, by being skilfully directed. In the parish of D—, containing more than 1500 families, there is not a single reader of any description. In this parish I

have two stations; but I have not been able to give it the required attention.

This appeal the Committee have met by directing the removal to the station of a reader who till now has been occupying other ground.

—
Mr. MULHERN writes from Newtownards:—

The Lord has enabled me during another month to continue without interruption my feeble efforts in the gospel of his Son. I have as usual preached three times a week at Conlig, where, you will be glad to hear, the gospel still gains increased attention. The congregation generally has been larger
3 R

last month than ever before, while our Wednesday evening services have been considerably better attended; our place, even on these occasions, being generally well filled. And when we see persons not only attending regularly on Lord's-day, but also leaving their respective callings, and cheerfully assembling in the sanctuary on week evenings, I think there is reason to hope well. I have preached four times at Bangor last month, for large and seemingly attentive congregations. I mentioned in my last having preached for the first time at a place called Board Mills. I have been here since and preached for an overflowing congregation, in a large school-house adjoining a presbyterian meeting-house. The people all appeared exceedingly glad to see me, and I was much pleased with the spirit and attention which they manifested. I was kindly entertained at the house of the widow of the ex-minister of the place—a pious and amiable family. This is a very interesting neighbourhood, where I hope some good may be done—I regret that I can promise to visit it but seldom, as it is about eighteen miles distant.

I can say that about Conlig prejudice against us is happily and rapidly on the decline, among the people generally. Some influential persons, who have been among our greatest opponents, are now among our warmest friends, and are not only in the habit of attending themselves, but trying to induce others to do so too.

He writes again:—

Our cause here, thank God, never wore so encouraging an aspect as at present. I hope to baptize five persons at Conlig on next Lord's day morning, one of whom professes to have been savingly benefited by attending our services here; which he has regularly done for the last four months. This is truly encouraging. Blessed be God for the measure of success he is affording us. I cannot but feel great anxiety about our chapel, and regret that we cannot set the builder to work, when I see the winter season so fast advancing, and the little place which we have at present, but know not how long we may have it, quite too small already. If we cannot soon proceed with our chapel, so as to have it roofed in before winter, humanly speaking, it will be next to the death of our cause here. Dear Sir, pray for us.

—
Mr. BERRY writes:—

The month that is just now ended has been to me a month of much pleasure; I do not remember when I travelled so much; and, blessed be God, the more I have

laboured the more I find my health improved; and, what is still better, I have enjoyed health of soul and joy in the work of the Lord. After returning from Fербane, I visited and preached at all my stations to congregations delighted to hear and anxious to become acquainted with the truths of the gospel. I find prejudice wearing away, and the message which we bear laying hold upon the affections, and gladdening the hearts of sinners. One R. Catholic, greatly respected, comes to me by night to talk about the salvation of his soul, and to receive instruction. He is a young man, and he says there are many of his acquaintance who entertain similar views to his; he is fully convinced of the errors of Rome, and is not far from the kingdom of Jesus. Another R. Catholic, a venerable old man, and truly a Christian, comes to meet me in the fields in the dusk of the evening, to talk about the love of God to sinners. I did not know at first why this old man met me as if by accident so frequently. I took occasion to say a word by the way to him, but latterly he unbecomingly himself, and told me that, although a Roman Catholic, he purposely met me to talk about Jesus. I have latterly spent precious moments with him under a hedge, where I have enjoyed a pleasure that I could not describe. I find that he is in the habit of reading the Scriptures. Some of the doctrines of Rome he receives, others he rejects. I asked him, did he think there were many in the parish who entertained such views; he replied, "Many have doubts about some doctrines; many more notice the domineering spirit of the priesthood, but I fear few really love the Lord Jesus, but still, thank God, there are some who cling to Jesus, and love him with their heart."

From readers' letters the following extracts are taken:—

I have been out a few days, (says one), with Bro. M. this month, and the Lord was pleased to afford us many useful opportunities of reading and praying with the people. I was much pleased with a young man, a priest's nephew, that I met with in Bro. M.'s place, where he regularly attends for the sake of reading the Word of God. He has publicly renounced popery; he is much persecuted by his friends, but I trust that he has learned to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. On that morning he met with his uncle, the priest, who asked him was there any hopes of his return to his mother church. "If you mean the church of Rome, Sir," said the young man, "I have no intention, for I did not leave it until I saw by the word of God the danger of remaining in it." "Well," said the priest,

"you would sooner follow M. than the way that your forefathers followed." "I do not intend to follow Mr. M., nor any other man," said he, "but as far as he follows Christ and his apostles; whose blessed word was left to show poor sinners the way to heaven." "Oh, my good boy, you will soon be able to preach." "Would to God," said the young man, "that my voice would reach to the end of the world, and would invite all to come to the Lord Jesus for the salvation of their souls;" so they parted. But the poor young man was warned out of his father's house the day following. I trust that he has learned to forsake father and mother for the sake of Jesus.

Our prayer-meetings (another writes) are going on well; although enemies employ every effort to suppress them; the people are beginning to see that they were too long kept in the dark; they say plainly they will not follow blind guides any longer; they will make the unerring word of the living God their guide in future. I had two applications during the last month from Roman Catholics for Bibles. I supplied them both, and I have called to see them since, and I find they are making good use of them. One of them told me he never was so happy as since he began to read the Bible. He is able to quote several passages from the New Testament to prove justification by faith, and through his means some doors have been opened for me where I never had access before. May the Lord prosper his own work!

Another writes:—

Among the persons I have visited during the month is a poor R. C. woman, who is apparently wasting by disease. In answer to my inquiry as to the ground of a hope she ventured to express, she replied, "I feel myself an unworthy sinner in the sight of God, but my only trust and hope is in his dear Son Jesus, who came into the world and died for poor sinners such as I have been." During the last fortnight this poor woman seems to delight very much in religious converse. May he who has begun the good work keep it on to the end!

Another:—

You would, dear Sir, be delighted had you seen our little meeting at E. on last Lord's-day. Hearers are increasing, and, what is better, we are united, I trust, in holy love. Our prayers and praises, I trust, are accepted of God. You remember the R. C. who received the Irish Bible from Mr. Sharman. He is diligently reading, and teaching his family to do so too. May the

Holy Spirit accompany the reading with his almighty power.

A brother who reads and preaches as he finds opportunity, writes concerning a visit he has just paid to a part of county Sligo:—

On the 29th I had a good opportunity of preaching the gospel to three Roman Catholics; all of whom are uneasy in their connexion, and one of them is leaving it. They heard very gladly. At other stations I have had Roman Catholics to hear, and they appeared to be very attentive hearers too. I do think that in many of these places the Lord's work is advancing.

Another writes:—

One of those to whom I am in the habit of reading the scriptures, is giving evidence that my labour is not in vain. "A little time ago I delighted," she said, "in mingling in worldly and ungodly pursuits with those who knew not God, but I thank God now I delight in the company of those who know and love him, I am prepared to cast in my lot with them. I am persuaded," she added, "that nothing but the great power of God could have effected this merciful change in me."

Another writes:—

I meet with some who are in effect saying, "Thy word is sweet to my taste, yea, sweeter than honey, and the honey-comb." I would just mention one family, who, in times past lived in a careless way, like the rest of their neighbours, but are now growing in the knowledge and love of the Bible. There was then nothing remarkable in this family, but that one of them was a Scapular; but a little boy was sent to the school at Templehouse, and frequently attended at my house for the purpose of reading and studying the scriptures by night. It appears that the little boy then tasted the sweets of the word of life, and has since continued to recommend it to others; the result was that this R. Catholic family have all become lovers of the Bible. The Scapular, his uncle, was the first who applied to me, and I got a Bible for him from Mr. Bates; his father next professed a love for the sacred pages, and I trust is in some degree living under their divine influence; his sister, who is head of a family, and living three miles off, through his means now applies for a Bible, and he has such a desire that his friends should be possessed of this inestimable treasure, that he has given his own Bible to his cousin six miles off, though indeed he first consulted with me about this, and now he applies for another for himself. Thus you perceive that through means of this boy the word of truth

is spreading on the right hand and on the left. I frequently call at this house, and read for them, and am gladly received; and acknowledged as the instrument of doing them good.

A young man named M'Ginn, who also received religious instruction in this neighbourhood in the same way as the above, not long since went to America, and has since written to his father, saying, that he has joined the Baptist church at Quebec, and fills a very respectable situation there. His father thankfully acknowledges that the instructions received by his son through means of the Baptist Irish Society has led to his comfort and happiness.

Another writes:—

During the month of July I visited 157 families, attended ten meetings, four of which were for prayer, mutual conversation, and reading the scriptures; and six of them I addressed from portions of the word of God; and I spoke of the love of God at one wake, besides attending every Saturday at Mr. Stevenson's to speak to from 30 to 50 poor persons assembling there, among whom I have the fullest confidence that there is good doing.

I was visiting, on the 16th, in a district where I have a monthly meeting in a school-house for proclaiming the way of life; and I was much comforted by that day's labour. The attention of the people, their desire for spiritual instruction, and their thankfulness for the meeting was greatly encouraging. They are lamentably deficient in scriptural knowledge; but, there is evidently an

awakening among them since I began to attend them. Many appear to be earnestly seeking after the way in which they can enter the presence of God; and I am told by one of our brethren, who lives in the place, that what they hear at the meetings is seriously talked over for some time after, and appears to be working on their minds. This day about twenty of them assembled in one house; and several of them, when they heard I was there, left their work in the fields, at some distance from the house; and, although it was a fine day, and they employed at very important work, still they remained together fully two hours, every moment of which was spent either by them asking useful questions, and receiving such answers as I thought the word of God afforded; or listening to the reading and expounding of portions of the scriptures.

In my last, you may recollect I spoke of making arrangements for going to a certain place about three miles from T—— to have a meeting. I went on the 23rd, and spoke from a portion of the word to 16 persons who came to hear. Although the assembly was small, yet it was encouraging, under the circumstances. And I intend, God willing, to keep it up as long as possible. Prejudice and opposition seem to be at their height here. The persons, however, who attend appear most intent on hearing, and when they heard me say, at the conclusion, that if spared I would probably visit them soon again, they all said, "We would be glad you would come every week; we are sorry you had so few hearing you, but you will have more the next time."

* * Mr. Green has received one pound from Amersham for the Conlig building case; a parcel of useful wearing apparel, which has been forwarded to Mr. Bates at the request of the kind donors in and about Roade, Northamptonshire; and contributions by Mr. S. Nicholson, Plymouth, and other friends, which will be duly acknowledged next month.

Mr. Young, of Andover, begs us to acknowledge the following sums which he has kindly collected for the Coulig chapel:—

Andover.....	5	14	6
Salisbury.....	2	7	0
Newbury.....	2	6	0
Whitchurch, (Hants.).....	1	0	0

Less expenses, 10s.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURL, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GILF, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XXI. NEW SERIES.

OCTOBER, 1841.

The retirement of the Rev. C. H. ROE from the office which he has held for some years, with great honour to himself and benefit to the society, has rendered necessary several alterations in the executive. The Rev. S. J. DAVIS has accepted the office of secretary, and is not a little encouraged by the spontaneous and generous assurances of co-operation just received from several of his brethren. The vacancy in the travelling department has not yet been supplied; but the committee hope to announce in due time that they have secured the services of a man of God, thoroughly furnished for his work. They are persuaded that the friends of the society will rally round it, and thus prove that the zealous labours of their late devoted secretary have produced an impression permanently beneficial to its interests. The extracts from the letters of the agents and correspondents are left to tell their own tale. They will be read with deep interest by all who rejoice in the extension of the Redeemer's kingdom.

In the report of monies received, a donation of £100 is thankfully acknowledged. In the present emergency a few donations similar in amount would prove highly acceptable and useful.

From Mr. BARNES, one of the Evangelists.

Stroud, Sept. 10, 1841.

MY DEAR BROTHER,—It would have been an easier task to furnish an account of my recent tour in Lancashire, if you had requested it before, but I will endeavour to recall such incidents of it as may be worthy of writing down.

Brother Roe and I met in Liverpool, early in the Whitsun week, and were both entertained in the family of John Coward Esq., whose munificent liberality I need not proclaim, and whose peculiar interest in the Home Mission I was delighted to witness. Our object at Liverpool was to meet the Lancashire and Cheshire association, and to bring its itinerant society into union with the parent institution. This society, as to the spirit with which it is conducted, the judgment evinced in selecting the places of attack, and the generous zeal of its chief supporters, called forth our admiration. The union desired and effected will leave

the personal identity of the society untouched, while we trust it will connect it with a wider range of sympathy, add to the number of its agents, the amount of its resources, and increase the momentum of all its efforts. The associated brethren seemed to be rightly impressed with "the unutterable importance of their position—in the very heart of the population of our country—surrounded, oppressed, besieged by multitudes of immortal beings."

The Associational Meetings were held in Pembroke Chapel (Mr. Birrell's), an erection of surpassing beauty. Excellent sermons were preached by brethren A. Cworth and Burchell, and the last service was a public meeting of the itinerant society, in which brother Roe and I took part. The report, drawn up by dear brother Birrell, was received with universal approbation. It presents many affecting details relating to the stations of the society. I select as a specimen the case of CHOWBENT. "C. is a large manufacturing village, midway between Leigh and Bolton, containing a population

of nearly 9000 souls. It will hardly perhaps be credited that, although situated near so many large towns, it has remained almost wholly destitute of evangelical instruction. The only places of worship, besides that connected with our society, are the parish church and a unitarian chapel; the united congregations of which do not exceed 300 individuals. The population, in a word, is lost in almost absolute atheism, and if the society had no other field of exertion, this of itself would justify its existence and its zeal. Various attempts which have been made on the part of several religious bodies to gain the attention of the people, have been defeated and discontinued, in consequence of their almost insensible barbarism. The only enterprise that has given hopes of success is that which Mr. Thompson, under the sanction of the society, began about two years ago. The prejudices and antipathies of not a few have gradually been overcome, and Almighty God has condescended to break the hearts of some of the most hardened sinners of the place. In several remarkable instances the lion has been subdued into the lamb, and the fierce demoniac liberated from the power of Satan."

The following thrilling appeal from the conclusion of this document cannot pall upon the ears of the Lancashire churches by reiteration here, and it may be read with advantage in other localities:—"Brethren! let it be deeply pondered, that out of more than the million and a half, of which the population of Lancashire consists, we have hardly so many as 4000 individuals in the fellowship of our churches; and in our associated county of Cheshire there are altogether, exclusive of villages and rural tracts of country, twenty-two considerably populated towns, containing in all more than 250,000 souls, from which we have gathered from death eternal scarcely more than a single hundred! If other denominations of evangelical christians had not a more honourable confession to make, this scene would wear little else than the garments of death. But are we not prepared to prove our claim to be numbered amongst the thousands of Judah, by evincing more urgent zeal for the Lord of Hosts? Why should we not take the lead in the army of the church? Why should we not rally, gather, and rush with one consent into the gates of the enemy? Never was the opportunity more favourable; never was the voice of the great Captain of our salvation more arousing! Trifle for a little longer, and the season will be gone; act with decision, and we shall find ourselves in the bosom of victory."

All the information I gathered respecting Lancashire imparts (if possible) additional

pungency to this language. The broad road to hell is thronged. Satan sits on a 'throne high and lifted up;' the masses yield to his sceptre; while the churches of Christ, in some instances, have sufficient occupation in composing their jarring sentiments, and fencing their orthodoxy; and thus the tide of deathless animation is suffered to roll onward to its appalling disembodyment, unimpregnated with those principles, of which the church holds the stewardship, and which are seminal of glory, honour, and immortality. Oh! that the hosts of the Lord would go forth in concert against the mighty foe, unseat his authority, emancipate the millions that cower and groan under his tyranny: then on the field of victory, in the glow of exultation, in the oneness of the joy, they would soon adjust their own disagreements. Nay, it is more than probable that, if all the sections of the church would awake up to the full import of their high vocation, and without compromise of their denominational character in the least particular, conspire only so far as to turn their embattled front full and steadfastly against 'the god of this world,' they would, in the early progress of the enterprise, be so far transformed into the spirit of Him, who came 'to destroy the works of the devil,' as to lose utterly their mutual discordances, and fall into one impenetrable phalanx, resplendent in the uniform of heaven, interchanging the same watch-words, inflaming their courage by glancing at the same banner; the prayer of Christ "that they all may be one" would be fulfilled, and the epinicion begin, which in fulness and harmony, would emulate the "new song" of the "ten thousand times ten thousand, and thousands of thousands."

Lancashire and its borders demand, on various adequate grounds, the prayerful and active concern of our whole denomination. Our brethren in the district do much, but they are comparatively a weak body. Although the associational territory embraces those vast marts of commerce—the world-renowned Manchester and Liverpool, yet it has but one church of more than 200 members, unless the church of which Mr. Lister is pastor exceed that number, as it very likely does, but its statistics are not given in the report. Nor does the number of churches relieve our sorrow in contemplating their diminished size; that number is 36, and eight or nine of these are County Mission stations. Nevertheless, the prospect is brightening. The new churches move forward with the elasticity and energy of youth, and the churches sustained by the itinerant society are among the most prosperous.

I now resume my narrative. The ordinary proceedings of the association having

men brought to a close, brother Birrell invited his ministerial brethren to take tea together in the vestry, and thus an opportunity was afforded of general and unreserved intercourse. It was a peculiarly delightful occasion. Each of the party in turn opened his lips and his heart to all the rest, on subjects of urgent importance, in relation to pulpit and pastoral engagements. We parted late in the evening, under the operation of warm affection towards each other, and renewed zeal in the high service of the Lord.

Brother Roe being ill, we resolved to remain in Liverpool over the Sabbath. He enjoyed a day of rest, and I enjoyed the leisure of preaching for brother Lancaster in the morning, and for brother Birrell in the evening. Next morning we took our departure for Blackburn, passing through Figan and Preston. At the latter place we called upon Mr. Livezey, one of the leaders of the total abstinence movement in this country. He gave us three facts on the condition of the town, which we grieved to hear. The first was, that intemperance was increasing, and many of the pledged abstainers had been carried away by it; the second was, that about one-third of the population was composed of Roman Catholics; and the third, that through the general distress, 1200 houses were unoccupied, yet the number of inhabitants in the town had not decreased! Families are jumbled together in garrets and cellars.

At Blackburn we found the pulpit supplied by Mr. Cameron, from Bradford college. The chapel—a fine stone building—was raised under the auspices of the itinerant society, by which the cause is still sustained. The congregation is small, and the number of disciples weak. We held a meeting on the evening of our arrival, and on each succeeding evening of the week; occasionally also in the morning. Brother Roe continued ill, and could not do half he wished, but one of his addresses was blessed to the conversion of a young woman, who is now baptized, and walking in the truth. On the Friday evening brother Roe preached at Accrington, where I likewise preached on the Sabbath afternoon, and had the gratification of meeting your father there. He kindly went over to Blackburn, and aided us in the evening service. Brother Larbottle spent the whole day in B., and both he and his people manifested the liveliest interest in all that concerned the prosperity of this infant cause. After a good meeting on Monday evening, we took leave of the friends for the present (engaging to renew our visit in two or three weeks), and next morning departed to Salendine Nook,

in Yorkshire. Here, under the care of Mr. Macpherson, is a large church, with whom we held meetings night and morning for seven days. The attendance was numerous, and the attention solemn. Brother Roe could not appear amongst us regularly, and it was with peril that he appeared at all, for his health quite gave way before the end of the week, and such symptoms of disease presented themselves, as occasioned serious apprehensions. On Tuesday, (June 22,) when I left the kind friends at the Nook, he was still confined to his bed, and had given up all hope of pursuing the tour any further. I bade him farewell with a heavy heart, and proceeded alone to Heywood. This is another station of the Lancashire itinerant society, and is under the pastoral superintendence of the Rev. W. Jackson. Heywood is an important manufacturing village, near Rochdale, containing at least 13,000 people; multitudes of whom are deplorably wretched and vicious. I continued here nine days, holding meetings every night, and employing portions of each day in visitation, and in conversation with inquirers at home.

July 1st.—I went back to Blackburn for a few days, according to engagement, but under a promise, exacted by the solicitations of Mr. Jackson and his friends, to return again to Heywood. We renewed the meetings at Blackburn, but the excitement of the election was much against us. On Sabbath morning we had a baptism, and then the assembly was large, almost beyond precedent. Next evening, at an affecting service, I closed my labours at Blackburn. Dear Brother Cameron and his little flock have many obstacles to surmount, but they will not fail nor be discouraged. On my way back to Heywood I spent two evenings with a newly-formed and zealous little church at Moor End, near Accrington. At Heywood, I found things in a promising state. In the evening the congregation was cheering, and continued so to the end of the week. Lord's-day being come, crowds of people thronged the chapel to witness a baptism. Great seriousness prevailed; and a similar service on Monday evening drew together a similar concourse; that, too, was the final meeting. On the morrow I departed for Stroud, and came home to my family in peace, after a not unprofitable absence of six weeks. My impressions respecting Heywood are of the most favourable kind. I indulge the hope that the zealous exertions of brother Jackson and of his devoted wife, in conjunction with the prayers and efforts of an affectionate and pious people, will bring hundreds of the degraded and lost populace into the "green pastures" and quiet resting places of Christ's flock.

I refrain from offering an estimate of the results of this tour, and from entering into individual cases of conversion, restoration, and decision, as such statements, if desired, may be furnished most discreetly by the pastors of the churches where such occurrences transpired.

The following is from our esteemed friend and correspondent Mr. KENT:—

Shrewsbury, Sept. 15th, 1841.

MY DEAR SIR,—Last week I received a letter from you, requesting that I would favour you with an account of the visit of your evangelist, Mr. Pulsford, to the town of Shrewsbury. In the midst of many avocations I now sit down to comply with your request, though I wish it had devolved upon some other person to do it. As I am not in the habit of expressing myself strongly, or warmly, upon any subject, you may, perhaps, be disappointed in this communication. I shall state the facts of the case which to me are most interesting, and leave all colouring for others. In order to estimate Mr. Pulsford's visit aright, we must take a view of the state of things in Shrewsbury for some time previously to his coming here.

In the summer of 1839 we held, for the first time in Shrewsbury, a series of revival services. The Rev. J. Craps, of Lincoln, was present, and took a very prominent and active part in them. They were deeply solemn meetings. The church was aroused to action, and sinners were converted to God. Within the next twelve months forty-three were baptized and added to the church. In the summer of 1840, we held another series of revival services; but these were not of so deeply solemn and impressive a nature as those held in the former year; good, however, was done, and the church was kept in an active state. In the winter of 1840 renewed efforts were made among ourselves. Some of our friends were impressed with the importance of united prayer and persevering exertion. Meetings were held for prayer; inquirers were called together and conversed with; a regular course of visitation was kept up, and the work went on; so that between the services held in the summer of 1840 and the visit of Mr. Pulsford, about thirty-four more were baptized and added to the church.

From this account it will be seen that when Mr. Pulsford came we were not altogether asleep, though not so lively, active, and devoted as we ought to have been. Mr. Pulsford commenced his labours in the

beginning of March last. For a month we had a service every morning at five o'clock, and every evening at seven o'clock. Great attention was excited at these meetings; our place of worship was well filled in an evening, sometimes to an overflowing. Many were awakened, impressions were made, and much good was done. It was evident, from the inquirers' meetings held after most of the evening services, that sinners were convicted of sin; some, we trust, were converted to God. During the month of March, at four different times, I baptized twenty-one persons, all of whom were received into the church, April 4th, which day was one of the most interesting I have spent in Shrewsbury. At the latter end of April I baptized six more, and on the last Lord's-day in May, three more; making the total number of sixty-four during the year; so that within the last two years we have more than doubled the number of our church, 107 having been baptized. The general impression respecting Mr. Pulsford is, that he was every way cut out for the work. There was nothing particularly exciting in his manner of preaching, but yet the people were excited under it. Some of his addresses were of a very striking and powerful nature; great feeling was produced, and many tears were shed. Eternity alone will disclose the good done by his visit. Members of other denominations who attended, we believe, were benefited equally with our own people, and we trust that in days to come we shall see still greater results. On the evening of the last Lord's-day he spent in Shrewsbury, he preached from 2 Cor. xiii. 11. Wherever Mr. Pulsford may go, we pray that a divine blessing may go with him, and that he may be instrumental in awakening our churches and in converting sinners to God. Would that our denomination were blessed with hundreds of such men, to go through the land and to stir up our churches; then would our denomination rise and assume its right position in the professing world.

I must now conclude, expressing to you and the committee, my own and the thanks of my friends, for the visit of Mr. Pulsford. Will you send us a man endowed with his spirit to labour in the county of Salop?

FROM MR. ATTY TO MR. PULSFORD:—

Bedale, Aug. 30th, 1841.

MY DEAR BROTHER,—Your favour I duly received, and would have replied upon the receipt of it, but was wishful to give you all the facts I possibly could. Yester-

y. sixteen candidates went from Bedale Masbam to be baptized, with one at asham, making a number of seventeen. fr. Pulsford writes that the same number s been baptized at Borobridge.) Truly y Israel say, "What hath God wrought?" amongst this number was my own son, for aich I cannot be sufficiently thankful; my ayer now is, that all the rest may follow. y dear brother, assist me by your pray-a. The sixteen sat down with us at the ord's table, a most delightful sight indeed! b that they may all stand fast in the faith 'the gospel! We have had meetings every ght since you left; we had a most delight-i missionary meeting on Wednesday even-glast; whether any were awakened from eir slumbers I cannot say; Mrs. — as put off her baptism, that her husband ay be baptized with her, which we hope ill take place soon. I think there are out four or six more that will soon be lded to us. I feel greatly thankful for our labours, and am only sorry that you uld not stay a little longer with us. Oh, ay the Lord God of heaven and earth less you, and make you an increased bless-g wherever you go.

From Mr. VEYSRY, Treasurer of the North Devon Auxiliary.

Torrington, July 2nd, 1841.

Bideford having given up receiving your ind assistance, Brother Spasshatt is going a nobly; the Lord is doing great things ere, "whereof we are glad." Our London eads must give them one grand help in ing all they can, and as soon as possible, wards the chapel debt, that their energies e not cramped. Brother Spasshatt will ve baptized above fifty in twelve months; e baptizes eleven next sabbath. Brother ochey is getting on exceedingly well, his ngregation is very good, and has had a odily increase during the year. He is now uch engaged in the villages around,—has ry lately laid the foundation of a new apel in one of them, having obtained a omise of nearly all the needful, I believe. ur friends at Ashwater are building another apel, chiefly on their own resources. I ent one sabbath with them in June; most interesting one it was; Brother acey baptized, I addressed the people. i the villages about Torrington some x-masive good has been effected. On Whit-inday, in one, I baptized sixteen, and veral more are expected soon; this was a ost blessed day.

MR. JAMESON'S JOURNAL.

August 17, 1841.

"Early in February I entered upon the work, and, in connexion with my dear brother Pulsford, laboured about three weeks; for which opportunity I shall thank God to the latest period of my existence. Upon my arrival at Shrewsbury a few days before Mr. P., bro. Kent resolved to commence the services. The first evening I was requested to address the friends, and did so from the words "The Master is come, and calleth for thee." At the close of the service we sung

"All things are ready, sinner, come,
For every trembling soul there 's room."

We repeated the lines several times, and on calling the next day upon a tradesman, who had just begun to attend at the chapel, and who was present on the previous evening, we were greeted with the following expression, "I was delighted to hear those words, 'there 's room.' They deeply affected my mind." He informed us, that whilst we were singing the words the first time, he thought but little of them, but when they were repeated again and again, he thought "how foolish have I been to remain away so long, when 'there 's room.'" Previous to that he had been the subject of deep convictions, and from what he heard through brother Pulsford he was afterwards led to give himself to God. After a sojourn of about three weeks with brother Pulsford, I visited Wem. The chapel had been re-opened about three weeks previous to my arrival. On the first sabbath the attendance was very good, and we proposed a meeting for five the next morning, and one at seven in the evening; these were continued through the week, at the end of which it was evident many were deeply impressed, and some savingly converted to God.

On the following sabbath we had crowded congregations; the weekly meetings at five and seven were repeated, and on the Monday evening it was with difficulty I could get to the pulpit. At the close of this service we met inquirers, and the result of that evening was the conversion of a young person—the daughter of a farmer in the neighbourhood—who manifested intense anxiety about her mother, and who, when spoken to about her soul, exclaimed, 'Oh my mother! oh! my mother. Oh that she had been here!' and the third was a young man, who had heard me preach on the previous sabbath from "*The anxious inquirer lost*," ("He went away sorrowful, for he had great possessions.") To this case I will more particularly refer. He had been the curse of the town, and the terror of the neighbourhood,

and was sometimes intoxicated for a week together. The distinguishing sovereign grace of God, and his being no respecter of persons, were clearly illustrated in the decisive conduct of this wandering and degraded prodigal. He possessed a valuable dog; the best fighting dog in the town, and it was frequently the means of leading him into the company of the most abandoned wretches. A deep impression was made upon his mind, as we stated that every one who kept away from Jesus Christ was hindered by some possession which they prized and valued more than the Saviour. On the following day, very early in the morning, he arose and destroyed the dog, feeling that was his possession, and might be the means of the eternal ruin of his soul. A very decided change took place in his conduct, and it was very evident the work was of God. The brethren (like the church of old in reference to Paul) were afraid of the man, and it was with difficulty I could get the deacon to visit him, as they were for letting him alone, to see if he would stand. He was, at last, called upon by the deacon, who, when he had conversed with him, shed tears, rejoiced exceedingly, and exclaimed, "What has God wrought?" This young man, with his wife, who was converted about the same time, and who (with her husband) constituted a household, were, with twenty-two others, baptized during my stay in Wem; and I have now pressing letters, urging my return to baptize several others who were converted within the same period.

Another very interesting case was that

of a young woman who, it was expected would die in a few hours, the medical having given her over. I found her, a human appearance, ready to perish. Assisted by God, we pointed out her lost and ruined condition, the only refuge for souls; attempted to drive her away from every refuge of lies to which it appeared adversary and her own heart were tempted her to cling; and affectionately exhorted to venture wholly upon Jesus Christ, assuring her that he could and was willing to save to the uttermost. In about within the hour, I had the satisfaction of seeing her (in the presence of the independent minister, who stood by all the while) rejoicing in Christ Jesus, having no dependence in the flesh; and I left her "as by faith, realizing peace with God." It was a blessed scene to behold the agitated and apparently dying inquisitively resting on those words of the Saviour, "Him that cometh unto me I will no wise cast out," and entering through believing into perfect rest. I felt it my duty to seek out another medical man; and efforts were blessed to her recovery. She endured much, very much pain, and after this season appeared as though could not survive, yet all the time her mind was stayed upon God; and when agony was at the highest her spirit calm, and frequently she exclaimed, "I pain my Saviour endured for me!" She since recovered, and is now ready to put on the Lord Jesus

Through want of space we are compelled to omit the remainder of the document. The following table shows the amount of Mr. Jameson's labour, as an evangelist, from the 20th of February, 1841, to the 16th of August inclusive, being 177 days.

Places Visited.	Preached	Baptized.	Ready to Baptize.	5 or 7 Prayer Meeting in Morn.	Address in Morning	Persons or Families Visited about	Open Air Preaching.	Vill Prea
Wem	70	24	10	33	28	200	12	
Horncastle	28	18	12	24	4	100	14	
Market Rasen	21	15	13	18	16	100	1	
Bidbrook	0	0	0	0	0	0	1	
Partney	7	0	3	4	5	20	0	
Boston	8	0	0	7	5	40	0	
Heckington	1	0	0	0	0	3	0	
Lincoln	9	0	8	9	7	60	0	
Total	134	57	46	95	65	525	28	

N.B. We generally prayed with the family or person visited.

CONTRIBUTIONS SINCE LAST REGISTER.

BEDFORDSHIRE.

	£	s.	d.
Rev. T. King's.....	4	10	0
d Meeting	4	16	2
Mr.	0	2	6
Mr.	0	2	6
.....	0	2	6
Mrs.	0	2	6
—, Card by.....	0	4	6
Mr.	0	2	6
rs.	0	4	4
Miss	0	4	4
.....	0	5	0
rs.	0	4	4
Mrs.	0	2	6
Mrs.	0	4	4
n, Miss, Card by	0	17	0
Mr.	0	4	4
Mr.	0	2	6
rs.	0	10	0
Miss, Card by	1	1	0
.....	0	5	0
ge, Mrs.	0	2	0
tionary Box by	0	2	10
rs.	0	5	0
Mrs.	0	2	6
Mr.	1	0	0
Miss, Card by	0	13	6
sen.	0	2	6
jun.	0	2	6
ev. T.	1	1	0
Mrs. J. Miss. Box by...	0	5	0
Friend by	0	5	0
Mr. High Street.....	0	10	0
Miss	0	2	0
Mr. William	0	2	6
Miss Martha.....	0	5	0
worth, Mrs.	0	5	0
Miss	1	0	0
—	0	1	0
rs.	0	5	0
—, St. Loyes	0	2	6
Mr. sen.	0	5	0
Mr. jun.	0	5	0
Mr. High Street.....	0	2	0
rs.	0	5	0
Miss, Card by	1	1	0
rs.	0	1	0
Mrs.	0	0	6
.....	0	2	6
Mrs. High Street.....	0	2	6
Miss	0	1	0
on at Rev. T. Williams's	4	8	1
ary Box.....	0	7	6
son, Mrs.,	0	10	0

BUCKINGHAMSHIRE.

mb.			
Rev. C. Stovel	2	10	0
DEVONSHIRE.			
l, Mr. and Friends.....	3	1	0
Mrs.	1	0	0

ESSEX.

Raleigh—Rev. J. Pilkington.	£	s.	d.
Contributions	2	0	0

HUNTINGDONSHIRE.

Bluntisham—Rev. J. Simmons, A.M.			
Collection	13	2	5
Aiken, Mr.	1	0	0
Clarke, Mrs.	0	10	0
Houghton.			
Brown, Mr.	5	0	0
Kimbolton.			
Hogg, Rev. Reynold.....	2	2	0
Sawbridgeworth.			
Stewart, Rev. J.	1	0	0
St. Ives.			
Paul, D. Esq.	10	0	0

KENT.

Chatham.			
Collection at the Brook	2	5	6
Ackworth, George, Esq.	1	0	0
Ackworth, Mr. J.	1	0	0
Bell, Dr.	0	10	0
Belsey, Mr.	1	0	0
Brook, Mr. (2 years).....	2	0	0
French, Mr.	1	0	0
French, Mr. jun.	0	10	0
French, Mr.	0	5	0
Hughes, Mr.	0	5	0
Stevens, Mr.	1	0	0
Toner, Mr. jun.	0	2	6
Young, Mr.	0	4	0

LONDON AND MIDDLESEX.

Harlington—Rev. — George.			
Collection (moiety)	5	0	0
John Street.			
Auxiliary	20	0	0
Spencer Place.			
Auxiliary, per Rev. J. Peacock	6	5	3
Prescot Street.			
Auxiliary	12	0	0
Romney Street.			
Collection	4	9	6
Shakespeare's Walk.			
Contributions	3	0	0
Hackney—Rev. Dr. Cox.			
Quarterly Subscriptions	4	0	0
Burl, C. Esq.	1	0	0
March, Miss A.	2	0	0
Norton, Rev. W.	1	1	0

LEICESTERSHIRE.

Leicester—Rev. J. Simmons.			
Collection	10	3	2
Bailey, Mr. John	0	10	0
Beales, Mr.	0	10	0
Canyer, Mr.	1	1	0
Cort, James, Esq.	1	1	0
Cooke, Mr. R.	0	10	0
Cooke, Miss	0	5	0
Gould, Mr.	0	10	0

	£	s.	d.	
Hames, Mr.....	0	10	0	<i>Donnington Word.</i>
Harris, R. Esq.....	1	0	0	Friends
Harris, J. D. Esq.....	1	0	0	<i>Onwestry.</i>
Harris, Mr. R. H.....	0	10	0	Collection
Thompson, Mr.....	0	5	0	Collected by Miss Peregreen ...
Walden, Mrs. (Oadby)	1	1	0	Do. by Miss Roberts.....
LINCOLNSHIRE.				<i>Pontsbury.</i>
<i>Boston</i> —Rev. P. Briscoe.				Collection
Collection	2	14	0	<i>Shiffnall.</i>
<i>Great Grimsby.</i>				Holley, Mrs.
Collections				A few Friends
<i>Horncastle.</i>				<i>Shrewsbury.</i>
Collections	6	16	4	Collection
Gay, Mr.....	0	10	0	Cooke, the Misses.....
North, Miss, and Young Ladies	0	7	0	Day, Mr.....
<i>Heckington.</i>				Ecclestone, Mr.....
Collection	0	18	3	Edwards, Miss M.....
<i>Killingholme.</i>				Herlditch, Mrs.....
Collection ..				Herlditch, Miss
<i>Market Rasen.</i>				Jones, H. Esq.
Collection	1	4	6	Paynes and Evans, Messrs.....
<i>Lincoln</i> —Rev. J. Craps.				Rogers, Mrs.....
Collection	4	0	0	Simons, Mr.
Craps, Rev. J.	0	10	0	Walker, Mr.
Doughty, Mr.....	0	10	0	<i>Wallington.</i>
Hickson, Miss	1	0	0	Collection
Hickson, Miss J.	1	0	0	Collected by Miss M. Keay ...
Hill, Miss	0	5	0	<i>Wem.</i>
Jelly, Mr.....	0	10	0	Collection
Palethorpe and Fisher, Messrs.....	0	5	0	<i>Wrexham.</i>
Penny, Mr.....	0	10	0	Collection
Rose, Mr.....	0	5	0	
Summerscales, Mr.....	0	5	0	SUSSEX.
<i>Partney.</i>				<i>Launce.</i>
Collection	3	4	0	Blower, Mr.
Guillett, Mrs.....	1	1	0	Button, Mr.....
Stanson, Mr.....	1	0	0	Davies, Mrs.....
A few Friends	0	2	0	
SHROPSHIRE.				WARWICKSHIRE.
<i>Bridgenorth</i> —Rev. D. Payne.				<i>Birmingham.</i>
Collection	1	18	2	Bond Street Auxiliary
Collected by Miss Macmichael..	0	15	6	
Crowther, Mr.....	1	0	0	WILTSHIRE.
Grierson, Mrs.....	0	10	0	<i>Bratton.</i>
Macmichael, Mrs. W.....	1	0	0	Blatch, Mrs. (donation)
Payne, Rev. D.....	0	10	0	10
Sing, Joshua, Esq.....	1	0	0	YORKSHIRE.
Sing, John, Esq.....	1	0	0	<i>Bramley.</i>
Sing, William, Esq.....	1	0	0	Clift, Mr.....
Sing, Miss	0	10	0	<i>Shipley.</i>
A Friend	1	0	0	Aked, T. Esq.....
				P. B. C.....
				M. M. by Miss Vines

As the Collections &c. in Scotland have not yet all been received, they acknowledged in the next Register.

Donations and Subscriptions will be gratefully received on behalf of the Society, Treasurer, J. R. Bousfield, Esq., 29, Finsbury Square; or by the Secretary, the Rev. Davis, 23, Eastcheap, London.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1841.

MEMOIR OF THE REV. DANIEL WILLIAMS, OF FAIRFORD.

BY THE REV. JENKIN THOMAS.

It has frequently been remarked that biography has usually selected, as the subjects of its memoirs, the lives of heroes and statesmen, who by their great achievements and brilliant talents have raised or adorned their country, in preference to the milder, though more useful virtues of the wise and the pious. This will probably be the case as long as the majority of readers are attracted by what is splendid in character and daring in action, rather than by the less glaring acquisitions of knowledge and religion. This, however, is no reason why we should not endeavour to perpetuate the memories and to preserve the lineaments of those holy and excellent men, whose place is less ambitious and whose merits are more unpretending, but whose virtues on that very account are the more easily emulated. In fact, we generally find it more useful to have displayed before us the merits of a more approachable elevation; to have our eyes directed towards heights of excellence the ascent to which may seem a less hopeless task. There is no character more truly valuable than that of a pious, laborious, and successful minister, who by his doctrine, precept, and example—

“Allures to brighter worlds, and leads the way.”

Such was the Rev. D. Williams, who was for forty-six years the respected pastor of the baptist church at Fairford, Gloucestershire; and who, on the 18th of August, terminated his mortal career at the house of his son-in-law, Mr. Henry

Gamble, at Hackney, in the eighty-second year of his age.

It is exceedingly difficult to decipher some characters. There is so much to admire, and so much to reprobate; so much to reverence, and so much to lament; so much wisdom and so much prejudice, that their image seems almost as the antitype of that in Nebuchadnezzar's dream, of which the head was of fine gold and the feet of clay. Such was not the character of our departed friend. There was nothing dubious or equivocal in his religion. It was decided, influential, and eminent. Though not of the first magnitude, he was emphatically a light in the world, and he shone with unsullied brightness through an oft-obstructed and protracted course.

The worthy subject of this brief memoir was born at Carmarthen in the year 1769. From the scanty and fragmentary information which can be collected at this distance of time, it appears that he was generally regarded as a moral youth, and distinguished by his obedience to his parents, which, even in the absence of true piety, form amiable traits in the character of young people. At an early age his mind was impressed with the importance of religious truths; but the salutary impressions made at that tender age were rendered more effective and decided in their character, about the eighteenth or nineteenth year of his age, when he publicly avowed his attachment to the Saviour of men and the Head of the church, by submitting to the ordinance of baptism, and conse-

quently entering into the full privilege of church-fellowship, under the pastoral care of the Rev. Reece Jones, out of whose church he was called to the public ministry. In his twentieth year he commenced his academic career at Bristol, when the valuable institution of our denomination in that city was under the superintendence of the Rev. Hugh Evans, and his son Caleb, who afterwards became celebrated as Dr. Caleb Evans. When he entered the academy he could not speak a word of English, which rendered his studies more laborious. Some of his contemporaries and fellow-students were Robert Hall, Isaiah Birt, Thomas Langdon, Joseph Stennet, and Kinghorn.

After the termination of his collegiate course in Bristol, he supplied a variety of destitute churches, and received invitations to the pastoral office from Preston in Lancashire, and Folkestone in Kent. During the period of his ministration at the last-mentioned place, he was strongly urged to accept a pressing and unanimous invitation from the church at Unicorn-yard, London. With this request he complied, and for six or seven years he laboured in that department of the evangelical field, with much comfort to himself, and no small advantage to the spiritual well-being of those over whom he presided.

In the year 1785 he was united in marriage to Sarah, third daughter of John and Sarah Peeters, whom God was pleased to spare to him, as the affectionate and faithful partner of his joys and sorrows, till within a few years of his own death. She was in every respect a "help meet for him," during his long and occasionally severe pilgrimage. From personal knowledge, and without the fear of contradiction, the writer of these remarks could say much of her undeviating prudence, of the tenderness of her sensibilities, of the fervour and elevation of her piety, and of her conjugal and maternal affection. Five of their children still survive to bear their testimony to the worth of their parents, and to deplore in the bitterness of bereaved affection the loss they have sustained, and to follow them through faith and patience to the world of eternal rest. One of the sons, who bore the name of his father, was for many years the pastor of the church at Kingston, Lisle, and Farringdon in Berkshire; but he finished his course long before his venerable pa-

rent, and now they are mingling their praises before the throne of God.

It was not until the year 1793 that Mr. Williams visited Fairford, where the church had long been destitute of a settled regular ministry. There appears to have been a mutual and strong attachment between him and the people of Unicorn-yard; but as the church was not prosperous, though peaceable, he deemed it his duty, after mature deliberation and fervent prayer, to sacrifice his personal feelings, and to follow what he considered to be the leadings of providence, by accepting the invitation to Fairford. For a quarter of a century his ministerial efforts at Fairford were greatly blessed of God; the hearts of the people were made glad, when their "eyes beheld their teacher." The church and congregation were increased by fresh accessions; peace and prosperity were within their gates. During our friend's pastorate two branch churches emanated from Fairford; we refer to Lechlade and Delington, which now have their respective pastors, and are evidently favoured with the approving smile of Him who is "Head over all things to the church." It is with extreme regret we are compelled to add, that during the last few years of Mr. Williams' residence at Fairford, his sensitive mind and feelings were painfully tried by a variety of adverse circumstances, but more especially by the unholy dissensions which he was necessarily called upon to witness, and the consequent acrimonious feelings which were unhappily elicited in the church and congregation. On this very distressing part of the subject I will not enlarge; I will simply express my devout wishes and prayers, that peace and good-will may be speedily restored, and that showers of blessings may yet descend on this once favoured and still interesting portion of the heritage of God. The prevailing constitutional temperament of Mr. Williams' mind was of a sedate and pensive character, and when exposed to trials or envired by difficulties, his imagination would be occasionally employed in throwing additional shades over the future scenes of life. It may therefore be easily supposed, that such a mind was but ill-adapted to act its part on the arena of strife and contention. Notwithstanding the perplexities and severe trials through which this good man was called to pass towards the close

of life, we may venture to affirm, without exposing ourselves to the charge of undue partiality, that seldom has a Christian quitted the world with a reputation more unblemished, or with a character more unsullied by the breath of slander.

In all his relative, social, and domestic duties, he was truly exemplary; and in the intercourse of life his regard to moral decorum almost bordered on punctiliousness. He was distinguished in an almost unequalled degree by the unvarying temperate regularity of his living, by scrupulous punctuality to all engagements, and by the most unbending integrity of character. His religion was not only real, but eminent; perfectly free from duplicity or dissimulation, he was "an Israelite indeed, in whom there was no guile." His religious profession was of a character equally unobtrusive and uncompromising; he would not on every occasion throw "pearls before swine;" but if it became necessary to defend his principles, he would do so with a sincerity and earnestness that evinced a mind fully acquainted with the great truths of religion, and with a spirit "not ashamed of the gospel of Christ."

Uniting in an eminent degree personal religion with official ministration, it may be truly said, "that he served God in the gospel of his Son." He adhered with exemplary constancy to the apostolic determination, "not to know any thing amongst men save Jesus Christ and him crucified;" not that he dwelt with unvarying sameness of repetition on one topic, but in all the variety of subjects which his ministry embraced, the doctrine of salvation by free and unmerited grace was closely interwoven with the whole texture of his discourses. His sermons were all composed, and they were judicious, well-arranged, and evangelical. He was not in the strict sense of the term a popular preacher; he was deficient in originality of conception and illustration; he was incapable of any soaring flights of imagination; and, as his manner of delivery, and the tones of his voice, during the latter period of life, were not of the attractive kind, owing to a nervous affection, he could not forcibly engage the attention of the audience,

or produce those powerful impressions which we all desire, but which few of us can accomplish. He was a moderate Calvinist, but a firm nonconformist, and fully alive to the great and solemn questions which are now heaving the world to and fro as with all the force of a newly inspired animation.

Four and twenty years have passed away since the writer became acquainted with the subject of this memoir, which at the request of the family of his departed friend he now submits to the attention of the readers of your much improved Magazine. He cannot conclude his hurried production without observing that the removal of such eminent Christians is a loss, not only to the church of God, but to the world at large. Every Christian, in proportion as he exemplifies and illustrates his principles, is a benefactor to the human race, and his withdrawal from the scene of beneficial exertion is a diminution of the numerical amount of those benign and salutary agencies, which are constantly operating in opposition and contrariety to the malignant and pernicious influence of vice and misery. The loss to which we have alluded can only be felt in its full force and intensity in the circle of private friendship and relationship. With what fond and affectionate regret will the surviving children of the deceased recur to the recollection of scenes in which the exercise of mutual esteem and confidence were sweetened and rewarded by the communication of mutual pleasure and improvement. Often will each of them sigh in bitter anguish, and say, "Oh that I were as in months past! Lover and friend hast thou put far from me, and mine acquaintance into darkness."

One grand source of alleviation still remains. Escaped from the snares and the troubles of life, our good and pious friend has entered that peaceful region where sorrows and separation are alike unknown; having weathered the storms and survived the perils of the tempestuous ocean of life, his bark is at length safely moored in the haven of peace and joy. "Let me die the death of the righteous, and let my last end be like his."

Cheltenham, Sept. 3, 1841.

THE SECRET OF THE FEW AND FEEBLE RESULTS ARISING FROM THE MINISTRY OF THE GOSPEL.

BY THE REV. J. PULSFORD.

THE preaching of Christ is called the power of God and the wisdom of God. But is it not a fact that this instrument effects comparatively little? The minister who uses this divine instrument is sometimes sorely tempted, and at other times all but broken-hearted, on account of its inefficacy. But, does it afflict the people? Do they lay the matter to heart? We fear the generality of them wonder little, and grieve less, at the creeping and impotent progress of the gospel. They ask little; they expect little; and what wonder that they receive little? If one now and then be converted, they are well pleased, and imagine that their church is in a satisfactory state. But how can they make out this tardy advance of the church to be a declaration that the arm of Omnipotence is made bare among them? Surely, if the power and wisdom of God were in vital alliance with the ministry, it would achieve greater things than our churches generally are able to report. Yes, the general effects of the ministry demand the acknowledgment that the gospel is commonly preached "in word only;" and not "in demonstration of the Spirit and of power."

Now, can it be said of the generality of church-members, that they *wish* the ministry to be *mightily* efficient? And, except it be mightily efficient, what demonstration has the infidel that it is the wisdom of God or the power of God? But how dare we to doubt that the members of our churches are anxious to see the demonstrations of Omnipotence in connexion with the ministry? Two other questions will furnish the reply. Have not all the churches regular services for the known purpose of beseeching God to show the world that the preaching of his word is the vehicle in which *his* power moves, and by which it operates upon the unredeemed thousands around us? And do the majority of our Lord's people present themselves before him on these occasions? Let our too often desolate, lukewarm, nominal prayer-meetings answer.

But if the people of God were inspired by a stirring desire that the gospel might

become greatly prevalent in the conversion of souls, would they not be found at the prayer-meeting, invoking the Almighty Spirit to add his converting energy to the word preached?

The anxiety that men may be saved from an eternal hell can neither be general nor strong in our churches. If it were general it would be seen by a general attendance at our prayer-meetings; if it were strong it would be known by the fervency and importunity of the supplications.

All Christians believe that the unconverted with whom they sit in our chapels will in a little time be lifting up their eyes in torments, unless the ministry become the power of God to their salvation; and they believe that the Spirit of God is able to bring every one of them to the feet of Christ; and they believe that Christ is as willing as he is able to redeem them: and yet most Christians turn their backs on that very meeting, the design of which is to implore the soul-converting agency of the Eternal Spirit.

Great God! do the neglecters of the prayer-meeting show thee the sincerity of their professed concern for thy glory? What a loud cry do our prayer-meetings send up to heaven against our churches! They say, that God's professed witnesses care not for the triumphs of infidelity! nor for the enormities of vice! nor for the multitudes around them who are pressing into eternity unpardoned!

Instead of the gospel being mighty to the pulling down of the strong holds of Satan, everywhere, in the very face of the gospel, Satan is extending his kingdom, and strengthening his bulwarks. And yet the people of the true and living God are lukewarm; and (by neglecting it) pour contempt on the house of God, when it is "the house of prayer," as though they had nothing to bewail and nothing to implore.

Oh that a mighty, much-needed movement could be awakened in our churches! Oh, that they would repulse, and reflect upon, the recorded wonders of prayer! Oh that they would bring about new things in the land!—

crowded prayer-meetings; full of fervour, asking great things, and full of faith, expecting great things! "It is high time to awake out of sleep:" "it is time to seek the Lord," till he send down in great measure his quickening influence.

Would it not be a wise and memorable thing, if all our churches would re-

solve to set apart a week for especial prayer, say an early morning and an evening prayer-meeting?

I should suggest, as the grand burden of the prayers throughout the week, that each individual church implore, that she may gather into her bosom *an unparalleled harvest of souls* THIS WINTER.

Southampton.

A CHARACTERISTIC SKETCH.

"There is that maketh himself rich, yet hath nothing."

THIS proverb admits of diversified illustration; but I never read it without thinking of its striking applicability to an acquaintance of mine, a professor of religion in the town of X. I shall here call him UNIUS, and not without sufficient reason, as will presently appear.

Unius has seen the sun of about sixty-eight summers; has a grave and solemn mien; his eyes on the ground; his countenance apprehensive, careworn, with a peculiar paleness, fixedness, and extension of length, indicating sleepless thoughtfulness on one subject—thoughtfulness undiverted, unilluminated, uncheered, by any intermingling of the benevolent and expansive sympathies.

At his baptism, forty years ago, he was a young man of diligent habits, reserved temperament, and uniform imperturbability. He was in possession of property enough to render him unfettered in his movements by pecuniary obligation to others; and estimating at their full value the advantages accruing to him from this position, he has endeavoured from that time to the present to entrench and fortify it. He has eagerly caught at successive opportunities of gain, and practised rigid economy in every department of his affairs; so that his capital has annually swelled, until the interest of it much exceeds his expenditure. An additional codicil is not unfrequently required to his will; and he has no small trouble with his multiplying bonds, mortgages, and other investments of his surplusages. Himself and wife (children he has none, nor ever had) live in connubial peace; are alike members of the church; have similar predilections; and, with unusual solici-

tude, minister to each other's solace and quietude, in periods of bodily affliction or mental agitation. Not intending to bring Mrs. Unius into the narrative, I shall make no further observation in reference to her, although I believe much of her husband's affluence, and certainly much of what peacefulness of conscience he has, may be attributed to her unremitting and endearing attentions.

I go on to remark, that Unius is a pattern of respectful behaviour to ministers and all good men, yielding deliberate salutations, even to the poorest, in the public streets. Nor would I unjustly insinuate, that this distinguished, yet barren condescension, has any thing studiously sinister in it. His subscriptions to philanthropic and evangelical objects are judiciously entered upon and punctually paid; and he has never yet been accused of supporting undeserving cases, or of increasing his ordinary contributions, under the influence of excited feelings, apart from a conscientious conviction of duty. In the private reading of the scriptures he is, if not exemplary, yet not so criminally neglectful as many professors are. He is admirably familiar with the book of Proverbs, which he is accustomed to extol as the best vade mecum of prudential counsels, in fact, a perfect body of practical theology. Hence, I am sure of gaining his attention to these remarks, because they are introduced with one of the precious gems of the wise man. I do not apprehend, however, that he regards my motto as one of the most attractive of those scintillations of Solomon's genius and piety, since I have at no time in our frequent intercourse happened to hear him quote

it. There are two topics which form the staple of his daily conversation : one is, the heedlessness of ministers, and other religious functionaries, in not caring more to make suitable provision for their families, in the event of their decease ; thus leaving them either to the multiform evils of poverty, or to the charities of "a Christian public, already groaning under the accumulated claims (not to say exactions) made upon it ;" and then the climax is reached by a reference to Prov. vi. 7, 8, "where Solomon, under the guidance of the Holy Spirit, adduces the example of the little ant to shame such persons into foresight and providence." His other standing topic is the unhappy restlessness, and propensity to adopt new theories of doctrine and new modes of action, which characterize the present age ; and he adds with stately emphasis, "Meddle not with them that are given to change." It would astonish my reader were I to relate the diversified applications which Unius has made of this "incomparable admonition." He was prompted by it years ago to stereotype his not over-numerous gratuities. Forty years he has been a subscriber to our foreign mission, and he has blessed the society with forty annual guineas, although when he gave the first he might have an income of £100 per annum, whereas when he gave the last his income could not have fallen short of £1000. Perhaps, gentle reader, you are thinking it is high time for him to advance from the twenty-fourth of Proverbs to the sixteenth of Corinthians, and begin to give "as God hath prospered" him ; or that he would do well to try the virtue of our Lord's proverb, "It is more blessed to give than to receive." I am of this opinion, too, especially as he has found little happiness in his past course of procedure ; indeed it has yielded him only apples of Sodom. He has made himself rich, but has nothing. His gold and silver are cankered, and the rust of them eats his flesh, as it were fire. He has enshrined the vouchers of his wealth, and in the consecrated apartment he officiates alone, with a Fakir-like constancy and painfulness ; yet this wretched exercise almost circumscribes his pleasurable emotions. The engagements of religion, whether in the closet, or family, or public sanctuary, can hardly be numbered among his enjoyments, as they often, and very grievously, disturb his mental tempera-

ture. For example, in reading the Bible he occasionally comes in contact with a passage which no ingenuity can parry, and then he closes the book, with a "two-edged sword" driven through his heart. In like manner, the worship of "the great congregation" is sometimes lacerating to his feelings. The sermon may contain a biting sentence or two, or possibly the hymn sung may fall like boiling lead into his ears. He has writhed, so as not to escape notice, under a spirited cantation of—

"And must I part with all I have,
My dearest Lord, for thee?
It is but right, since thou hast done
Much more than this for me!"

Nor does he share in the sweets of social converse. His religion, or his parsimony, keeps him from closely associating with men of the world ; and with pious men he has nothing to talk about, after he has finished his ordinary ill-humoured harangue. He is sure to cut short any observations that may be introduced relating to our benevolent institutions, because he sees in that direction only an empty exchequer gaping at him. To start such topics acts on him like a touch of Ithuriel's spear ; it alarms and irritates the bad Æon that possesses him. Saul was not more terrified at the ghostly appearance of Samuel, than Unius is at the following colloquation of harmless words, *One of the chief hindrances to the universal diffusion of the gospel is the niggardliness of professors.* I believe, notwithstanding, that he has a secret conviction of the truth of the statement, or why should he be so agitated on being confronted with it?

Now an individual—an avowed Christian!—whose happiness is exposed to assault from such quarters ; who must force a lethargy of the intellect, and a congelation of the passions, in order to be at ease ; who has no cordial friendships, nor any of the fragrant incense of gratitude ; who stands in fear of his Bible, his minister, and the sweet psalmody of God's house ; who is haunted by ghosts of poor, emaciated, workless fellow-believers, orphanized children, and of perishing heathen, whose groans and tears he has disregarded ; who has no generous and sympathetic interest in the wide-spread labours and triumphs of missionary enterprise ; who, in one word, exists only to hoard away the means of ameliorating human misery, and facili-

tating the glory of the millennium ;—such a Christian professor may be as rich as Croesus, or Crassus, but he is either “past feeling,” or ineffably miserable ; he is “rich, but has nothing.” The hope that enters into the vital element of religion is in his case robbed of its buoyancy and radiance ; it is entombed under a rude mass of earthly inextricabilities. Heaven and earth frown upon the selfish delinquent. Jehovah has a fierce controversy with him, on the sharp angles of which he is tossed about perpetually. The records of history ; the anticipations of prophecy ; the woes of perished and perishing millions ; the prayers and beseechings of God’s ministers and churches ; all converge to deepen the blackness of his infamy.

Such are the present character and position of Unius. But I hear, further, that he intends to confer perpetuity on

his appalling indifference to the claims of the Saviour and a ruined world, by leaving his wealth to thankless, remotely allied, and irreligious heirs, instead of devising it to our missionary or collegiate institutions, languishing and crippled in their beneficent operations from inadequate funds. Thus he is resolved, not simply to hide his Lord’s money in the earth during his own tenure ; but, if possible, to deposit it under a tumult the church shall never open, or, rather, to cast it into the treasury of the church’s foes, to forge instruments for battering her towers, and escalading her walls. Having deliberately ratified this “last act and deed” of his stewardship, he will pass to the tribunal of Christ, and listen to the irreversible award. Let him read Matt. xxv. and judge what it will be.

W. B.

INCIDENTS IN THE LIFE OF THE LATE REV. JOHN CAMPBELL OF KINGSLAND.

A few years before his death, Mr. Campbell addressed to Sir Walter Scott the following characteristic letter.

“I think it will be natural for you to ask, in reading some of the many letters that must be written to you, What right has this man to address a letter to me ? To make the way clear for admission to mine, I shall state circumstances which have encouraged me to expect a hearing.

“1. I am an old schoolfellow of yours. I was in Nicoll’s class at the same time that you were, at the High School. Though I have never seen you or your brother since leaving that initiatory seminary, yet, were I painter of portraits, I am confident I could draw a correct likeness of you both.

“2. I sat under the invaluable ministry of Dr. Erskine, in the pew of George Grindlay, leather merchant, West Bow, which was only a few seats from your father’s pew, and saw you regularly attending there ; and I can trace the effects of it in various of your publications, from the *patness* with which you quote many scripture phrases. When I meet with them I say, ‘There is the fruit of Dr. Erskine’s labours !’

“3. I was intimate with relations of yours—the Miss Scotts, at one time resident at Laswade, who used to lodge at our house, back of the meadows, when they came to visit your father.

“4. I have had the pleasure of frequently conversing with your father, especially about the time that Tom Paine was poisoning the minds of our countrymen, in convincing them that they were miserable ; a thing of which they were ignorant till he made the discovery to them. Hundreds of publications did your father purchase and send to different parts of the country, to convince the people that Tom Paine was in the wrong.

“But you ask, Pray who are you ? I am John Campbell, of whom I dare say you have never heard. I have gone twice out to Southern Africa for a society here. The first time I ascended up 1000 miles from the Cape of Good Hope ; the second time, I went 1300 ; and have been twenty-four years minister of Kingsland chapel, near London.

“I do not say, Forgive me for the length of the introduction ; for it has surely taken me more trouble to write

than you to read. Now, my dear Sir, the object that I have in view in addressing you is your own and the public benefit. You have got prodigious talents, and also the ear of the public to an extent few have ever had. These talents, of course, you have from the God of heaven; and must know it, from the advantages you had in your youthful days. I think you might use them to better purposes than I have observed you to do. You might interweave with your publications more of the important truths of the gospel, of which you are not ignorant, and in a way likely to be useful. I suppose you will say, That would blast my publications among the higher circles. You are, I think, mistaken if you think so. There are more serious thoughts about eternity among many of the great now than perhaps even Sir Walter Scott is aware of; and more of wholesome Bible-truth is current among the higher circles in the present day than many are aware. I know from indubitable information, that most serious inquiries are made regarding these infinitely important concerns, among very prominent characters in the political circles. Men of eminence are not so brutish as they used to be, to put off thoughts of an unending state till they get into it; which you will allow must be the perfection of ignorance and folly. I trust that in the retirement and stillness of Abbotsford you think more seriously, my dear Sir, than you make known to all the world. Your constant allusion to, or making use of scripture terms, has led me to hope so. You have got, sir, to the pinnacle of fame in this passing world; which I dare say you feel to be a *poor* thing, unable to cure either a head or a heart-ache. I think, could you turn your fine talents more to the honour of God and the immortal interests of mankind, you would not only *amuse* but benefit the world.

"If my hints are considered intrusions, I hope you will forgive me on the score of good intentions. They cannot do you any harm. I stand up for you as a quondam schoolfellow. Though I have been long from Auld Reekie, with all her faults, I love no place in the world with the same kind of affection. To come in sight of Arthur's Seat would make me leap a yard high at any time. I cannot tell you the reverence with which I looked to Blackford Hill, when last in Edinburgh, where I used when a

boy on Saturday afternoons to seek for birds' nests. Sir, you know well that you look to no spot in the world, 'with the same eyes,' as we say in the north, as where you spent your boyhood."

In one of his letters to Mr. Philip of Maberly chapel, he says, "I remember sailing to London in a Leith trader many years ago, long before the existence of steam-packets, when it would be often more than a week after their published day of sailing before they actually set off: they waited for more goods to carry to London. Their dining-cabin was surrounded by tiers of beds, capable of accommodating a dozen of persons. A lamp hung in the middle of the cabin, which gave light to all.

"I remember one night, about two in the morning, an alarming occurrence taking place, by a young gentleman, in his sleep, rushing from his bed to the middle of the cabin, and, pointing to the floor, called out, with a loud voice, 'There's the blood! there's the blood! yes, there's the blood!' on which some of us rose, and found he was asleep, and awoke him, and got him back to his bed. In the morning we requested a sprightly young gentleman, whom we observed had got intimate with him after their meeting on board, to see if he could find out the cause of his thus dreaming. In the evening he told us that the gentleman who had so disturbed us in the night-time was an officer in the army, and on his way to join his regiment in Sicily; that some time ago he had shot a brother-officer in a duel, and that ever since he had been disturbed in his rest in the night-time, and appeared downcast even when perfectly awake. He said it was his custom every night to fasten his leg to the bed-post, or to any thing to which he could tie it, to prevent his getting out of bed; 'But I found,' said he, 'nothing of the kind in these ship-beds.' What a striking resemblance was the state of this young murderer's mind to that of the first murderer, Cain, who immediately became a coward, afraid to move from his accustomed home, lest every stranger he met should endeavour to slay him! It is very remarkable that the same miserable state of mind attends the murderer even among uncivilized nations, where God is unknown, and where they are not aware of their possessing a soul, and are ignorant of a judgment to come."

In reference to his early ministerial addresses, Mr. Campbell says, "A public speaker, especially if he has some warmth of zeal, is not sensible of the time he has spoken, especially when he is a young speaker; being conscious of this, I had for some time a friend behind me, who was to *pull my coat* when I had reached the ordinary length of a discourse. I know not but some of our public meetings would be benefited by having an officer of this kind to regulate the length of our speeches."

Mr. Campbell's biographer remarks that "he could not take the lead, as he did, in new schemes of doing good, without incurring censure. Calumny, however, never dared to breathe upon him. Nothing but his *preaching* to prisoners and the poor gave offence; and that did shock some orderly presbyterians not a little. One stickler for holy orders prayed so for his mouth to be stopped, that an apprentice could not resist laughter. The lad was turned off, for impiety. This grieved his parents and minister, who had a high opinion of him. They upbraided him for irreverence at family prayer, in his master's house. 'Hoo could I but laugh,' he said, 'when master prayed every sabbath morning, that a red hot poker might be stuck into Johnny Campbell's throat that day, if he presumed to minister in word or doctrine?'"

The following is his account of the origin of his useful work entitled "Worlds Displayed." He says, "The only religious book for children I ever saw when a boy, was Janeway's Token for Children, published about a hundred years before; containing some sayings of very young children when they were dying. I had a young cousin committed to my care; she was about nine or ten years of age, and I was anxious to have her attention directed to the truths of God. I put Janeway into her hands, which she read. She told me afterwards that the impression of it left upon her mind was, that it made her afraid she should become *good*; for she thought, from it, that all good children died. I then fell in with a very pious address to children, of eighteen pages of small print, without one break in it. Though it was very serious and pious, I feared children would not have patience to read it. However, I was determined to make a fair experi-

ment upon Mary Campbell. One day, after dinner, I laid down my desk upon the table to write a letter, and desired her to sit forward to the table, and I should give her a nice book, published entirely for the sake of *young* people like herself. She took it into her hand with great pleasure, and began to read it with avidity. When she had turned over the second leaf, I saw she was surprised that there was not the end of a chapter in sight. She then turned the third leaf, evidently to see if there was an end there. On observing this, I said, 'Go on, Mary, it's very good.' After a little I saw her slyly turn over the fourth leaf, and seeing no end of a chapter, she raised up her arms above her head, saying, 'Am I obliged to read all this at one sitting?' I said, 'No, Mary, you may go to play.' She ran like a prisoner set free from bondage. I was satisfied that long addresses would be of no use to children, for God has evidently studied the taste of his creatures in the revelation he has given to them, for almost the whole of it is given in the form of narrative, here a little instruction of one kind, and there a little of another, mixed up with the narrative. I therefore resolved to endeavour to convey to her young mind gospel truths, by mixing them up with short narrative. I was encouraged to attempt this plan by an occurrence which had taken place a few months before. A family, with which I was very intimate, had one of their sons who had resolved to emigrate to America, merely because he admired it as a land of liberty; which gave them much uneasiness. One day, when dining with the family, the parents told me the foolish resolution of their son John to leave his father's house for America, and asked me what I thought of it. Turning to John, I said, I should give him his history, which I did *off-hand* at some length,—speaking of his going on board of ship—taking his last look of Scotland—sea-sickness—none to feel for him—landing at New York—no opening for him there—moving up the country—his money failing him—glad to assist in mending the roads—and afterwards in the back settlements felling trees—then his village attacked by the savage Indians, and he among the rest murdered and scalped—and no more of poor John! The parents told me afterwards that John had never *once* spoken of his going out to America, after my description of his expedition. One

who was of his sentiments of discontent about the British constitution, who went out at the time to America, returned about two years after, and was very silent both with respect to America and the British constitution. To get forward, people must be industrious in America as well as in Britain; for money is not to be found strewed over the land in either country.

"On Mary going out to play, I commenced writing the first life in 'Worlds Displayed,' without the most distant idea of its ever appearing in print, and finished it that evening. Next day after dinner I desired Mary to stop, for I had something for her to read; on which I put this life into her hand, and commenced writing at my desk, but, unknown to her, watching her conduct. She read to the end without once looking off the paper, and when done asked me if I had any more. 'No,' said I, 'that is enough for one reading; but if you behave well, you shall have such another to-morrow after dinner.' She asked for it next day, when I had the second life ready. We went on this way for some time, till at length I felt like a cask that once had been full, but now emptied of all its contents; when I told her she must begin now and read them all over again. What gave rise to the publishing them I cannot now recollect; perhaps it was her showing them to some of her acquaintance. However that was, an edition of 1500 was printed as a little volume, which, in boards, was sold at eightpence; and so hungry were parents and others for something of a religious cast to present unto their children, that the whole edition went off in a very short time. I suppose such publications were equally scarce in America, for in about a year after 'Worlds Displayed' was published in Edinburgh, the venerable Dr. John Erskine, minister of Old Greyfriars parish, called and read me a letter that he had received from an old minister in Massachusetts, stating that my 'Worlds Displayed' had come out there, and a large edition had been published, and requesting Dr. Erskine to inform the author for his encouragement. Also a very short time after its publication in Edinburgh, I received a letter from a bookseller in London, wishing permission to print an edition of it there. I did not know till about ten years after, how it was so early noticed there; when I was invited to dine with Dr. Adam

Clarke in a friend's house in London, who told me that he was the first introducer of the 'Worlds Displayed' to London. Though I have published many volumes since that time, I have heard of more beneficial effects produced by that little Tom Thumb volume than by all the others put together. About twenty-five years ago I had eight gospel-ministers, and more than that number of ministers' wives upon my list, who told me that their first serious impressions about religion arose from reading that book, and many more have told me the same tale since that time."

In February, 1837, he wrote to a friend as follows: "I dare say you read of a boisterous hurricane of wind which we had in London on a Tuesday early in December. During it, I was within a hair-breadth of the eternal world. It happened on this wise. I had been at a meeting of the Tract Committee, which meets at eight in the morning. I left the meeting about ten, intending to go home round by Islington, which is a village about a mile from London, containing about 50,000 inhabitants. The wind did not attract my attention as uncommon, till a gentleman, whom I did not know, said, 'Mr. Campbell, you are not afraid to face the storm!' After calling upon two friends, I set off from Islington for Kingsland. On reaching an open part of the road, I found the fury of the wind was become tremendous; people were laying hold of rails to prevent their being blown away. On reaching a lane to the right, which I intended to turn down, a gentleman was dashed with violence against a house, and in a moment dashed against a paling on the other side, through mire. His hat was blown down the lane, and covered with dirt. I brought it back to him. I had houses on my left hand half way down the lane; then I came to a wall about nine feet high. Before turning the corner of that wall, I washed my hands in some clear water, then looked along the end wall, to be under the protection of it from the wind; but observing a part of the path slippery, I turned out to the middle of the road: but for that I should have been under the wall, when it was blown down with a violence that shook the ground like an earthquake; and I should not have been discovered for several days, as there was

no human being in sight. I was remarkably struck with this deliverance; I saw the hand of God evidently in it. I recollected I had engaged in prayer before setting out in the morning, and I dare say asked the protection of God. I recollected of a minister in our parish, being in great hurry, setting off with his son to town; in one of the streets a brick was blown down from a chimney, and killed his son, who was walking behind. He immediately recollected that he had left home without prayer.

"Many equally remarkable escapes were experienced that day. An old disciple, about eighty-five, is accustomed to lay himself down on his bed at a certain hour. He put off that day: a tall chimney was blown down into his bed

at the time he should have been in it. His niece was in the room at the time, and escaped being under it, by being suddenly called to the window by the piling being blown down in front of the house. About sixty feet of my garden wall was blown down. Though chimneys, cans, bricks, walls, &c., were blown down all over London, it is thought not above twenty lost their lives, which was wonderful among a million and a half of people. Is it not noticeable, that all this damage should be effected by a thing we cannot see, and that that same invisible agent should be able in the ocean to raise waves fifty or sixty feet high? It is delightful to observe how obedient winds and waves were to the orders of Jesus: they made no resistance."

ON RELIGIOUS PERIODICALS.

Those who from childhood have been blessed with the inestimable privilege of reading religious periodicals, have derived, and do constantly derive, blessings from such reading, which others who have never been thus privileged know nothing of. Such as have never had religious periodicals to read, cannot be expected to appreciate them aright. But he who is a constant reader of such publications, knows full well their value to himself and to the world, and he is surprised to find any one desirous of discarding them, or anxious to destroy their influence.

Every good cause in the present day has opponents. Hence we find enemies to foreign missions, to education, to sabbath schools, and to the circulation of religious periodicals. But let us be grateful that such opposers are rapidly becoming fewer as intelligence advances, and numbers from their midst are fast enlisting to help to roll on these chariot wheels of mercy for the salvation of precious souls, which they were once strenuously endeavouring to retard.

Contrast those families where religious periodicals are read, with those who read them not; compare those church members and ministers who read such publications with those who are opposed to them, and see which are the most intelligent, benevolent, high-minded, and the most active in every good word and work. You will find a great disparity

between them. Readers of religious periodicals are conversant with the state of religion throughout the world, and with every enterprise which is in operation for hastening forward the Redeemer's kingdom; and, not only so, they aid such efforts by putting their own shoulders to the wheel. While those who do not read them will be found to be contracted in their views, having no knowledge nor concern about what is transpiring in the world out of the little town or city in which they reside, and by their ignorance, excusing themselves from responsibility. But in their own little sphere, where they can see by their own eyes from one end to the other, they measure themselves by themselves; their whole souls are bound up in the place of their residence, and they imagine the "latter days" are near or remote, by the state of piety in the narrow sphere in which they move.

The circulation of religious periodicals is one of the most powerful and rapid means of increasing pure and undefiled religion. It is through religious periodicals, in a great measure, that the wants of the world for the bread of life are made known, and that the benevolent are led to contribute; thus they are the instruments, in the hands of God, of preaching the gospel, not only to the thousands of their readers, but to the inhabitants of every quarter of the globe.—*Boston Christian Watchman.*

THE INTERCESSION OF CHRIST.

BY THE REV. PETER ANSTIE.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews vii. 25.

HENCE, ye dark, foreboding fears,
Sad, distressing doubts, begone;
Glorious light from heaven appears,
Shining from the eternal throne.
Lo, to faith's unerring sight
Visions rise supremely bright.

Lamb of God, for sinners slain!
See, before the throne he stands;
Worthy now to live and reign;
Life and death are in his hands.
Angel of the covenant Thou!
Earth and heaven before thee bow.

Thou didst take my sin and shame,
Thou didst bear the dreadful load,
Rescued me from endless flame—
Saved from Satan's dark abode.
Great High Priest! I fly to Thee,
Drawn by love to Calvary.

All my wants to Thee are known—
All my weakness, all my woes;
Thou didst take them as thine own;
Thou hast conquered all my foes:
Glorious Advocate with God!
Thou hast bought me with thy blood.

Sins, now pardoned, ye may rise,
Conscience frights my soul no more;—
Earth, thy vain illusion flies;—
Hushed the lion's dreadful roar.
Lamb of God! by faith I see
Thou in heaven dost plead for me.

Exeter, August 4, 1841.

In thy righteousness arrayed,
In salvation's garments drest,
Wondrous grace! I shall be made
Like thee soon, and with thee blest!
Trophy of thy love and power,
I shall praise thee evermore.

Oh most bright, most blessed hope!
Is it mine? Oh can it be?
Is this glorious hope laid up,
Safely kept in heaven for me?
Sinful worm! Be all my days
Spent in wonder, love, and praise.

By the cross and crown inspired,
Prostrate in the dust abased,
Yet with holy rapture fired—
May I labour for that rest;
Sin yet more and more abhorred,
Whilst I triumph in my Lord.

Yes, my Saviour, 'tis thy cross
Gives to sin its deadly wound—
Makes all earthly gain but loss—
Worldly fame an empty sound.
'Tis the assurance of thy love
Lures me to the crown above.

Oh, for more devoted zeal,
Better far to speak thy praise;
Holy Spirit! come, reveal,
More of Jesus and his grace.
Let it be my joy to know
Christ my life, my heaven below.

"THY KINGDOM COME."

BY THE REV. ELIEL DAVIS.

FATHER of boundless grace,
To thee we cry, Almighty God,
Hasten the promised days
When thine own truth shall spread abroad;
And every distant nation
Shall see thy great salvation.

Jesus, thou King of saints,
In glorious majesty go forth;
Bring to confess thy way
The east, the west, the south, the north;
May rebels fall before thee,
And the whole earth adore thee!

Spirit of God, descend,
Let thy resistless influence
Widen, and still extend,
Throughout the realms where Satan reigns;
Till all by him enslaved
Shall by thy power be saved.

Hosts of redeemed men,
Rise at your conquering Leader's word,
Put on your strength, and then
Go, fight the battles of the Lord.
For he, so great, so glorious,
Makes his own cause victorious.

And when the strife is o'er,
And the last triumph has been won:
When sin and death no more
Usurp the throne of God's own Son:
Then shall his name have blessing,
In anthems never-ceasing.

REVIEWS.

True Church viewed in contrast with modern High-churchism. By THOMAS NICH, Author of "The Assumptions of Clergy calmly Refuted," "A Summary Christian Principles," &c. &c. London: 16mo. pp. 196. Price 3s. 6d.

ilies for the Times; or Rome and her no Allies: a Plea for the Reformation. by the Rev. JOHN MORISON, D.D. London: 12mo. pp. 395. Price 8s.

anism and Anglo-catholicism: Lectures by JOSEPH SORTAIN, A.B., of Trinity College, Dublin; and Minister of North Street Chapel, Brighton. London: 8vo. p. 290. Price 9s.

ferences of the Reformers and Divines of the Early English Church, on the Doctrines of the Oxford Tractarians; held in the Province of Canterbury, in the Spring of the Year 1841. Edited by a Member of the University of ——. London: 8vo. pp. 256. Price 5s. 6d.

ONE benefit is accruing from the recent revival of those doctrines of the Romish Church which had been abandoned by the English Reformers of the sixteenth century. It has awakened attention to the subtle nature and potent energies of popery, interrupting the false confidence to which a large portion of our countrymen had consigned themselves, and showing that the prevalence of education and general knowledge affords no security against a renewed ascendancy of that awful system, which deposes the inspired apostles from their thrones, and by denying the right of private judgment, prohibits the discharge of our responsibility to God. A few years ago, the most intelligent classes of the community gave a very cold welcome to publications on this subject. Disgusted by the noisy political alarmists who were raising the cry of No Popery for fallacious purposes, liberal and candid men became unwilling to hearken to any illustrations of the theological and civil tendencies of the Romish faith. The unexpected appearance of a formidable corps of controversialists at Oxford, wearing protestant titles, occupying protestant offices, receiving protestant salaries, yet vindicating Romish customs, contending for Romish principles, and evincing the genuine Romish

spirit, has aroused public attention in some degree to the value of neglected truths, which lie near the basis of our present liberties and of our everlasting hopes. We rejoice to see that Christian ministers of various denominations are now raising their voices and employing their pens to exhibit in their true character those professed "Anglicans," whose countenances may be English but whose hearts are Italian, to elucidate Christian principles which popery in every climate seeks to destroy, and to display to all men the core of its abominations.

It is not in our power to enter into a minute examination of the several works whose titles are prefixed to these remarks, but we have pleasure in introducing them all to our readers as instructive and seasonable publications. Their general design is similar; and, in one respect, there is a similarity in their execution: they are all exceedingly tender and deferential in their references to the established church. We should have been better pleased with them had they taken a more comprehensive view of the subject, and shown that the church of England is itself but a *reformed* church, not one renewed in spirit, or possessing original purity, and that it holds many principles in common with avowed Romanists and reserved Tractarians. Complimentary language occurs, at least in some of these volumes, which will be thought to imply that the church of England is in itself good, and that all we have to complain of is that the Tractarians are importing into it baneful exotics. This they are doing in some instances; but they may plead respecting many of the deleterious plants which they cultivate and vend, that they are of native growth. When we find one of these dissenting ministers referring to Oxford, as "Oxford where protestant Christianity once presided, and common sense was her minister;" another asserting that the doctrine of sacramental justification has "no shadow of support in the articles or homilies of Mr. Newman's church;" and the third describing the church of England as "the bulwark of the protestantism of the world," we are inclined to think that we are for once in

the company of controvertists whose politeness is excessive.

Mr. Finch, who has been for many years a respected minister of our own denomination, has been induced to prepare and publish his present volume by the conduct of some of his clerical neighbours. He tells us that "though a dissenter from conviction, he has always been disposed to think favourably of the established church, to extenuate rather than magnify its abuses, to enjoy communion with its ministers whenever practicable, and to live peaceably with all men. But the annoyance received by himself and friends from the abettors of this semi-papal high-churchism; their aggressive, uncharitable, and insulting movements towards the ministers and members of dissenting churches, springing doubtless from a misguided conscience; and the manifest tendency of the system to facilitate the return of popery, have compelled him to think and write on the subject." In the eleven chapters of which his work consists, he discusses the Theory of Modern High-Churchism;—the Church of the New Testament;—the Exclusive Pretensions of the English Church;—the Conscientiousness of Protestant Dissenters;—the Aversion of High Churchmen to Protestantism;—the Authority and Traditions of the Nicene Church;—the Efficacy of Christian Sacraments;—the Exercise of Charity in cases of Heresy and Schism;—the Unity and Prosperity of the Christian Church;—the Political Influence of High-Church Principles;—and the Present Duties and Prospects of the True Church. These are topics which demand the attention of all reading Christians at the present time, and they may avail themselves advantageously in their investigations of Mr. Finch's aid. In typographical attractions his volume cannot compete with the other publications before us; but its price is lower, and if printed in the same style it would not be inferior to them in bulk. As a specimen of the author's manner, and at the same time an illustration of the importance of his subject, we transcribe the commencement of the last chapter.

"The conclusion to which the writer has been led by this review of the character and tendency of high-church principles, as professed by the Puseyites, is grievous and alarming, and compels him to denounce them as decidedly antichristian. Their theological peculiarities, as we have seen, consist of bold and unwarrantable assumptions, crude

and indefinite sentiments, put forth as sacred mysteries; the shadowy forms of Christian antiquity; a mad perversion of scripture metaphors and phrases, detached from their connexion, and substituting sound for sense; or an exaggerated and deceptive use of right principles. Their piety and zeal appear to be superficial and pharisaical, never enlarged and generous, but precise and mechanical, always confined to little things, like paying tithe of mint, anise, and cummin, and presenting that compound of superstition and self-confidence, which results from weakness of judgment, needless scrupulosity, and a morbid state of the religious affections. By investing a mere circumstance, a disputed point in the ordination of ministers, with all the importance of a fundamental truth, and assuming for their own church a kind of infallibility in deciding that point, the Puseyites unchurch all other Christian communities except the papacy, and treat nonconformists of every name, however enlightened and conscientious, as though they knowingly rejected the authority of Christ. Their system creates an instinctive aversion to genuine protestantism, and constrains them to appeal from the New Testament to ancient traditions, and from private opinion, as to the true sense of scripture, to the dictum of the church, or the authority of the priesthood. By teaching the saving efficacy of the sacraments, it virtually supersedes the doctrine of the atonement, justification by faith in Christ, and the work of the Holy Spirit in the renovation of our fallen nature. It fetters Christian charity, precludes the possibility of union among Christians, and is the main cause of schism; while its influence is unfavourable to civil and religious liberty, and tends to the restoration of popery, with all its antichristian errors and delusions. In short, we regard Puseyism as the very spirit of popery, in the bland and imposing demeanour of its youthful days!

"In attempting to repel a charge of this kind, Mr. Newman, in one of his sermons, very plausibly argues that the doctrines which they propagate cannot be accused of favouring popery, any more than the genuine coin of the kingdom can be accused of encouraging counterfeit: and, of course, no man in his senses will reject or depreciate the true coin merely because others have been deceived by forgeries. If Puseyism and genuine Christianity were the same, this argument would be as sound as it is plausible. But that is begging the question, while, like another argument from the same pen already considered, it virtually admits the point at issue; namely, that the peculiar features of Puseyism so nearly resemble those of popery, that, if they are not the same, the difference is scarcely discernible. For, when bad men fabricate counterfeits, they endeavour to make them, though intrinsically worthless, as much like the current coin as possible, that they may be intermixed with good money, and so paid away without detection. And in many cases, such counterfeits, unless brought to the test, may continue a long time in circulation, before the difference between them and the sterling coin is so manifest as to stop the cheat.

"If the peculiarities of popery were simply counterfeits of certain truths clearly stated in the New Testament, we might expect to find a

great resemblance, so that they might be mistaken for each other, and most successively diffused together. But the fact is the reverse. Popish dogmas, so far from chiefly spread under the sanction of scripture, prevail only in its absence or by its suppression, and are at once seen and swept away by the word of God as freely received and read. In trying popery by the New Testament, it is not a question of close resemblance, it taxes the inquirer's power of discrimination; but the resemblance is only in name, the difference consists of glaring contrasts palpable contradictions, which no ingenuity reconcile. Only let a brief outline of the apostolic creed be compared with the apostles' doctrine, and the difference will be instantly manifest to the dullest observer. The universal remembrance of the Romish see, and its occupier pope; the traditional authority of the pope, as the sole judge and interpreter of the sacred volume; the saving efficacy of the sacraments, when duly administered by priests; the sacrifice of the mass, transubstantiation, and purgatory; the adoration of the virgin mother; the invocation of saints, and veneration of images; the power of exorcism; auricular confession; the celibacy of the clergy; prayers for the dead, and many other monstrous absurdities of the church of Rome; so far from being artful counterfeits of true corresponding doctrines of the New Testament, formed so much alike in name and character as to be easily mistaken for them; difficulty is to find in the one any even imaginary types of the other. These are not rude copies or caricatures of Christian doctrines, but close imitations of ancient paganism, which Christianity was vainly said to have displaced. But though paganism was nominally displaced in the days of Constantine, and Christianity declared to be the religion of the empire, still existed in fact, and gradually entwined itself with the new religion, till it regained in the church of Rome more than its former splendor. Popery is not merely a disfigured copy of the Christian faith, but it is antichristian; it is against Christ, against the apostles, against the New Testament, against the liberty wherewith Christ hath made us free. While it professes to hold certain essential truths which are true to every Christian, and thereby deceives the hearts of the simple, it does not pretend to derive its favourite rites and dogmas from the written word, but from tradition; just as Mahomedans acknowledge the inspiration of the Jewish and Christian scriptures as well as the Koran, while they are solely governed by the latter.

“But compare the peculiarities of Puseyism with those of popery, and you will at once see the resemblance. The views held by the former respecting apostolical succession, the mysterious nature of episcopal ordination, the efficacy of the sacraments, the priest's power of absolution, the real presence in the eucharist, the monastic life, the insufficiency of the Bible, the necessity of tradition and church authority, and the danger of people's presuming to judge for themselves, with many other doctrinal and ritual peculiarities, so exactly correspond with those of the Romish church, as explained by her modern

apologists, that it is no easy task to show the difference. So ably are these points said to be maintained by the Oxford Tractarians, and echoed by their raw disciples in all parts of the kingdom, that catholic writers do not desire a better defence of their own system, or more effectual means of regaining its ascendancy in Britain. We are, therefore, obliged to Mr. Newman for his apology; and admit that Popery and Puseyism are so much alike, that a counterfeit executed with the utmost skill could scarcely bear a closer resemblance to the true coin, or be more likely to deceive the public. We also admit that the coin circulated by the Puseyites, as recast in the Oxford mint, is entitled to precedence in point of time; and that the charge of forgery, if there be any forgery in the case, lies against the Romanists. It was first stamped with the name and effigy of the Christian church, and put into circulation, by the fathers and councils of the Nicene age, and some following centuries, before the pope and his cardinals had consolidated their power. Still the same coin, so to speak, was adopted by the latter, with the addition of the triple crown, multiplied and varied from time to time as his holiness thought fit, forming till the present day the spiritual currency of the papal church, which all its priests agree to use. These counterfeits or variations of the Nicene doctrines, like metallic coin or copper-plate impressions, doubtless became more and more coarse with the degeneracy of the public mind, every new impression being executed with less ingenuity and taste, and diverging still further from the original, till the very workmen themselves were ashamed of the cheat; while the older ones were so rubbed and beaten by long usage as to be scarcely distinguishable. But while the Puseyites have been discovering in the hoards of Christian antiquity many of these precious coins, and giving them a new polish, or a fresh coinage, catholic writers have been also brushing up those which their church has never failed to circulate, and upon a careful comparison, declare them to have been struck from the same mint, and to be of the same, if not greater antiquity. At all events, they are willing to receive and circulate the former as correct emblems of their own faith, and invite their admirers to an immediate and cordial union and support of the one catholic and apostolic church of Rome. Nor can we doubt that if any are weak and credulous enough to mistake the Puseyite doctrines for those of Christ, they would as readily receive popery itself, were they placed in circumstances equally favourable to both: while time would prove them, whether bearing the effigy of Oxford or of Rome, to be no better than worthless counterfeits, and not the sterling coin of the kingdom of God. So much indeed are both parties alike in faith and practice, in disposition and manners, that, if some thousands of the Romish priests in Ireland were to be swept away by any sudden stroke, the entire body of the Puseyite clergy might at once cross the channel, and supply their places, without any compromise of principle, and to the entire satisfaction of the papal see!”—pp. 171—175.

Dr. Morison is a writer so well known, that it is not necessary to say more of

his present Homilies than that his usual good sense pervades them. Their subjects are, The Duty of Private Judgment—the Popish Rule of Faith—the Protestant Rule of Faith—Devotions from, and Abuses of, the Protestant Rule of Faith—the Scriptural Doctrine of Justification—the Popish Doctrine of Justification—the Apocalyptic Character of the Papal Church—the Duty of Separation from the Papal Church—the Church of Christ and its Ministry—Apostolical Succession—the Sacraments—and the Duty of Protestants at the Present Crisis. In this last discourse he warns all sound-judging Protestants of the too common illusion of trying the validity of a teacher's doctrine by the general respectability of his moral conduct, or the assiduity even of his official administrations; illustrates the sympathy which exists between those who style themselves Anglo-Catholics and the pledged advocates of the bishop of Rome, the latter congratulating their brethren at Oxford that their eyes have been opened to the evils of private judgment and the consequent necessity of curbing its multifarious extravagance, and the former commending Rome at the expense of the Reformation; and exhorts Protestants to acquire for themselves, at whatever cost of labour, the power of testing the leading features of the new theology, by a comparison of them with the tenets of Romanism, and the doctrines of the written word. In showing that the spirit of patriotism demands our attention to this subject, the doctor observes,

“No nation under heaven can owe more to the protestant reformation than this highly favoured country. It was the cradle of our liberties, and it is no less their palladium. As protestantism has been depressed, despotism has reared its frowning brow; as it has triumphed, constitutional freedom has spread its protecting wings over all our national institutions, and has given to conscience an asylum which she has sought for in vain in countries where popery has held uninterrupted sway. Liberty of opinion and worship—attachment to the rights of conscience—laws breathing the spirit of genuine freedom—institutions purged alike from feudal barbarity and priestly domination, have been the blessed fruits of the reformation in this country. It has elevated the blessed word of God in the eyes of the people, and asserted the right of every man to examine its sacred contents; the result has been, that the spirit of the Bible has infused itself into the current of our national feeling, and that Great Britain is looked upon as a kind of model-country, on which the eyes of the civilized world are fixed, with an intensity of interest which foreign na-

tions are not reluctant to acknowledge. And to what does our country owe her lofty pre-eminence in the scale of nations? It is but begging the question to point to her patriots, her enlightened statesmen, her constitutional freedom, the illumination, industry, and virtue of her people; for the question still returns upon us, Whence did she derive those features of national character in which her real greatness consists? To this question I can find no satisfactory reply, but by referring to her protestantism, or, rather, to her rejection of the spirit and dogmas of the Romish church. The triumph of the reformation in this blessed land has been the harbinger of unrivalled prosperity. It has been the grave of despotism on the one hand, and of anarchy on the other; and thus it is that a soil has been prepared for the growth of well-defined freedom, for national and domestic virtue; and that true constitutional liberty is more firmly rooted at the present moment, in this country, than in any other nation in the civilized world.

“But if the spirit of the reformation shall be suffered to decay; if ecclesiastical tyranny shall again paralyse the energy of our national character; if we begin so far to sympathize with Rome as to call her ‘mother,’ and lament over the rash seal of our forefathers, who shook off her yoke, and denounced her as the Antichrist of the Bible, then may we prepare to drink of that cup of wrath which has been passing round among the nations of Europe which have given their ‘power to the beast;’ and may look forward to a day not far distant, when our boasted glory shall be taken from us, and given to some other people more worthy of the distinctions conferred on them by divine providence.

“I look on those who would rob us of the inheritance bequeathed to us by the reformation as the greatest enemies of our country. They may do it ‘ignorantly and in unbelief,’ but their conduct is no less injurious on this account. The doctrines of the reformation are those of the Bible; and wherever Romanism, in whole or in part, is substituted in their place, the blighting influence of heaven may be expected to follow. Popery is ‘the abomination which every where maketh desolate;’ and if the day should ever arrive when Great Britain shall cease to be protestant, her sun will go down in darkness, and her history be traced in characters of blood. She is great because protestant; greater than the other nations of Europe, because more protestant than they; but if, in an evil hour, and by pernicious counsellors, she shall ever be tempted to abandon the true source of her greatness, she may be expected to dwindle into comparative insignificance, and to be mentioned in future ages as that beacon-nation which knew not the day of her merciful visitation.”

Mr. Sortain, who is a seceder from the establishment, informs us that “even during his college life, and especially since he—not from contumacy, nor from thoughtlessness, but with the loss of friendship and of prospects—thought it his duty to become a nonconformist presbyter, he has watched the common affinities of the Roman and the Anglo-

atholic. Of the characteristics of the one, his situation as a Dublin collegian thoroughly apprised him; with those of the latter he has been made familiar by his habits of reading and of thought. His work consists of eight lectures on 2 Thessalonians ii. 1—8, and 1 Timothy iv. 1—3. In the first he shows that a polity, arch-apostate from the Christian faith, was to arise at some distant period; that its germinant elements were already in concealed action, which concealment would continue until the removal of a then existing obstacle: and that it should maintain a fluctuating authority until the preliminaries to the second advent of Jesus Christ, by which preliminaries it should be destroyed. He then deduces from the two combined prophecies seven characteristics of the apostate polity: Impious Arrogance—Satanic Wonder-working—Unrighteous Deceit—Heretical Demonology—Confusion of Moral Distinctions—the Virtue of Celibacy—the Moral Power of Asceticism. In the ensuing discourses these are shown to be conspicuous features of the Church of Rome, and the conformity of Oxford Tractarianism to each is distinctly traced. These Lectures are evidently the product of a powerful mind, familiar with the theme to which they refer, and strongly excited. Independent in thought, and eloquent in expression, they must have produced a vivid impression on their hearers, and they will doubtless be read with avidity.

Respecting the intolerance of the new sect—a point of resemblance to the Romish church which has not hitherto attracted much attention—Mr. Sortain writes thus:

“And what affinity is there between the Roman Catholics and the Anglo Catholics on this point? I beg your attention, brethren.

“Speaking of ‘state protection’ and ‘state interference,’ the writer of the fifty-ninth Tract for the Times says, ‘Churchmen have hitherto been contented (contented, forsooth!) to accept both conjointly, without perhaps very exactly calculating how little they gain on the one hand, and how much they sacrifice on the other. . . . Recent changes have now so entirely altered the mutual relations of the church and the legislature, that what has in times past been a becoming, though perhaps misplaced reliance on authority, would at present be a disgraceful negligence about our most sacred inter-
of excommunication.”

“And what, think you, is the prime object of excommunication?”

“The prime object of excommunication is to deprive the offender of the power of excommunicating, and thus to prevent the spread of schism, it is because we (the church) are deprived of the power of excommunicating,
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which in the revealed scheme is the formal antagonist and curb of private judgment.’

“And what, think you, is the character of this power of excommunication, of which they are deprived?

“In the law *De excommunicato capiendo*, the state engages, that on receiving due notice of the excommunication of any given person, he shall be arrested, and put in prison, until he is absolved.’ But, modest men! the power of imprisonment they disclaim; but the power of expropriation they covet. Of the law of imprisonment, they say it is ‘a bad, useless law, which cannot be done away with too soon;’ but, of forced silence and expropriation, they say, speaking of those who exercise the right of private judgment, ‘Such troublers of the Christian community would, in a healthy state of things, BE SILENCED OR PUT OUT OF IT, AS DISTURBERS OF THE KING’S PEACE ARE RESTRAINED IN CIVIL MATTERS; but, in our times, from whatever cause, being times of confusion, we are reduced to the use of argument and disputation, just as we think it lawful to carry arms and barricade our houses during national disorders.’

“Spiritual despots in embryo! your anathemas against us will not suffice you. And so another Laud you covet: and when your first sighs for temporal tyranny are realized, and another race of ‘pilgrim fathers’ have shaken off the dust of their feet as a testimony against you, and have sought other shores; while the rancour of remorse only sharpens your malignity, the ‘law of imprisonment’ will enact for your devout gratitude another ‘mutilated Leighton.’

“Brethren, that I do not misquote,—that I do not, by a false or unlicious juxtaposition, place these documents together,—that I do not, from any turbulent or declamatory habit or spirit, adduce them,—I appeal to my life among you. Here is an insolent patronage of our legislative constitution so long as it obeys their behests: here is a rebellious disallowance of her the moment she touches—not, mark you, her spiritualities, but her temporal self-adjudications: here is a haughty, an arrogant demand, that that constitution should, by the arm of force, execute all her excommunicating dogmas; and finally, here is the object for which that power of excommunication is to be employed—to curb private judgment; that is, to prevent a personal study and conclusion upon sacred scripture: that is, to erect a hierarchical tribunal, and demand your intellectual acquiescence, on pain of forfeiture of your hearth’s home and your fatherland. God of the martyrs! hath it come to this? And will not our better-minded, our more loyal, our more Christian brethren of the PROTESTANT CHURCH OF ENGLAND feel, that to repudiate sympathy with such sentiments is their duty, and that continued silence becomes criminal? Will they not suspect that the power—thus assuming, thus insolent in forms of discipline—may soon become so, on what the true Anglican churchman considers doctrine fundamental? And shall not we, my brethren, whose forefathers suffered on St. Bartholomew’s day, and who, a second St. Bartholomew’s day, and who, rather than give place for an hour to intolerance, left two thousand of them, their benefice

in the church of England, and became our founders,—resolve, in divine help, “to stand fast in the liberty wherewith Christ hath made us free,” and be never—no more—“entangled by a yoke of bondage?”—pp. 140—143.

The sentiments of many eminent writers of the sixteenth and seventeenth centuries on the points in debate are adduced in the last work on our list. In a series of imaginary “Conferences,” over which an imaginary moderator presides, and in which Tyndale, Cranmer, Hooper, Latimer, Fox, Chillingworth, and Abbott are among the chief speakers, extracts from the works of the fathers of the English episcopal church are brought forward, by which on many important subjects the Tractarians are

condemned as teachers of heresy. Some of the author’s friends of the Church of England, who are not Tractarians, will perhaps think that he has proved *too much*; as for example, in the declaration of Bishop Stillingfleet, “In all those thirty-five testimonies produced out of Ignatius’s epistles for episcopacy, I can meet but with *one* which is brought to prove the *least semblance* of an institution of Christ for episcopacy; and if I be not much deceived, the sense of that place is clearly mistaken too;” or the testimony of Archbishop Cranmer, that “Of these two orders only, that is to say, priests and deacons, scripture makes express mention.”

BRIEF NOTICES.

The Rev. THOMAS SCOTT’S Commentary on the Bible. Containing the Old and New Testaments, according to the Authorized Version; with Explanatory Notes, Practical Observations, Copious Marginal References, Indexes, &c. Every Part embellished with a highly-finished engraving on steel, forming a series of views of the principal places mentioned in scripture, from drawings taken on the spot. London: 4to. Parts VI.—X. Price 2s. each.

AN account of the distinctive qualities of the different editions now in progress may be found in our number for April last. It affords us pleasure to report that the edition now before us (Messrs. Fisher’s) has proceeded as far as to the middle of the book of Kings. The subjects of the engravings in the present numbers are Antioch—Tarsus—Mount Carmel—Plain of the Jordan—and Laodicea.

The Life, Times, and Missionary Enterprises of the Rev. John Campbell. By ROBERT PHILIP. London: 12mo. pp. 590. Price 10s.

MR. CAMPBELL of Kingsland was a man of great mental energy and indefatigable diligence, who devoted himself to labours of usefulness throughout a long and active life. He was born at Edinburgh in 1766, engaged in business as an ironmonger, began to preach as an itinerant in Scotland, studied for a time under the direction of Mr. Ewing at Glasgow, became pastor of a small independent church at Kingsland, took part in the formation of several of the most important societies of his times, visited South Africa twice at the request of the London Missionary Society, and at length closed his days in peace in the midst of his flock, aged 74 years. Mr. Philip has rendered a valuable service to the Christian church in compiling *this* account of his venerable friend. A large

part of it is in Mr. Campbell’s own words; and the manner in which he recounts the arduous labours and adventures of his earlier years adds much to the interest and instructive tendencies of the volume. A few of the numerous incidents recorded may be found in an earlier part of this number.

A Course of Lectures on the Scripture Types. By the Rev. JOSEPH SAMUEL C. F. FREY. In two volumes. New York: 1841. 12mo. pp. 308 & 312.

THIS work, which was published in New York, and has the recommendation of several eminent American ministers, may be obtained in London of Messrs. Wiley and Putnam. The author, who is well known to the English public, tells us that these lectures were in substance peened forty years ago, soon after his conversion to Christianity; that during his ten years’ labour in London as a missionary to his Jewish brethren he revised, enlarged, and delivered them publicly; that he has recently delivered them in several places in New York; that he was urged to publish them by ministers of various denominations; and that in preparing them for the press he has made many important additions. His education as a rabbi gave him some advantages for this species of study, and perhaps generated a taste for it which it has accorded with his theological views to cultivate. Many of the analogies which he suggests would appear to some of our readers fanciful, while others would doubtless admire the ingenuity displayed. The subjects are, Sacrifices—Adam—the Passover—Abel—the Tabernacle—Aaron—Jewish Festivals—Enoch—the Burning Bush—Noah—Noah’s Ark—the Brazen Serpent—Melchizedek—the Manna—Abraham and Isaac—the Rock—Joseph—the Veil of the Temple—Moses

—*The Cities of Refuge—Joshua—the Land of Canaan—David—Solomon—Jonah.* Five sermons are appended.

Fisher's Drawing Room Scrap Book, MDCCCXLII. With Poetical Illustrations by MARY HOWITT. London: 4to. Silk. Price 21s.

AT this season, when the flowers of summer have faded and the fruits of autumn are removed from the trees, when the fields and the coast have lost many of their charms, and long dark evenings are anticipated, it is customary with many of the London publishers to endeavour to compensate for the deficiencies of nature by the productions of art. Some of the "annuals" which obtain patronage in the fashionable world being such as ought not to be admitted into the drawing-rooms of persons who value Christian principles, it may be advantageous to direct the attention of that portion of our readers who have occasion for these luxuries, to an elegant volume which is free from the objectionable tendencies too often perceptible in works of this description. The paper-maker, the printer, the engraver, and the poet, have combined their skill, and produced a book of great beauty and diversified attractions, comprising thirty-six admirable engravings, accompanied by pertinent illustrations in verse, exhibiting portraits of eminent persons and fancy sketches of various kinds, aristocratic halls and ancient temples, undulating rivers, transparent lakes, and lofty mountains. Yet, when we have gone through them all, we are quite ready to adopt the stanzas on the Elysian fields near Miseno:

" 'Not here! not here!' still crieth
The restless human soul,
'Not in the midst of fading things
The heart can find its goal!
Onward, and ever onward!
The heart can never rest,
But still must travel onward
To regions of the blest!'"

The Juvenile Scrap Book. By MRS. ELLIS, Author of "The Women of England," "Family Secrets," &c., &c. London: 8vo. pp. 92. Price 8s.

THE avowed object of this volume is to blend amusement with instruction; the means employed, sixteen interesting engravings, with illustrative tales in prose and verse. Some of these relate to foreign scenes, as the Temple of Clitumnus, a Swiss cottage, a pass of the Great Fish River in South Africa, and the entrance to the Kowee River, Cape of Good Hope. Others are fancy pieces and views from nature in our own land; and in reference to "the homes of Old England," the editor expresses her own patriotic preference, saying,

"I've been where the air was more pure and more calm,
The breath of the morning more laden with balm;
I've been where the sun in more glory has set,
But the homes of Old England I ne'er could forget."

The Rhine, Italy, and Greece. In a Series of Drawings from Nature by Colonel Cockburn, Major Irwin, Messrs. Bartlett, Leitch, and Wolfenburger. With Historical and Legendary Descriptions, by the Rev. G. N. WRIGHT, M.A., Author of "The Mediter-

anean Illustrated." London: 4to. Price 21s. Cloth, gilt.

HISTORY is studied with double pleasure and yields double instruction when the localities to which it relates are present to the reader's imagination. Yet how few can obtain the leisure, bear the expense, and brave the perils, implied in the personal inspection of those places which the deeds of past ages have invested with imperishable interest! The gratification imparted by such views as are before us is not greater than their utility. The river which, running through the centre of Europe for nearly a thousand miles, with populous cities and ancient castles on its banks, the scenes of chivalric exploits, military achievements, and ecclesiastical assemblages; the land of which the ancient mistress of the world was the metropolitan city, and where a cloudless sky sheds perpetual brilliancy on the monuments of former greatness and modern skill; and the classic region in which Athens, Lacedæmon, and Corinth, exhibited to the world their diversified beauties—"The Rhine, Italy, and Greece"—afford innumerable subjects attractive to the draughtsman, and acceptable to grave students as well as to admirers of the fine arts. The engravings in this volume are beautifully executed; and the descriptive and historical notices that accompany them add greatly to their value. We do not remember any work of the kind which has pleased us better.

Last Days of the Martyrs. By ANDREW R. BONAR. Edinburgh: 24mo. pp. 376. Price 3s. 6d.

BIOGRAPHICAL sketches are given in this volume of between thirty and forty persons, of different ages and various countries, who fell victims to pagan or popish persecutions. These are facts which ought not to fall into oblivion, but our young people should be taught to detest the principles which produced such fruits. Care should be taken however not to convey a false impression, by telling part of the truth and withholding the remainder. The cases narrated in this work relate to pagan and popish persecutions exclusively, and this is the course which is generally pursued in such publications. How few even of our educated young friends are aware that the fires of Smithfield were kindled under Elizabeth and James; or have the slightest idea of the sufferings of those who opposed the establishment of episcopacy in Scotland in the reign of Charles II.!

The Correlative Duties of Ministers and People. A Sermon, the substance of which was delivered at Taunton, on Wednesday, December 9, 1840, at the recognition of the Rev. John Jackson, and in connexion with the district meeting for the revival of religion. By HENRY TREND, Minister of the Gospel, Bridgwater. Published by request. Bridgwater: 12mo. pp. 42. Price 6d.

MINISTERS are reminded in this discourse that their rule is pastoral—presidential—exemplary—and connected with laborious diligence for the good of souls. The people are reminded that their duty to their ministers involves attendance on their ministry with regularity, week-

ness, and prayer—respectful deference to their opinions and wishes on matters of indifference—a disposition and readiness to co-operate with them in their work—generous contributions towards their support—an ardent affection for their persons—and special prayer on their behalf. These correlative duties are enforced by the considerations, that the connexion between the ministers and the members of the church is perfectly voluntary—that this voluntary union is accordant with the will of God—that the happiness of both parties is dependent on the discharge of these mutual obligations—that the honour and extension of Christianity are intimately connected with the conscientious performance of their reciprocal duties—and that both ministers and people must ultimately give up their account. It is scarcely necessary to add to this epitome that the sermon deserves extensive circulation.

Religion in connexion with a National System of Instruction: their union advocated, the arguments of non-religionists considered, and a system proposed. By W. M. GUNN, Rector, Burgh Schools, Haddington. Edinburgh: 12mo. pp. 444.

THE author maintains very justly that religion is Christianity, that Christianity includes doctrine, and that education cannot be rightly conducted if the doctrines and precepts of revelation do not pervade it. But he wears himself in vain by an attempt to show also that this can be done unobjectionably by the State. He would fain deprive State Religion of its invidious characteristics, as administered to the young, but, though he is an intelligent man, this is beyond his power.

Via Media between Teetotalism and Drunkenness. By MORTLOCK DANIELL, of Rams-gate. London: Printed for the British and Foreign Temperance Society. 8vo. pp. 16.

IN this discourse Mr. Daniell illustrates the evils of intemperance, dissuades from the use of ardent spirits in health, and maintains that the reformation of men upon any other plan than the plan of the New Testament, which begins with the heart, lays bare its depravity and vileness till its possessor is ashamed of it, and then points him to the blood of Jesus for its purification, is fraught with danger.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; and on the principal arguments advanced, and the mode of reasoning employed, by the opponents of those doctrines as held by the Established Church: with an Appendix, containing some strictures on Mr. Belsham's account of the Unitarian scheme, in his Review of Mr. Wilberforce's treatise. By the late Most Rev. WILLIAM MAGEE, D.D., Archbishop of Dublin. Edinburgh: 8vo. pp. 126. Part I. Price 2s. 6d.

CHEAP republications of standard works, without abridgment or alteration, cannot fail to be acceptable to a large class of readers. This belongs to a series entitled *Christian Literature*, with the general merits of which we are not acquainted, but of which this specimen would give a favourable impression.

Family Secrets; or, Hints to those who would make Home Happy. By MRS. ELLIS, Author of "The Women of England." London: 8vo. Parts V.—IX. Price 1s. each.

THE tales in these numbers, as in those which have preceded them, are intended to illustrate the diversified evils of intemperance.

Dissent and its Inconsistencies. By ALFRED B. EVANS. London: Painter, 12mo. pp. 141.

Mr. Alfred B. Evans says, "It is a pity that people who so freely unchristianize their neighbours as do the Particular Baptists, should be so well thought of as they are." This is not one of his "inconsistencies," however; it is perfectly consistent with the rest of his book, which is equally ignorant and scurrilous throughout.

RECENT PUBLICATIONS Approved.

Ward's Library of Standard Divinity. The Reformed Pastor: showing the Nature of the Pastoral Work. By the Rev. RICHARD BAXTER. Reprinted from the edition of 1636. With an Appendix. London: 8vo. pp. 160. Price 3s. 4d.

Faith Triumphant. A Funeral Sermon, preached in Carr's Lane Chapel, Birmingham, June 13, 1841, on occasion of the Death of Mrs. James, wife of the Rev. J. A. James. By the Rev. GEORGE RADFORD, D.D., LL.D. Together with a Brief Memoir of the Deceased by her Husband. London: 12mo. pp. 122.

Friendly Hints to Female Servants, on the best means for promoting their own and their Employers' Happiness. By Mrs. J. BAKERWELL, Author of "The Mother's Practical Guide," "The Lord's Prayer Explained," &c. &c. Third Edition, greatly enlarged. London: 24mo. pp. 61. Price 4d.

Hints on the Portable Evidence of Christianity. By JOSEPH JOHN GURNEY. Sixth Edition. London: (Religious Tract Society) 18mo. pp. 169.

The Flower. London: (Religious Tract Society) Square 18mo. pp. 32.

How to Seek Access to God. By JOHN FOSTER. London: (Religious Tract Society) 32mo. pp. 47.

Thoughts for the Thoughtful. By OLD HUMPHREY. London: (Religious Tract Society) 18mo. pp. 38. Price 2s.

Fifteen Sermons. By the Author of "Persuasive to Early Piety." London: (Religious Tract Society) 18mo. pp. 210. Price 1s. 6d.

The Ant. London: (Religious Tract Society) 16mo. pp. 32.

Rules for Holy Living; with Questions for Self-examination. A Companion for the Pocket Testament or Hymn Book. Seventh Edition. London: 32mo. pp. 16. Price 2d.

The Corn Laws of England. By FREDERICK VON RAUMER. Copyright Edition, translated from the German. London: 8vo. pp. 31. Price 6d.

INTELLIGENCE.

AMERICA.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The fourth annual report of this institution has recently been received; and it affords us pleasure to lay before our readers the following extracts relating to its progress, operations, and prospects.

"Five years have elapsed since the incipient organization of the American and Foreign Bible Society. Some of these have been years that required the exercise of faith and patience; yet the promises of an unchanging God have encouraged us, and the assurance of their certain accomplishment has animated us in the path of duty, while the review of past years, and the rapid flight of time, enforce the admonition—'Whatsoever thy hand findeth to do, do it with thy might.'"

"At no previous period of their history has the baptist denomination been placed in a position so eminently responsible, as that which has transpired since the formation of the American and Foreign Bible Society. Proscribed by all other denominations, and denied the co-operation of Bible societies on the eastern and western continents, divine providence seemed to command us to stand forth, not as innovators, but as followers of those who 'through faith and patience have inherited the promises'—the men who, during the first *thirteen centuries*, maintained a practice which has since been admitted by philologists of every enlightened nation, to be according to truth; and which has been departed from only in countries over which popery has prevailed.

"The board have great pleasure in stating that of *the few* who at one time seemed to doubt the necessity of our organization, scarcely an individual remains who has not yielded to the demonstrations of divine approbation upon the labours of this society. If a solitary baptist yet declines co-operation with this glorious enterprise of benevolence, the board cherish an unshaken belief that, at no distant period, such a brother will be more than convinced of the utility of this institution, by the moral benefits which it is destined to impart to a dying world."

United States.

"Emigrants from Germany are crowding upon our shores. They can nearly all read, and as they are generally destined to the

west, where a German Bible cannot readily be obtained, it is very important that they should be supplied before they leave the sea ports in the Atlantic states. In one day (7th September last) more than 1000 emigrants from Germany, Switzerland, France, Prussia, and Ireland, landed in the city of New York, to many of whom a faithful agent gave the New Testament of our Lord Jesus Christ.

"The population of the United States is about 17 millions. This number is increased by an annual addition of not less than 500,000 native born citizens, and about 150,000 foreigners, most of whom when they land on our shores are without the Bible, ignorant of God, and without hope in the world. Can any American Christian contemplate this augmentation of 'the people,' who in future years are to give laws to this republic, without a deep conviction, that to give them the Bible is the only safeguard of our national existence?"

Texas and Mexico.

"The labours of our society are important, not only in the United States, but recent events have opened before us the beautiful and fertile fields of Texas and Mexico, where a population of more than ten millions, hitherto enveloped in moral night, now begin to inquire after the way of salvation. Upon this interesting portion of the southern continent, embracing a territory of more than two thousand miles in length, and one thousand miles in breadth, has been shed the dawn of a brighter day; and we may hope that, ere long, the Anglo-Saxon emigrants who are rapidly occupying that country, will make the influence of the Bible to be felt from the Gulf of Mexico to the Cape."

Aborigines of North America.

"The best estimates state the whole number of Indians in North America at about 5,400,000. The experiment of collecting the scattered tribes into one great community, and inducing them to adopt the laws and institutions of civilized life, is now in progress west of the states of Arkansas and Missouri, and southwest of the Missouri river. Thus far the expectations of the most sanguine advocates of the measure have been in a great degree realized. The remnants of more than twenty tribes have already been located, and are making rapid advances in the religion, literature, and arts

of enlightened nations. These people never were idolators. The missionaries tell them that theirs is the religion of the Bible. To the Bible therefore these artless children of the forest look, as to the standard of truth and virtue. Hence the necessity of immediate attention to the work of providing for their use the living oracles of God.

"A fount of type in Cherokee has recently been provided for the mission establishment at Shawanoe.

"The New Testament has been translated into the Chippewa, the gospel by John into Muscogee (Creek), and the gospel by Matthew into Shawanoe, the two last by Rev. Johnston Lykins."

Burmah.

"In this important field the board are happy to say, that the work of Bible translation and distribution is progressing. In the last annual report we were permitted to state that Dr. Judson had completed his translation of the Bible into the Burman language; that brother Wade was preparing a translation of the New Testament in the Pgho dialect, and that the Testament has been in part translated into the Peguan, or Taleign. Since that time the board have received information, that the second edition of 5,000 copies of the Bible in Burman is now going through the press. Brother Mason has completed a translation of the New Testament into Karen, and has commenced the Psalms, of which he intends to make a double translation; one into prose, and the other into poetry, for which the Karen language is peculiarly adapted."

China.

"Probably few other heathen nations upon the globe are more accessible, and especially at Macao, with its harbour and twenty villages. The few missionaries there have access to about as many heathen as the whole *one hundred missionaries at all the Sandwich islands*. And if Canton be included, with its busy thousands, who annually visit Macao by land and sea, the number is *sixfold greater*. At these points alone it is believed that there are more Chinese, to whom the Bible might be given, than at Penang, Singapore, and Batavia, all combined. These millions are accessible for Bible distribution, both on shore and in the harbour, which is generally crowded with junks from all the maritime parts of the empire. Thousands upon thousands of pages have been distributed among them, and boxes filled with Bibles and tracts have without molestation been shipped to places several hundred miles in the interior, and which have safely reached their destination. Several of the Chinese officers have received books for themselves, and even the *priests*

have applied for 'Jesus Christ's classic' (New Testament), and have been supplied. 'But now,' says brother Shuck, '*I have not one Bible left, and not one dollar left to purchase or print one*. To you, dear brethren in America, ye men of Israel, to you I appeal for help.'

"In a communication from the same brother, dated Macao, 3d August, 1840, he remarks, 'On the 5th of July, the city of Tinghae, the metropolis of the Chinese Archipelago, was taken by the British forces under Sir Gordon Bremer. Thus in the *far east*, even within the forbidden realms of the 'celestial empire,' has yet another important settlement been added to the British crown. Here are tens of thousands of Chinese on their own native soil, accessible to the Christian missionary, away from all Mandarin and Popish influence. What now say the six hundred thousand American baptists? Will they, or will they not send more missionaries to China? Let conscience and duty speak in view of the great day of impartial reckoning! While the victorious arms of Britain menace the very existence of this mighty empire, may the army of the Prince of peace forthwith take up their position between the living and the dead in the land of Cathay! Pray for your isolated brother; pray for China; pray for an increase of faith and piety among the churches of our beloved American Zion.'"

Germany.

"Ten thousand copies of the New Testament (5,000 copies of which are bound up with the Psalms of David), have been printed by brother Oncken. From the specimens sent us, the board is enabled to express the opinion, that the quality of the paper, the admirable typography, and neat binding of this edition, surpass any previous edition issued from the German press. 'We have,' says brother Oncken, 'printed, during the last three years, more than 400,000 pages, in the German and Danish languages. One of our brethren has just returned after an absence of eight months. He has visited upwards of *one hundred and forty* villages and towns in Muhlenburg, and the frontiers of Prussia, in some of which a number of persons were converted through his instrumentality.' In Bavaria, too, several converts to the truth have come out from the world, and a young Lutheran minister has taken a deep interest in the distribution of evangelical books.

"To aid the indefatigable Oncken in his labours, the board in May last appropriated 1,000 dollars. In no other portion of the moral field could this amount have been applied with a fairer prospect of abundant increase. Since that time 500 dollars have been appropriated for Bible distribution in

Norway by brother Enoch Sweet, under the particular direction of brother Oncken. The whole amount contributed to aid him in his endeavours to promulgate the truth is 4,000 dollars.

"Germany, as we have before stated, is the peculiar field for baptists, notwithstanding the temporary hostility of 'the powers that be.' "

Greece.

"The location selected by the baptists, as a radiating point from which to send forth the word of the Lord, is probably second to no other part of the north-western portion of the Morea. Patras has a population of more than 8,000 persons, who are emphatically a people thirsting for knowledge. More than 5,000 volumes, consisting of the New Testament or portions of the Old, and not less than 800,000 pages of religious tracts, were distributed amongst them during the year 1839. These books go into the hands of a reading community, who will peruse them with avidity; and by whom many of the books will be carried into all the provinces which lie on the Corinthian Gulf, and the towns stretching along the northern and western coast of Greece.

"One of the missionaries remarks—'Could the friends of the Bible witness the earnestness with which the people ask for the scriptures, they would, I am sure, do all in their power to send the precious word of God to bless those dwellers among the mountains.' "

Bible Translation Society.

"The formation of this society on the 24th March, 1840, has imparted joy to our hearts, and vigour to our hopes concerning the speedy accomplishment of that great object for which the American and Foreign Bible Society was constituted. Like our own, this society owes its origin to the refusal of the paedobaptists to assist in printing translations of the word of God, made by baptist missionaries in India; which, as partners in the Bible Society, they had for twenty-three years been accustomed to receive. This unkind procedure produced in the minds of the baptists, as we think it must in every impartial mind, a solemn conviction, that imperative duty to the heathen, to the word of God, and to the whole Christian world, demanded the immediate adoption of those measures which resulted in the new organization. Your board have been happy to recognise in the constitution of that society, some of the great principles by which the American and Foreign Bible Society are governed, namely, that the society's funds are to be appropriated only for 'complete translations' into the vernacular terms of each language into which a translation is made; and that Hebrew and

Greek words shall not be unnecessarily transferred into the languages of the heathen, but that the oracles of God shall be given to the nations without suppression or obscurity.

"But your board of managers cannot refrain from expressing their regret, that 'the second constitutional principle' of that noble society, imposes a fetter upon the translator, by prescribing how words relating to the ordinance of baptism shall be translated. The board cannot but regard this as a departure and descent from the true principles upon which we stand, namely, that holy and competent men, engaged in the awful work of translating the word of God into foreign languages, ought to consult the original Hebrew and Greek, and not be controlled by any rules imposed by individuals or societies. The board indulge the hope that said requirement will be withdrawn as soon as the attention of our beloved brethren in England shall have been particularly directed to this subject."

Conclusion.

"It is gratifying to be permitted to state, that some of our most distinguished citizens are lending their aid to this noble cause, not merely by their pecuniary contributions, but by standing forth its public and eloquent advocates. Many new auxiliaries have been formed, and succeeding years will, we doubt not, furnish still greater accessions. Such pleasing indications point us to a brighter era in the history of our society, and ought to stimulate us to more decided efforts in the work of the Lord.

"In regard to the Bibles issued by this society, the board of managers intend to act upon the principle expressed by the pious and learned Robert Cook, who lived and wrote at the close of the fifteenth century: 'We must add nothing to the word of God—add nothing as God's which is not his. Nothing, as equal in authority and importance—nothing that builds what he destroys, or destroys what he builds; no wrong construction of his word; in truth, we may not add anything to his doctrine, government, or worship.' "

The president of this society is the Rev. Spencer H. Cone, and the corresponding secretary, the Rev. C. G. Somers, both of New York.

NOTICE TO BAPTIST MINISTERS RESIDING IN SEAPORT TOWNS THROUGHOUT THE UNITED STATES AND BRITISH DOMINIONS.

Dear Brethren in Christ,—Sensible as we are of the deep and lively interest that you must feel in the promotion of the cause of our common Master, and particularly in

its success among that interesting class of men who "go down to the sea in ships," we know it will gladden your hearts to learn that the Baptist Domestic Mission Society of New York have determined, relying on the divine favour, to build up a baptist Bethel church in this city. The friends here, ministers and people, with one heart and great forwardness, have aided us both by prayers and contributions, and the undertaking has been commenced under the happy auspices.

A temporary chapel has been fitted up at the corner of Cherry and Catherine streets, near the East river, and in the vicinity of the great mass of our seafaring population. We have secured the services of brother John Wivell, formerly a seaman himself, and afterwards favourably known as a Bethel preacher in the independent connexion, now united with our denomination, and well qualified for the work.

We therefore, brethren, solicit your co-operation, by giving notice of these facts to your respective congregations; that seamen from your ports, when visiting our mart, may know whither to resort in order to hear the gospel preached in its simplicity, and receive its ordinances administered according to apostolic usage. Moreover, we entreat your intercession at the throne of grace, that this effort for the salvation of sailors may be crowned with the approbation of the Most High.

On behalf of the board of Managers,
NATHAN C. PLATT, *President*.
J. B. KIDDER, *Secretary*.
New-York, June 21, 1841.

NOVA SCOTIA.

The Montreal Missionary Register contains a letter to the Editor which our readers will be pleased to see, as it gives an encouraging account of the state of the baptist denomination in that part of North America.

"With the country itself I was more pleased than I expected to be. The roads are far superior to those in any part of Canada I have yet travelled over. The land at the western side of the province is fertile, much of it highly so, and the natural scenery picturesque. I was truly glad to find in Halifax a baptist church, comprising amongst its members no inconsiderable portion of the intelligence and respectability of that important city. I have never yet fallen into a circle of friends where the union of devoted piety with polished manners was more happily exemplified. The pastor of the church, in mind, manners, and heart, seems worthy of the post he fills. It was perhaps a misfortune that I arrived in the country just too late to be present at the an-

nual session of the Nova Scotia Baptist Association, held this year at Onslow near Truro. It is delightful to find all the baptists in the country united in one association, and deliberating and acting as one man. Shall we ever see anything like this in Canada? I trust so. The returns from sixty-two churches gave a total of 6396 communicants. The church at Horton, in connexion with the college, had received during the year an accession by baptism of eighty-two members.

"The population of Nova Scotia is about 250,000. The baptists may claim to be about 40,000 of this number, and happily they are well represented both in the House of Assembly and the legislative and executive councils. Nothing pleased me more than the zeal manifested by the Nova Scotia baptists in the sacred cause of education and of missions, the fruits of which have already abounded to the divine praise and glory. You have heard much of Horton or, as it is now called, Acadia College. This is an institution to which the Nova Scotian baptists may well point with exultation and gratitude. A few years ago its operations were commenced in a contracted room of a dilapidated farm house. Here a few children were collected under the care of a solitary preceptor. I now beheld handsome college buildings, commanding a natural prospect of mingled grandeur and loveliness, and situated upon a freehold estate of between two and three hundred acres of valuable land. In the academical department about sixty youths are receiving a sound education, under a head master and competent assistants. In the college, upwards of twenty young men, many of whom have been encouraged by their respective churches to engage in the Christian ministry, are pursuing a higher course of study under the direction of three excellent professors. The institution, under the style and title of Acadia College, is now incorporated under the sanction of a royal charter, granted to it by our liberal government. It is situated in the very centre of a large and influential baptist population, Horton church, not to mention others in the immediate vicinity, consisting of 560 members. Though a baptist institution, and under the direction and care of baptists, it attracts by its high reputation no inconsiderable number of the youth of other denominations. This is a pleasing circumstance, and I should not be sorry to hear that there were baptist youth in the colleges of the other denominations, for in this, amongst other ways, we hope to see sectarian prejudices broken down, especially in the rising generation.

"Our baptist friends have been influential enough for many years to obtain towards the expenses of the college a legislative

grant of £300, which has this year been raised to £500, a gratifying tribute to the unsectarian character of the institution, its literary merit, and the estimation in which our body is held. Acadia college, however, could not be sustained in its present efficiency without liberal voluntary contributions. Our friends make noble efforts on its behalf, and are amply repaid. There is perhaps no similar institution existing where the religious instructions communicated have been blessed in the conversion of so many of the inmates. Horton has enjoyed repeated revivals, and the last, which took place in the spring of the present year, appears to have been the most extensive and pleasing of any. A large number of the lads and the young men were baptized upon a profession of their faith. The success of the institution has rendered additional accommodation absolutely necessary, and you will be pleased to hear that amongst the resolutions passed at the recent meeting of the association was one pledging the baptist body to raise £1500, during the present year, to meet the necessary expense. This was a noble resolution. £300 were contributed upon the spot, and four agents engaged to canvass the churches throughout the country for help towards the remainder.

"If the baptists of Nova Scotia are zealous in promoting education, they are equally so in the cause of missions. Home missions are prosecuted with diligence. Suitable brethren are appointed to itinerate in destitute districts. Their expenses are borne in part by those whom they visit, the people being exhorted to liberality; what remains deficient is supplied by the association. These itinerating journeys, which are undertaken by valuable brethren, and prolonged during many weeks, and sometimes months, appear productive of much benefit. The bounds of the denomination are thus continually extended, souls converted, and new churches formed. It is quite pleasing to see how our brethren, to use a Nova Scotian phrase, seem in this manner to be "taking hold" of the most distant parts of the province. Happily we in Canada are now enabled, by the help of some of our young friends from Montreal, and by assistance from Christian friends in England, to attempt something of this kind amongst ourselves. It was peculiarly gratifying also to find, that the zeal for the conversion of the heathen, which has so honourably and so long characterized our denomination in England, and also, though more recently, in the United States, burns brightly in the bosoms of baptists in Nova Scotia. We may soon expect to hear that one, if not two young baptist missionaries, well qualified for the work, have quitted the retirement of Horton for the shores of Bengal, Burmah, or Africa.

Our brethren are united, and they find the truth of the adage, 'union is strength.' They have begun with educating their youth in the fear of God, and offering every advantage to such of their pious young men as have been licensed to preach and desire these advantages. We see the issue in the outpouring of the Spirit upon their educational labours, in a rapid increase of influence and public esteem, and in an increasing concern for the souls of men. I should say, perhaps, that our brethren have been accustomed for many years to send contributions to the American Board of Baptist Missions. But they think that by sending abroad some young men of their own, a deeper interest will be excited amongst them in this sacred cause."

CANADA.

In accordance with resolutions passed by the Eastern Baptist Association and agreed to by the committee of the Canada Baptist Missionary Society, delegates met, Sept. 8, at Haldimand, for the purpose of ascertaining if a union could be formed among the baptists to promote missionary and educational purposes, without a sacrifice of principle.

After singing and prayer, the convention was organized by choosing Rev. J. Gilmour as chairman, and G. Silver as clerk.

Dr. Davies was called upon to explain the principles upon which the Canada Baptist Missionary Society was formed, and was followed by J. Girdwood, J. Edwards, sen., and several others.

A Committee was appointed to draw up resolutions, and made their report on the next day; when the following resolutions were severally discussed and adopted.

1. That the well-known design of the Canada Baptist Missionary Society is to promote missionary labours in the destitute parts of this country in connexion with ministerial education.

2. That the society is, from the nature of its constitution, open to the co-operation of all who hold the distinguishing tenets of the baptist denomination, in connexion with evangelical piety.

3. That the society distinctly recognizes the independence of the churches, and seeks their co-operation no longer than its efforts shall manifestly appear to be disinterested, and directed to great objects of common concern to all.

4. That upon these grounds the baptists of Canada are earnestly invited by this convention to co-operate with the Canada Baptist Missionary Society, and to sanction and sustain its efforts by all means within their reach.

5. That this convention warmly recom-

mends the brethren J. Edwards, sen., and W. H. Landon, as the appointed agents of the Canada Baptist Missionary Society, to the liberality of the friends to whom they may appeal for aid.

NEW CHAPELS.

HILL CLIFF, CHESHIRE.

On Sunday, Sept. 26, this place of worship was opened, after being rebuilt and enlarged. Sermons were preached on the occasion by Messrs. Kenworthy and Macpherson of Salendine Nook. The congregations were good, the interest excited was great, and the collections liberal. The sum of £33 7s. 6½d. was collected. Of late the church has increased; God has arisen and blessed Zion, and tokens of his future regard appear. On this ancient church may the smiles of his approbation continually rest, and on the long neglected county of Cheshire, in which the baptists are few and feeble, may the outpourings of his Holy Spirit be graciously felt!

ASHILL, DEVON.

On Thursday, Sept. 30, a small chapel recently erected in the village of Ashill, in connexion with the baptist church at Saint Hill, Kentisbeer, Devon, was opened for divine worship. In the morning, the Rev. J. Chapman of Collumpton read the scriptures and prayed; Rev. J. Burton, of the Home Missionary Society, preached; Rev. C. Hawkins closed in prayer. In the afternoon, Rev. H. W. Stenbridge of Uffculm read and prayed; Rev. J. Burton preached; and Rev. R. Serle closed in prayer. In the evening, Mr. C. Baker read and prayed; Rev. C. T. Keen of Exeter preached; Rev. F. H. Roleston, pastor of the church, concluded the interesting services with prayer. Notwithstanding the unfavourable state of the weather, the chapel (which will contain about 150 persons) was completely crowded, and many could not gain admittance.

RUSHANGLES, SUFFOLK.

A new baptist chapel was opened in this place on Wednesday, Sept. 29. Brother Gooch of Fakenham preached in the morning. In the afternoon, the concourse of persons being so great as to render it impossible to meet in the chapel, brother Elven of Bury preached in an adjoining orchard, from Gen. xxviii. 19, "And he called the name of that place Bethel." In the evening, brother Elven preached again, to an overwhelming congregation, from 1 Chron. xxix. 5. The spirit for hearing the gospel in this place is peculiarly en-

couraging, and may well elicit the exclamation, "What hath God wrought!"

STRADBROOKE, SUFFOLK.

The baptist church and congregation at Stradbroke originated in the year 1817, under the ministry of Mr. Goldsmith, the present esteemed pastor. They worshipped for twenty-four years in a very inconmodious chapel, which was always inadequate to the comfort and accommodation of the congregation,—a fact which is attested by all the ministers who are acquainted with this interesting cause; yet the fear of being involved in a heavy debt deterred the friends from undertaking to build, till, in the early part of the present year, a few warm-hearted Christians took up the subject with zeal and liberality; and their good example being followed by others, the result has been that in less than seven months a new, substantial, and lofty chapel is built, the dimensions of which are forty-eight feet by thirty-six inside, with a deep gallery in front, and slated roof, the entire cost of which, including palisades, lamps, &c., is £630; towards which upwards of £400 have now been collected. The people here desire to record their gratitude to "the Giver of every good and perfect gift" for so wonderfully appearing for them in this their time of need. Nor can it be forgotten, how much under God is due to Mrs. Goldsmith, the beloved pastor's wife, for her untiring and self-denying zeal in collecting for this important object.

On Thursday, Sept. 30, the new chapel was opened for the worship of God. The services of the day were commenced by a prayer-meeting at half-past nine in the morning; in which there was felt a sweet sense of the divine presence, which was hailed as a "token for good." At half-past ten the public service was commenced, by brother Wilken of Rendham, independent, reading the scriptures and praying; brother Sprigg of Ipswich preached; and brother Lewis of Diss concluded by prayer.

The afternoon service consisted of addresses by various ministers on important subjects; an arrangement which it is believed gave universal satisfaction. In the evening, brother Balls (city missionary from Norwich) prayed; brother Elven of Bury preached; and brother Sprigg concluded by prayer.

Although the weather was very unfavourable, the congregations were crowded; and, notwithstanding the extraordinary efforts the immediate friends of the cause had previously made, so evidently were the supplications of the morning prayer-meeting answered, that the collections amounted to £46 6s. 8d.

ORDINATIONS.

OLD FORD, BOW.

The public recognition of the Rev. Andrew G. Fuller as pastor of the baptist church at Old Ford, Bow, took place on Tuesday, Sept. 7, 1841. The introductory discourse was delivered by the Rev. Dr. Cox; the prayer for the minister by the Rev. Dr. Murch; the charge by the Rev. B. Godwin; and the church was addressed in the evening by the Rev. C. Stovel. The devotional exercises were conducted by the Rev. Messrs. T. Moore, W. Nash of West Drayton, Caleb Morris, indep., R. Ferguson, indep., W. F. Poile, and W. Miall.

LANDEGO, MONMOUTH.

On Wednesday, Sept. 22, Mr. Moses Philpin, late of the Baptist Academy at Haverfordwest, was publicly recognised as pastor of the baptist church at Lanedgo, one of the stations of the "Monmouthshire Baptist Home Missionary Society." The Rev. S. Price of Aberrychan stated the nature of a gospel church and the principles of dissent; the Rev. D. D. Evans of Pontrhydryn delivered the address to the young minister, having first commended him to God by prayer; and the Rev. Mr. Owen of Monmouth preached to the church. At seven in the evening, the Rev. Mr. Price preached to a crowded congregation; and, on the Tuesday evening, Mr. Evans preached at Whitebrook, another station.

Mr. Philpin succeeds Mr. Lloyd, who, a few months ago, was sent out to Jamaica under the auspices of the Baptist Missionary Society. It may not be uninteresting to the friends of home missionary operations to know that the Lord has been pleased greatly to bless and prosper the labours of his servants in these stations, and that Mr. Philpin has entered upon his office with pleasing prospects of extensive usefulness.

HARBERTONFORD, DEVON.

On Thursday, Oct. 6, Mr. John Parrot was ordained pastor over the particular baptist church at Harbertonford, near Totnes. Mr. Cross of Newton-Abbot described the nature of a gospel church, stated the general grounds of dissent, and received our brother Parrot's confession of faith; Mr. Pound of Dartmouth gave the charge; Mr. C. Rogers of Torquay offered the ordination prayer, and preached to the people in the afternoon; and in the evening, Mr. Rogers preached a thanksgiving sermon for the harvest. The attendance was very good, and the chapel crowded in the afternoon of the day. There is a numerous

population around, and our brother enters on his labours with encouraging prospects of success. May his hands be strengthened for this good work!

SOMER'S TOWN.

The Rev. W. Elliot, late of Willow and Yarmouth, Isle of Wight, has accepted the unanimous invitation of the baptist church meeting in Beulah Chapel, Somer's Town, and entered on his stated labours the 17th of October.

KIDDERMINSTER.

The Rev. John Mills, late of Winchcomb, having accepted an invitation from the baptist church at Kidderminster, entered on pastoral engagements there, on Lord's day, Oct. 17.

RECENT DEATHS.

MRS. KNOWLES.

Died, August 10, at Barley Castle, Cheshire, after a few hours illness, Betty the beloved wife of Joseph Knowles, having a short time before completed the 30th year of her age. She was the daughter of the late Rev. James Bradford, and granddaughter of the late Rev. John Swinton, both of whom were formerly pastors of the baptist church at Hill-Cliff. She was trained up in the nurture and admonition of the Lord. The prayers offered to God on her behalf were heard: she was while very young the subject of a saving change; taught by the Spirit, she saw herself as a lost, guilty, and undone sinner; led by the same agency she came to the cross of Jesus Christ, relied entirely on his perfect righteousness, and realized joy of soul through faith in his blood.

Soon after she had experienced a change of heart, she was immersed and united with the baptist church at Hill-Cliff; with which church many of her relations are now united. She possessed an eminent degree of those qualities which inspire esteem. Humility, patience, and affection were the distinguishing traits in her character. She was a dutiful child, an affectionate wife, and a useful member. She was suddenly and unexpectedly snatched away. The separating pang was keen, but the bereaved husband and relations sorrow not as those that have no hope. In her life shone forth, consistently, the light of divine truth; in her death her Redeemer was with her.

MISS PRICE.

Died, on Friday Oct. 8, of a rapid consumption, in her twenty-second year. Mary

Franklin, the youngest daughter of Mr. Thomas Price of Westminster. She was a member of the church under the pastoral care of Mr. Hammond; and was mercifully enabled, through faith in the atonement of her Redeemer, to await with calmness the approach of the last enemy.

MISCELLANEA.

MINISTERIAL EDUCATION.

Some readers of the Magazine may not perhaps be aware that our respected friend the Rev. John Jackson, now of Taunton, and formerly of Hebdenbridge and Bath, has been engaged, for the last four years, in directing the studies of suitable young men, either as preparatory to their entrance at our established colleges, or with a view to their engaging in missionary or pastoral labour. In this work he has been supported chiefly by the contributions of a few personal friends, and by those of the immediate connexions of the individuals placed under his care. Three of these are now prosecuting their studies at Bristol, Stepney, and Bradford. One is settled in the pastorate. Two have been directed to important spheres of usefulness as town missionaries; one is occupied in missionary labour abroad; and three are now in the house.

The town and vicinity of Taunton, where one of the first academies for the education of dissenting ministers was established (Bogue and Bennett, *Hist of Dissenters*, v. ii. p. 21), are admirably adapted, it is thought, to such an institution. We are informed that as one of the present students will complete his term at Christmas next, and as the arrangements provide accommodation for four, there will be two vacancies, at the commencement of the next session, and that assistance is proffered either to such young men as may require it, preparatory to a regular course of study in any of our colleges or at a university, or who contemplate such a preparation for ministerial or pastoral labour as a general course of English education, of theological reading, and the knowledge of the Hebrew and Greek originals of the sacred scriptures can supply.

SURREY MISSION.

The autumnal meeting of this society was held at the Rev. S. Percy's chapel, Guildford, on Wednesday, Sept. 29. The Rev. Dr. Morison preached in the morning, from 2 Cor. ii. 14. In the afternoon the committee assembled for the transaction of business. The public meeting was held in the evening; when G. Foster, Esq., presided, and the Rev. Dr. Morison, with the Rev. Messrs. Connebee, Johnon, Mirams, Ash-

ton, Wm. Jackson, Percy, and Richards, addressed the assembly. The Rev. Messrs. Churchill, Soule, Widgey, Morgan, and Porter, conducted the devotional parts of the public services.

A deep and growing solicitude appears to be felt for the spiritual interests of the banighted villagers of Surrey, and it is earnestly hoped that more ample means may be afforded in order that the gospel may be introduced where it is at present unknown.

Subscriptions or donations will be thankfully received by Mr. J. Hickson, Wandsworth, treasurer; Rev. J. E. Richards, Wandsworth, Rev. J. M. Soule, Battersea, and Rev. R. Connebee, Dorking, secretaries.

THURLEIGH, BEDS.

The baptist chapel which was built in 1827 has been enlarged to about double its former dimensions, and was re-opened for public worship on Wednesday, July 21; when two sermons were preached, that in the morning by the Rev. Joseph Tyso, of Wallingford, from Ps. xxvii. 4; that in the afternoon by the Rev. John Broad of Hitchin, from Isa. ii. 17. A public meeting was held in the evening. The following ministers took parts in the interesting services of the day—Rev. T. B. Phillips of Harrold, J. White of Sandy, G. Hall of Carlton, J. Whittemore of Rushden, W. M. Flanders of Riseley, T. Gates of Keysoe, and J. Battle of Pertenhall. The collections amounted to nearly £20, and the prospects of usefulness are very encouraging.

RESIGNATION.

The state of the Rev. W. A. Salter's health having rendered it necessary that he should remove from the metropolis, he has resigned the pastorate of the baptist church in Henrietta Street, Brunswick Square.

MARRIAGES.

At the baptist chapel, Watford, by the Rev. B. Bartlett, Sept. 18, WILLIAM WINGFIELD to MATILDA HUBBARD, both of Sarraf.

At Robert Street Chapel, Grosvenor Square, London, by the Rev. W. B. Bowes, Sept. 28, Mr. WILLIAM WELLER of Bayswater to Miss CATHARINE AUGUSTIES of Oxford Terrace.

At the baptist chapel, Wellington, Salop, by the Rev. William Keay, Sept. 29, Mr. AARON PRICE to Miss SARAH BROOKES, both of Wellington.

At the baptist chapel, Lockerly, Hants, by the Rev. N. T. Burnett, Oct. 2, WILLIAM WOOLS to ANN CUMMINS, both of Awhridge.

At Mare Street chapel, Hackney, by the Rev. Dr. Cox, Oct. 5, the Rev. ROBERT BREWER of Coleford, Gloucestershire, to ANN, eldest daughter of J. J. LENTLEY, Esq., Triangle, Hackney.

ELIZABETH PUTNAM, both of Waltham Abbey. The newly married couple are engaged to labour in Jamaica, and expect to sail early in November.

At the baptist chapel, Waltham Abbey, by the Rev. James Hargreaves, Oct. 13, Mr. WILLIAM CLAYDON, schoolmaster, to Miss

At the baptist meeting-house, Gamlingay, Mr. EDWARD CAMPS of Wilburton, to Miss PAINE of Brook End House, Gamlingay.

CORRESPONDENCE.

ON A SCHOOL FOR THE SONS OF
MINISTERS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—It has long since been matter of regret to poor ministers of the baptist connexion, that there is no public school in which to obtain for their children a good education. Almost all denominations are providing for their children in this way but ours. It has occurred to the writer that such provision might be made among us; that a populous central town might be thought of; a house selected; a committee formed; a master and mistress chosen; each minister pay with his child £5, £8, or £10 a year, and obtain from his congregation a collection annually. I think, Sir, if this matter were properly laid before the public in your pages, it would be applauded by our wealthy lay friends, and be voluntarily supported by them. Will you, dear Sir, cause it to appear before the public in a becoming form, and you will much oblige,

Yours respectfully,

G. WYARD.

Over, Cambridgeshire.

THE NEGLECT OF A GENERAL FUND FOR
THE SUPPORT OF AGED MINISTERS A
DENOMINATIONAL SIN.

To the Editor of the Baptist Magazine.

DEAR SIR,—I once thought of heading this communication with the title of "The Bath Fund," but on farther thought I fixed on the above. The reason was to draw attention to the subject. I thought if I merely gave it, "The Bath Fund," some might know nothing about it; for the fund does not seem to be very generally known, or its object understood; and some might pass it by as a matter unworthy of attention. Sir Walter Scott, we are told, was very particular about the titles of his novels, in order to ensure attention. The children of this world are indeed, generally speaking, wise in their generation, and the children of light do well sometimes to take a leaf out of their book,

oftener indeed than they do. I have therefore adopted the present title, and have thereby affirmed that the neglect of the Bath Fund, or some such fund, is a denominational sin. Now, Sir, I should not have said so unless I had been persuaded that this is actually the case. I am much attached to the denomination, and therefore do not like to accuse it for accusing's sake. But my attachment to it leads me to endeavour to point out its errors for its own benefit, the good of mankind, and the glory of God. When, however, I speak of the denomination, I include the ministers as well as the people; for however much the people may be blameable for turning their backs on an old teacher, and sending him adrift in order to enjoy a new one, the ministers themselves are also to blame in not taking timely measures in order to meet the evil day. The Wesleyans do this, and do it efficiently. Now, why may not our ministers do the same? It may be said, we cannot act on the principle of combined movement as they can. There is truth in this, but it is only true in part. We can combine; there is nothing in congregational principles to prevent this. We do combine; our missionary societies, our associations, our general union, are proofs of this. The fund in question, the Bath Fund, what is it but a fund established for the purpose of affording an opportunity to all our ministers to make suitable provision for old age? They and the people might therefore easily by a little forethought, attend to the matter so as to prevent the disagreeable sights that are too often witnessed, of old ministers being incubuses on the churches that they once served with considerable éclat, or else turned adrift without resources to provide either for their own wants, or those of any that may be dependent on them. Both cases are injurious to the cause of God and the best interests of men. The circumstance, then, of not endeavouring to obviate those matters that lead to such results is a sin, is the sin of the denomination, ministers and people. Few single churches can both support a pre-

sent pastor and provide for an old one, but what cannot be done singly may be done unitedly, and that too with great ease, if suitable means are adopted. If I can show this, then, the truth of my position will be demonstrated.

That all our ministers may enter the fund, and be maintained in supporting themselves as members of it by the aid of their churches may be shown by a reference to a simple circumstance. That is, supposing that 1000 churches should in the course of one year appropriate the amount of a single collection at the Lord's Supper to this object—an object perfectly congenial with the design of the collection—and say that on an average this in every church amounts to a guinea annually, here is £1000 raised without any additional collection in any of the churches publicly and privately. Now, if this can be done, I think my point is gained—our aged ministers may be easily supported. If they are not, then, as we have seen, the cause of God and the best interests of men are injured; such injury is sin, and they who do not take steps to prevent it are sinners. Does this character, then, belong to the baptist denomination? I leave it to my brethren to give the reply.

DELTA.

THE BATH SOCIETY FOR AGED AND INFIRM MINISTERS.

To the Editor of the Baptist Magazine.

SIR,—I have been requested by the committee to introduce, through the medium of your magazine, the claims of this institution to the consideration of the ministers and members of our different churches. This society originated in the pious zeal and benevolent efforts of a few friends in Bath, in 1816, where it is still located; yet it is little known, and very feebly supported, although it is a *denominational institution*, and well calculated to become a blessing to our ministers and churches.

It may be desirable to state that, at the last annual meeting of the society, a material alteration was effected in one of the rules, affording an opportunity for any ministerial brother among us to become a beneficiary member, by paying up his subscriptions, with interest, from the period of his ordination. Now in this change I felt, with others, a deep interest, and hope that our brethren will avail themselves of this opportunity by an immediate application to the secretary, who will furnish them with the rules of the institution.

I know something, from intercourse with brethren, of the anxieties which many feel when they look forward to the termination of their ministerial labours either through *infirmity* or age, and I would therefore say to them, no longer hesitate to unite with a

society which is your own, in the interests of which you will take a part, and the resources of which will be applicable to your own wants in the period of need.

I am aware, Sir, that there is a considerable feeling of indifference or prejudice among some persons against this institution, and it has probably arisen from the fact that its claims have not yet been sufficiently urged, or that its resources have not answered the object of its founders. I have again and again been referred, in my conversation with brethren, to the small sums which have been given to our infirm or aged ministers, and I must say that I deeply regret its present resources. I cannot but think that it is a disgrace to our community that our brethren should have received no more the past year than £7 12s. 11d. each, while subscribing their annual guinea to its funds. Yet, *who is to blame?* Is the committee? Or is the guilt to rest upon the members of our churches, some of whom are distinguished by their wealth, and are living in opulence? Let the question be decided by this fact, that no more than £6 4s. was gratuitously contributed by all the members of the baptist denomination towards this institution, while the subscriptions of ministers who are the beneficiary members amounted to £144 8s. This is a statement which, I have found, has astonished some of our friends, and well it may, when they think that many ministers, who have been honoured of God in the conversion of souls and in the establishment of our churches, are approaching the tomb with all the sorrows of penury and want, and that no more than £6 4s. was contributed by our churches to a society which is so well adapted to cheer the infirmities of age and to relieve the painful anxieties of our brethren.

Is it inquired, what can be done to raise the society? Let it, I would say, receive the sanction and support of our denomination. There can be no division of sentiment among us as it regards the necessity of the institution, as we have but few ministers who are men of wealth. The greater portion of our brethren are entirely dependent on their congregations, and their situation claims the sympathy and kind attention of our churches. Shall this institution then be frowned upon or be regarded with indifference? The rules, if capable of any improvement, may be altered with the concurrence of its members. The funded property is £4150, in the new three and a half per cent. stock. Here is therefore a society, which is established, and which is capable of progression, and which may be rendered an honour to the baptist community; and shall it be overlooked amidst the benevolent exertions of the day?

Let our brethren, then, I would say, unite with this society, and especially our wealthy and influential brethren, whose example and exertions would tend to augment its resources and recommend it to the members of our churches. And let the members of our communities come forward and subscribe to its funds, and thus evidence their sympathies with suffering ministers, whose situation is but little known, and whose trials are much concealed from public gaze, although not the less painfully endured in their own dwellings. *There is an eye that no doubt views them with compassion, and there is a heart that is alive to all their sensibilities of woe, yet as the disciples of Jesus, who declared that "a cup of cold water given to a disciple in the name of a disciple shall not lose its reward," can we be indifferent to the sufferings of brethren, honoured and aged brethren, who have toiled and laboured in the cause of Christ, and are members of his body and his flesh and his bones.*

Sir, I would hope that this appeal through your miscellany may meet the eye of our brethren and our members, so that they may consider the claims of our aged and infirm ministers. I cannot think but that this society might be so augmented in its resources as to allow £40 or £50 annually to its necessitous members, and this would be accomplished by raising its income to £1000 per annum, a sum by no means large for the baptist denomination to contribute to so benevolent an object as the support of its aged ministers. Now let our churches think of this, and by a single annual guinea given by each church in addition to the subscriptions of our ministers, we should relieve the heart of many a sorrowful minister, and cheer his steps as he descends to the grave.

Subscriptions and donations will be thankfully received by James Grant Smith, Esq. and Mr. Edward Tucker, Bath, or by any member of the committee.

I remain, yours truly,
Stroud, Oct. 11, 1841. W. YATES.

ON THE DEDICATION OF INFANTS.

MY DEAR SIR,—In your review of Dr. Hawkins' Sermons contained in your number for this month, I find the following paragraph quoted from the learned doctor's work. "Nay, some even among the baptists appear to bear a reluctant testimony to the strength of that conclusion, to which they are unprepared to yield a full assent. For they also would bring their children to Christ, and seek to introduce them into his church, but by a rite unknown to the church and unauthorized by our Lord, the solemn dedication of infants to God through Christ; thus in some sort admitting the

principle, though they do not as yet reform their practice; but rather presume to substitute a ceremonial of human invention for a sacrament of divine institution."

There is, Mr. Editor, a great deal of truth in these remarks; and I hope that our brethren who are in the habit of publicly dedicating infants to God, after reading them, will be induced totally to relinquish a practice which is destitute of any foundation in the inspired writings. It is deeply to be regretted that ever such an unnecessary and unmeaning ceremony should have been introduced into any of our churches, and that it should prevail to such an extent in the present day. As the learned doctor's remarks justly imply, what is it but the recognition of some rite supposed to be essential either to distinguish the child from the heathen world, to designate it a Christian, or to introduce it into the church of Christ; nor is it to be wondered at for a moment that the ignorant should deem it analogous to baptism, or that learned paedobaptists should consider it, on our part, a substitute for that divine ordinance. Now, as we profess to adhere exclusively to the scriptures in matters of faith and practice, and especially as we deprecate infant sprinkling as a great and serious error, and utterly without authority from the New Testament, we should be careful that we abandon every thing that wears even the semblance of what we believe and declare to be merely a human invention.

I am prompted to send these remarks from a few circumstances of recent occurrence, which I will relate. Within these last twelve months, several persons have applied to me to dedicate their offspring, under the idea that it would answer precisely the same purpose as baptism. Even members of my church have carried their children to neighbouring baptist ministers, because I have refused to do it for them. "What," say they, "is there to be no difference made between our children and the beasts of the field?" Really, Sir, it is high time our people should be taught, that "that which is born of the flesh is flesh;" that "circumcision availeth nothing, nor uncircumcision, but a new creature."

The insertion of this letter in your periodical, should it meet your approval, will greatly oblige,

Oct. 6, 1841.

J. F.

GRAVESEND BAPTIST CHAPEL.

DEAR SIR,—Many communications have reached me to inquire whether the church at Gravesend will be upon the open or strict communion principle. To none of these have I responded, because, with the utmost respect for the inquirers, had I been diverted

from the main road by the minor paths, I should have lost my way.

The intention of the committee is not to build a church, but a chapel, or place of meeting. Consequently, as their secretary, I have nothing to do with the church, but only with the chapel, and this I am well satisfied will be open to all classes of sinners and all sects of saints. I have disclaimed all right of interference, beyond an effort to raise *one thousand pounds*; I have refused, upon that ground, to be one of the trustees; and I do feel that our friends on either side of the question should disdain their view, as an impediment to their benevolence.

Are souls to be neglected while we controvert the communion question? This is the ingenuity of the devil. May the spontaneous promises of both parties practically affirm, "We are not ignorant of his devices."

I am, dear Sir, yours faithfully,

MORTLOCK DANIELL, Hon. Sec.

Ramsgate, Oct. 18, 1841.

EDITORIAL POSTSCRIPT.

THROUGH the good providence of God our brethren Giles and Dowson have returned in safety from their visit to Denmark and the adjacent countries, some account of which, in a letter written by them at Hamburg, was given in our last. The information they have acquired is both interesting and important; and the committee of the Baptist Union have thought it desirable that they should have an opportunity of communicating the particulars fully to an assembly convened for the purpose in the metropolis. Arrangements have accordingly been made to hold a public meeting in New Park Street Chapel, on Wednesday evening, the 10th instant, at which they have kindly engaged to be present, and when some practical measures on behalf of our suffering brethren at Copenhagen will be proposed. The attendance on that occasion will, we doubt not, render it evident that a lively interest is felt in their case by Christians of other denominations as well as of our own.

A letter from Mr. Lehmann, pastor of the baptist church at Berlin, has just reached us, which gives a gratifying account of the present circumstances of the little flock under his care. A little more than twelve months ago Mr. Lehmann visited this country, to obtain the fraternal recognition of British baptists; and he was designated to the work of the ministry, in services in which Dr. Murch and Messrs. Dyer, Hinton, and Groser engaged, at Salter's Hall Chapel. At that time however the enjoyment of toleration was so precarious that he requested that the proceedings should not be published,

lest the attention of the Prussian Government should be drawn towards him disadvantageously.

This was in the reign of the late king. Under the present monarch religious liberty has made important advances, and Mr. Lehmann and his friends enjoy the protection of the government in their worship. A blessing has attended the dispensation of the word; fourteen have been baptized this year; the number of members is twenty-seven, and brotherly love prevails among them. A little pecuniary help from England would however render this little band very important service. They were accustomed to worship at Mr. Lehmann's residence, till the landlord interfered and obliged them to seek another place of meeting. Much difficulty was experienced in finding one; but at length they obtained one very eligibly situated in the centre of the city, the fitting up of which cost them about £25, for which they have to pay a rent of about £50 per annum. Here they have a congregation averaging one hundred, and as many as two hundred have been present occasionally. "Our prospects," says Mr. Lehmann, "are very bright. When we first opened our new place of worship some ruffian young people caused tumults in the street; but the police interfered in our favour, and arrested some of these boys, and since that all disorder has subsided, and we enjoy a sweet peace in our assemblies. Our church, coming out of a remote part of the town and of a private lodging, into the midst of the city and open to every one, has now assumed a public character, which will tend, as all this is done with the knowledge and even protection of the authorities, to the greater extension and recognition of us as a true church of Christ in the sight of our fellow-citizens." But they are generally poor, and they are apprehensive that, unless they receive some aid from this country, they shall be compelled to relinquish their present excellent place of meeting, and retreat again to obscurity. They beg us therefore to remember that their position is one of great importance, not in reference to Prussia alone, but to the whole of that part of the continent.

We learn from the last number of the Missionary Register, published at Montreal, that the Rev. John Dyer of Kingston is about to visit England for the benefit of his health, and that he has undertaken while here to plead the cause of the Canada Baptist Missionary Society.

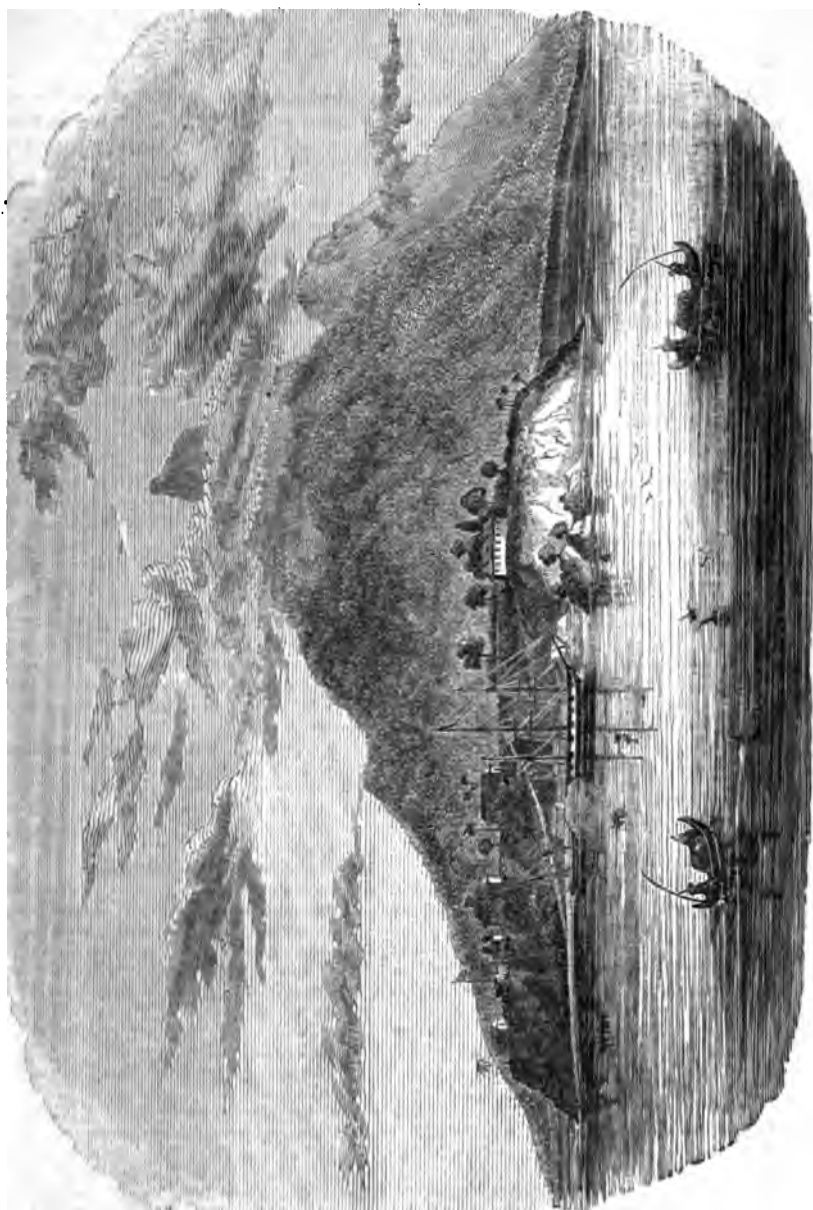
It affords us pleasure to learn that at the Convention lately held at Haldimand, a resolution was passed recommending the churches in Canada to adopt the selection of hymns commonly known among us as the "New Selection."

No. XXX.]

THE

[NOVEMBER, 1841.

MISSIONARY HERALD.



WESTERN AFRICA.

FERNANDO PO.

A few government buildings near the town of Clarence are visible in the annexed engraving; but the town itself lies on lower ground, between them and the mountainous region beyond them. It is not necessary to describe the island, as letters recently published in these pages have made our readers acquainted with its general character, and its advantages as an experimental station. Further information will be found in the subjoined letters from Mr. Clarke.

Fernando Po, June 24, 1841.

An opportunity offers of sending you a few lines by Ascension Island, or by Sierra Leone, through her Majesty's steamer "Pluto," and I gladly embrace it to inform you of the merciful recovery of my dear brother, Dr. Prince, from a sharp attack of ague and fever, and of my own good health at this rainy and sickly season of the year. Last month I had a sharp attack of ague, after a cold of a few days' continuance, and on recovery rapidly regained strength, so that before the sailing of the Napoleon on the 5th inst., I was able to attend fully to all the usual engagements here. Dr. Prince on that day left me for Bimbia; on the 6th he reached the opposite coast, and called upon King William, who rejected his message, and refused him accommodation in his house. In consequence the Doctor was compelled to sleep in the small schooner, and the weather being rainy, and the coast unhealthy, it was no wonder that on the following Thursday he fell sick. Before his sickness he tried another town, and was listened to by about 300 people. It was a merciful providence that the vessel sailed the day after his sickness commenced: she was to have remained a full month, but there being no trade in palm oil, it was deemed useless by the captain and supercargo to remain longer in the place. Glad was I to learn on the following Monday that the schooner had reached the island at a port called Bas-n-ella, not far distant; and on the following Wednesday she came in sight; on the Thursday early I went to the wharf to welcome my colleague on shore, but it was some time before he appeared on deck, which made me fear all was not right. He was able to walk to our lodgings from the wharf, and had the advice of Dr. Hensman without delay. His case was of a more serious description than it had been in any previous attack, but the agreeable change, from a confined vessel and indifferent attendance to a comfortable bed, with judicious medical treatment and tender sympathy, has been blessed by God to his almost perfect restoration. He was in fine health and spirits on leaving this place, and went sin-

cerely desiring to benefit benighted souls. Bimbia is a place notorious for the slave-trade; and the schooner was taken for a slaver, with topmasts down, not to be seen at too great a distance; perhaps the disappointment helped to sour the minds of these degraded and miserable people. Bimbia must not, however, be lost sight of; there are eight or ten towns within a short distance of each other, and among these there are some, I doubt not, prepared by God to hear and receive the gospel. Their misery calls for pity; their nearness to Fernando Po will enable missionaries frequently to visit them. I need not ask for a good little sloop to sail to those places before you send missionaries, but when missionaries are stationed here this will be required; and in it, at a small expense, missionaries will go at proper seasons to Bimbia, Cameroons, Calabars, Bonny, and other parts within easy reach of this island. In the dry season the sea is smooth and safe, and a few hours take you into any of these rivers I have mentioned.

Our work here still bears a favourable aspect, and we hope several have been changed in heart by the power of the Spirit of God. Last sabbath I preached as usual early in the morning; the attendance was particularly good and attentive. At half-past ten o'clock, A.M., I attended to the sabbath-school, and had sixty-seven in attendance, some of whom can now read in the word of God. Among those making steady progress is a man from Cameroons, belonging to the town at which Dr. Prince and I were offered land for the use of our society. This man is often with me for half an hour before a prayer-meeting or lecture, and spends as long time after as I can think of keeping him from his rest. From him I have obtained most of my Cameroons vocabulary, and his attendance on the preaching of the word is pleasing and encouraging. Dr. Prince began to teach this man and some others; but none stand it out so well, or make such progress, as does this individual. After dinner I went to Krii Town; on the way I passed a house where several Cameroons were dancing and making a great noise. Im-

mediately as they saw me the dancing ceased; and the chief man came out to apologize for their conduct. I told him he was doing very wrong; that he knew it was God's day, and that such things ought not to be done. I passed on, but found afterwards that there was no more dancing carried on in that house for the day. It was however kept up at Mr. Scott's to a late hour in the evening by a party of his people. At Krii Town I found the people very indifferent, but obtained an interpreter, and twenty-five persons to listen to the word of life. I caught their attention, and remained with them as long as my other duties would allow. I walked back along with some of the people going to worship, and had immediately to commence the evening service, when I had again a goodly number to hear.

Our hands are full of labour, and we are very happy in it, and soon we hope to see Fernando Po a land of freedom and happiness. Fear not to send missionaries; wise, judicious men have here a noble field for their wisdom and zeal.

Clarence, Fernando Po, July 10, 1841.

My health continues good; and Dr. Prince is again quite well. Our prospects for this island are cheering; but all is darkness with regard to the vast continent, the interior of which we wish to penetrate. Thirty-two persons from different nations have joined our Wednesday evening classes. The sabbath and week-night meetings are well attended. Twenty-four couples have been united in marriage; five couples more have had the banns proclaimed; and several more are preparing for a similar union. All these, before we came, were living in open concubinage. Night brawls and drummings have ceased; except an occasional noise at Krii Town, or among the Dewallas from Cameroons. All agree, even those not very friendly to us, that a great change has been effected.

Fernando Po, July 27, 1841.

As a vessel is to sail from this port in a few days, I prepare a letter for you, to inform the committee of the continued health of Dr. Prince and myself, thus far through the cool, rainy months, in which we are almost entirely shut up to labour in the town of Clarence. The change produced here is great; and the number of those disposed, I trust, by the Spirit of God, to forsake their old, long-tried, and miserable course of open sin, is gradually increasing. We have, as might be expected, from time to time, to mourn over those, who, in a season of temptation, fall back, as it were, into their old course of quarrelling, fornication, and drunkenness. But we are also privileged to rejoice over many who stand in the strength of God; and over the few who have fallen, on their rising again,

to sorrow for sin, and deep penitence before the Lord. None have yet entirely gone away from us; all who have professed a desire to serve God go forward and increase in knowledge, or else show, that now in sin's hateful ways they can find no rest; and these seek forgiveness of God, and reunion with our private classes, with an appearance of sincerity, which, except in one or two cases, we dare not doubt. Although there is no direct connection between marriage and joining with us; yet most of those who become united in matrimonial bonds afterwards give their names as catechumens, and attend diligently on our public and private instructions.

The people here are not impatient for baptism; but appear to have among them a fear lest they should get baptized, be left by their religious instructors, and fall again into sin. We point out their error in looking too much to us, instead of looking to God for strength to resist every temptation, teach them their duty plainly, but do not press too much upon those we hope are converted to God their duty to be baptized; we wish it to come from their own convictions of duty; but the duty, thus to confess Christ, we fully teach in public, and in private, when proper seasons for it occur. We earnestly hope no time will be lost in sending out help, and pray that no trifling considerations may deter the committee from doing all in their power for Africa.

This island will, I hope, be the first starting point for our society; and at no distant day we may hope to see a line of missionary stations stretching from the regions of Mahometan darkness on the borders of the great "Sahara," to the same thick night at Timbuctoo, Houssa, Bornou, the Nubian desert, and the Egyptian sea. The unknown interior will open before the peaceful messengers of the Lord. The wild inhabitants of the islets of Lake Tchad, the warlike Bergharmians, the dwellers on the tops of the mountains of Donga and Jebel Kimra, shall hear, and will receive the tidings of great joy. The missionaries who shall penetrate by the desert plains behind Congo and Angola, will ultimately join with those who have entered by Mozambique and Zanguebar; and again unite with those already making silent progress among the mountains of Abyssinia, and to the north of the deserts of Lattakoo. It is a delightful prospect; and while from heaven we look down, or descend as ministering spirits, to behold the triumphs of Immanuel, we shall rejoice that, during our short sojourn in the body, we were privileged to labour in extending the dominion of the Prince of Peace, whose right it is to reign over earth, as well as heaven. Though I have omitted Mohammedan Africa, and other dark parts of the earth, I feel for them all, and know that the day shall come when the strongest bars of superstition will be burst asunder, and the

whole earth see and experience the salvation of the Lord.

I hope God will bless the present attempt made by government, and others, to introduce a system of justice and humanity into Africa. If I had never resided in Jamaica, I should have been surprised at the falsehoods unblushingly told, and the tyranny openly perpetrated, by men much more like captains of slavers, or overseers of slaves, than like superintendents or masters of freemen. Let nothing of this sort prevent our society from securing Fernando Po as an outpost; and let no words be spoken, in the way of advice, calculated to tempt a timid young missionary to stop his ears to the cries of the oppressed, and so much as appear, for the sake of quiet or of favour, to take the side of the oppressor.

I have spent many hours with two Mohamendans, who are natives of Houssa, and wait-

ing here an opportunity to return to Sacasso. They both read and write their language; and one of them employs most of his time in writing from memory passages of the Koran. Nearly forty years ago they were stolen and sold into slavery; they were taken to Trinidad, and became soldiers. After obtaining their discharge they got a passage to London; next to Sierra Leone, then to Cape Coast Castle; and three years ago they reached Fernando Po; here they have waited, and now hope to be taken up as far as Rabbah, in one of the vessels of the Niger expedition. You will not be surprised at our being now very anxious to hear from you respecting the steps taken for the welfare of Africa. We hope soon to have this pleasure, and when you once know the way to forward letters to this coast, your missionaries may expect a regular supply of intelligence and favours to strengthen their hands, and encourage their hearts.

In a letter to Dr. Cox, dated July 13th, Mr. Clarke furnishes specimens of African languages which have come under his notice, referring also to the districts in which they are spoken. As suitable illustrations of the similarity of some, and the great dissimilarity of others, and of the labour which will be necessary to be performed by translators before Africa can be enabled to read the scriptures of truth, he gives the words "fire" and "water" in ninety-seven different languages. He adds—

We are now in the midst of the rainy season, and are much shut up in consequence of it. We cannot venture into the bush to visit the native villages; but by November the rains will cease; and if spared until then, and no opportunity presents for entering the interior of Africa, we mean to employ much time in visiting every part of this interesting island. I have felt very anxious respecting the government steamers, and now begin to fear that that noble expedition has been detained in England for the present. This is the time to ascend the Niger; and the field

that might have thus been opened for the dispensing of blessings temporal and spiritual, to the natives of Africa, has often, when viewed by the eye of hope and faith, cheered my soul.

Dr. Prince is fully restored to health. I suffer daily from a rheumatic affection in the teeth and face, but my general health is also good. I believe we are never forgotten by you; we have an interest in your prayers; and we have surely reaped the benefit of the many prayers offered to God for us.

EAST INDIES.

CALCUTTA.

The last overland mail brought letters from Mr. Thomas and from Mr. Wenger, dated August 17, 1841. Mr. Thomas writes as follows:—

Blessed be God we are all alive, and on the whole have much reason for thankfulness on the score of health. Brother and sister Yates are well; brother Wenger is well; the Smalls are in pretty good health; brother Evans has had a severe turn of fever, but is now, I trust, in a fair way of being soon able to resume his accustomed and very important, as well as arduous duties. Mrs. Evans is in tolerable health; Mr. and Mrs. Morgan have

both been unwell, but I believe are now improving. A short time ago my health was to some extent interrupted, and it was with difficulty I got through my accustomed duties; I am now, through mercy, in my usual health; several of my children have been unwell, and two are still under the doctor's hands; but at this season, when very many around us are suffering, I consider that I have abundant cause for thankfulness for the comparative

lightness of the affliction with which I have been exercised; and when we reflect on the smallness of our number, and the variety, extent, and importance of the labours in which we are called to engage, there does appear great mercy in the general health enjoyed by

the mission in Calcutta. It is thus the Lord accommodates his dispensations to our circumstances and necessities. Oh, for thankful hearts and faithful hands, that suitable returns may be made for favours so vast and varied!

Mr. Wenger says,

The stations to the south stand much in need of more active and regular superintendence than can be given to them by me. The present plan would be unsatisfactory under any circumstances; it is much more so now that the missionaries of the Propagation Society, who occupy the neighbouring station of Baripur, are endeavouring to ruin our work. Three of our native preachers, discharged for bad conduct, are employed by them, and left in their former localities, where before the Baripur missionaries had no converts. These native preachers are, Gour, of Morapay, discharged for using incantations; Rajbullabh, of Dankhata, discharged for an attempt of adultery; and Bhim, of Khari, discharged for glaring covetousness and acts of oppression. In addition to this, about thirty rupees for certain, and probably much more, are paid every month by them to people who have left us. They hold out a kind of premium to deserters from our denomination. In the last two numbers of the "Friend of India," you will see some remarks of Mr. J. Marshman's on the subject. The London Society's missionaries are much more vexed than we are, though their causes of complaint unfortunately are less tangible. It is Puseyism that does all this mischief.

The station at Musigdarchoke, where, a few weeks ago, some of our people had to suffer persecution,—alas! not from the heathen, but

from Episcopalian converts,—is, upon the whole, in a flourishing condition. Several families have, during the last two or three months, given up caste, and there is more steadiness to be discerned in the body of professing Christians than formerly.

On translations I will write to Mr. Steane, as soon as I shall have heard from him. I only mention now that our bible has advanced as far as 2 Sam. vii.

But can nothing be done to obtain additional help for us? Thus far God has led us on; but whether it will be physically possible to some of us (I allude more especially to brother Thomas) to hold out much longer, is a very doubtful question. When brother G. Pearce comes out it will be a source of great pleasure to us; but it is a question whether we shall be materially relieved, because he will only do well and properly what is at present barely kept from falling to the ground. But how great will, nevertheless, be the joy to behold his countenance once more!

Amidst our numerous trials, and we have lately had many, especially in connexion with our native churches, we know and experience that God is a faithful God and a merciful Father. I for one have no feelings of disappointment or discouragement as to the final result, although some details may not always afford much hope. Are we often prayed for by the churches?

In their fourth annual report, just published, the Board of Managers of the American and Foreign Bible Society, who have rendered important assistance at various times in support of our eastern translations, and who keep up a distinct correspondence with the translators, refer to some of the Calcutta versions, and especially to those of Dr. Yates, in a manner which will afford our readers pleasure. Speaking of India they say,

From the Baptist translators in this country, the Board have received the most gratifying information. Steady progress has been made in the important work of translating, printing, and distributing the word of God; and the brethren employed in this department have enjoyed special evidence of divine approbation.

Since the last annual meeting, large editions of the New Testament, and of the Psalms, have been completed in the Hindustani, the Sanskrit, the Bengali, the Armenian, and the gospel of Matthew, in Hindui, Nagri character, amounting in all to about 40,000 volumes.

The excellency of these translations has been attested by many of the best judges in

India. In the Calcutta Christian Observer, for December, 1839, Cinsurenais, who is regarded as a very intelligent critic, gives his unqualified testimony to the faithfulness and elegance of Dr. Yates' Sanskrit version of the Psalms.

An officer of learning and distinction says concerning the Hindustani New Testament: "I have had several chapters read over by several Munshis here, and asked their opinion concerning the style in which it is written; and they all agree in stating that it is plainly and carefully translated, according to the idiom of the Hindustani language."

In these versions, say the translators, "it has been our constant object to present the word of God in simple, but pure language,

and in an idiomatic style, so that the sacred volume might be readily understood by the poor and unlearned; and at the same time be not unacceptable to the educated part of the community."

Another writer at Monghyr, upon the same subject, remarks:

"Independently of the translation of every term, which is not done in any other translation into Hindustani with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates' Hindustani translation which I see in no other. I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no definite idea from the reading, are not left thus in Mr. Yates' translation, but have a clear defined sense enstamped on them.

"If it be so great a fault in a translator to put a sense on scripture, I think it is a far greater one to write that as a translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

"I am glad Mr. Yates' singularly eminent qualifications as a translator begin to be known and appreciated. His noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory."

At the last dates, a new edition of the Testament in Sanskrit, with extra copies of the Gospels, had just left the press, and a new edition of the Testament in Hindustani was in progress. It is expected that this volume will be so reduced in size as to comprise only 550 small 12mo. pages. These several editions will make an aggregate of 19,000 volumes.

For the convenience of those who read the Hindustani, but are not familiar with the Arabic character, used in other editions of the scriptures in this language, the Calcutta brethren have commenced an edition of 19,000 copies of the Gospels and Acts, in the Hindustani Persian character.

Five thousand copies of the Psalms of David in Bengali, and an edition of 3000 copies of the Proverbs of Solomon, with new editions of the Gospels and Acts in the same language, have probably ere this been completed; the whole making together 48,000 volumes.

It has long been the anxious desire of our brethren to carry through the press an edition of the *whole Bible in Bengali*. To engage in this great work, they have been frequently urged by their Christian brethren of all denominations. We are happy to learn, that the task has been undertaken, and at the last dates the book of Genesis was already in type. They propose to print simultaneously two editions of the whole Bible; one in quarto, for use as pulpit and family Bibles; the other in large 8vo., making together 3000

copies; and both to contain marginal references, and literal renderings of Hebrew or Greek idioms.

The Board have received a neat 12mo. volume of 200 pages, comprising a "list of proper names occurring in the scriptures; designed to form the basis of a uniform method of spelling the proper names of scripture in the languages of India." The importance of this work will be appreciated by all who have heard of the constant perplexity to which the readers of nearly every edition of the Bible have been subjected, especially in India, owing to the irregular manner in which the proper names of scripture have hitherto been spelt. Uniformity in this respect is truly a desideratum in every language: and the literary labours of the Calcutta Baptist Missionaries have in the present volume accomplished a work which will, it is believed, go far towards settling an important question, in relation to new and improved versions of the Bible.

To illustrate the utility of the present work, let any man examine but a few names in the English authorized version, and he will be surprised to find that different forms are often employed for expressing the same proper name: as Lucas and Luke, Noah and Noe, Timotheus and Timothy. Several chapters in the Old Testament, it is well known, consist almost entirely of proper names, and it is to be lamented that the translators who lived in the time of Elizabeth and King James seem to have paid but little attention to the orthography of proper names. This is particularly observable in the books of Chronicles.

The reader of the authorized version is often astonished to find the name of Elijah and Elisha, in the Old Testament, changed into Elias and Eliseus in the New Testament. So too Isaiah and Jeremiah are transformed into Fsaiah and Jeremy! In the forthcoming edition of the Bible in Bengali, we are happy to say, that for the first time in the whole history of Biblical translation, the name of the same person or place will be spelt uniformly, both in the Old and New Testaments. If the same care had been employed by those upon whom devolved the immense responsibility of preparing our common English version, then, the first chapter of Matthew, the third of Luke, and the seventh of the Acts of the Apostles, would have been more easily understood by the readers of the English New Testament, who, as the case now stands, are left to find out that Phalec is the same person as Peleg, and Ragau is no other than Reu.

The whole amount contributed by this Society to aid the Calcutta translators in publishing faithful versions of the scriptures, is 23,062 dollars 43 cents. It must be peculiarly gratifying to contributors to learn, that this amount has been faithfully appropriated to Bible dis-

tribution among the millions of India. Kutwa, Birbhum, Monghir and Patna, as well as Benaras, Allahabad, Agra, Delhi, and many other parts of continental India, have been supplied with scriptures from this fountain of truth.

The scriptures in Sanskrit, Bengali, Hindui, Hindustani, Armenian, Orya, and other Oriental languages, are constantly for sale at the Calcutta Depository; thousands of copies of which have, like good seed, been broad-cast over the moral fields of India.

Let not American Christians forget, that within the British Indian possessions and neighbouring states there is a heathen population of not less than *one hundred and thirty millions*, among whom the scriptures might now be circulated, if adequate means could be obtained. Unless, therefore, the efforts of the churches to carry forward the work of Bible translation shall be put forth on a scale, and sustained by an energy, to which the most devoted of the followers of Christ have hitherto been utter strangers, hundreds of millions of idolaters must perish for lack of that knowledge and happiness which the scriptures alone communicate.

In a recent letter to your corresponding secretary, we find the following impassioned appeal to the sympathies of American Baptists: "My dear Brother—You have set us to work:—the providence of God, and the spiritual wants of more than a hundred millions of immortal souls, in a state of dreadful destitution, urge us to strain every nerve in its prosecution, and will you blame us for doing too much? and having set us to work, will you withhold the requisite support? No, you will not. You will spread the case before the God you serve, you will lay it before the managers of your society, you will state it in its fulness to the churches, and I cannot, I dare not doubt the result. You will not say in reply to our entreaty for further aid, 'Brethren, you go on too fast, we will aid you no longer; suspend your translation, silence your presses, and let the millions of immortal beings for whom you have been toiling, perish in the ignorance in which they were born!' No, you will not write thus; but will, I am confident, give thanks for the great things God has wrought, and be encouraged thereby to renewed exertion in the glorious enterprise; will immediately adopt measures to provide us with the means of prosecuting the work to which we are called. Our main dependence under God is on the American and Foreign Bible Society." Brother Thomas further remarks—"The amount we shall actually need for the current year *cannot be less than 20,000 rupees*. Indeed, my impression is, that the increasing opportunities for judicious distribution will call for much more, and that the demand will more than keep pace with the means of supply."

An appeal to the American churches, from

the lamented William H. Pearce, was commenced the day before he was called to his eternal reward. The document, though finished only in part, was forwarded by brother Thomas of Calcutta, and is printed in our last Quarterly Paper. It was his last work, and is, in a manner, a voice from the grave—a voice from the heaven he now inherits, saying on behalf of the myriads of India, Give them the words of eternal truth translated into their own language.

If any thing could add force to that appeal, it is the fact that "the demand for books is constantly increasing." Says a missionary under date of 26th of November: "Of all the Testaments and Gospels which you sent me, there is not one left—many come every day for books, but alas! I have none to give them. A man from Backerganj came a few days ago for a Testament, and many respectable persons whose business brings them to court, near which I live, come and ask for books. A young man called and begged that when I got the long-expected English Testament, I would send one to him." "On the 4th of March," says another missionary, "a scene commenced, to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 4, 8, 13, 19, but here my arithmetic failed; a large crowd had collected, all anxious for books. I was obliged to stand in the doorway, for had they got into the house, and got sight of the books, no order could have been preserved. My children brought the books to me, and I distributed them until I felt exhausted. I then begged the people to retire for a time. I shut myself up in my room and began to reflect. In the morning I had a book case filled—now every shelf is nearly empty. What will our friends in England and America say? Tell them, 'the kingdom of heaven suffereth violence, and the violent take it by force.' The books have gone into the hands of Bramans, Sarkars, persons of the writer caste, officers of the civil government, persons living in distant parts of the Zillah—all of them, as far as I can judge, have been given to persons who can read well. But I felt that so much seed sown in one day ought to be watered with much prayer." "On Wednesday," says the same brother, "the crowd of applicants was greater than before. Many came early in the morning. Chand was with me at the table distributing books, but my poor table having got a fracture in one of its legs, we dispensed with its services. I now sent for Gangana-
 rayan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great—by three o'clock nearly all my books were gone; then I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can I do?"

On Thursday great numbers came again, and by two o'clock all the Gospels in Bengali were gone; those in Sanskrit, and a few in Hindustani, only remained—I had to refuse many who came to beg parts of the scriptures. Sorrow and disappointment were depicted on their countenances. More than eleven hundred copies of scriptures, besides tracts, have been

distributed in four days, and that at the earnest solicitation of idolaters who can read. Many Mussulmans have of late become eager for books. Every Hindustani gospel is gone—cannot you send another stock immediately! Let us have a good number of Gospels and Testaments in Hindustani.”

CEYLON.

The following extract of a letter from Mr. Dawson, dated Kandy, August 14, 1841, will be read with pleasure:—

You will unite with me, I am sure, in gratitude to the Father of mercies, when I tell you that my dear wife and I, with Mr. and Mrs. Harris and family, are all in the enjoyment of good health. The rainy season has just passed, during which it has been cooler than usual. It is now getting very hot.

I can never sufficiently express my gratitude to God for placing me in my present situation. My most earnest prayers for several years past are hereby answered, and I still fervently pray that this may be the beginning of a life of extended and laborious usefulness. I have much pleasure in devoting the whole of my time to the mission. Never was I so busy before. The printing office engrosses nearly the whole of my time and attention during the day; in the evening I have had frequent opportunities of preaching by interpretation to the interesting natives. Occasionally I have penetrated into the jungle, and preached to the secluded villagers, many of whom, I have good reason to believe, have heard to profit, and indeed experienced a change of heart. Kandy, owing to its elevation, is a salubrious part of the island, and the scenery is romantic in the extreme. Cocoa-nut trees are not so plentiful as at Colombo, but the lofty mountains, which appear on every side, are densely covered with various kinds of timber. Coffee is cultivated to a great extent; and the sugar-cane is found to thrive remarkably well. Mr. H. and I have several times preached to the coolies upon the coffee plantations; and we think that as the importation of Tamula from the coast is every day becoming greater, a wide field of labour is opening to the view. A few of the coffee planters are favourable to the preaching of the gospel among their coolies; but many who have come here from Jamaica have no disposition to encourage the labours of the Baptist missionaries. However, this is a land of freedom, and obstacles which once existed in Jamaica are not to be met with here, though I fear the thralldom in which the minds of many of the inhabitants are held will not so easily be broken. There appears to me to be a great difference between the condition of some and that of others. In some parts, the influence of superstition and idolatry is such

as to form an adamant barrier to the rays of gospel light: in others, the fields are white unto the harvest: the fulness of time seems to have arrived, and the gospel has only to be preached to be believed and to produce a saving change upon the heart. Of the latter kind I could instance several villages, one in particular, almost inaccessible from its situation in the midst of thick jungle; the approach to which is only made by ascending lofty mountains, and descending almost perpendicular declivities, where a false would be a fatal step, crossing paddy fields, through watercourses, borne on the shoulders of natives, and over rugged rocks which seem to claim the tenantry of ages. Here I found a large village, or rather several smaller ones, many of whose inhabitants met together, and I preached to them the good news of salvation. The head man of this district, several years since, being on a visit to a distant place where Mr. Daniel was passing through, received of him a tract. This he perused attentively, and immediately perceived the folly and impiety of Buddhism; he accordingly gave it up, and from that time earnestly desired that a teacher of the Christian religion might be sent to the benighted people of his village. The overruling providence of God, I doubt not, directed me to the spot. After preaching to about a hundred persons who seemed thirsting for the water of eternal life, I left with them a native teacher, for whom they soon erected a substantial bungalow, in which he teaches their children during the week; and on the Lord's-day they meet together for Christian instruction. I am persuaded that many of them are not far from the kingdom of heaven. Oh that this were the general spirit manifested throughout the island! Here, at Kandy, Buddhism prevails to a fearful extent; it is seen here in awful splendour and magnificence: processions are almost daily seen parading the streets, and the sound of tom-toms is continually in our ears. The parahara, or grand annual ceremony, has just been performed. It is impossible to convey an adequate idea of the procession, which, for seven successive nights, paraded the city, and drew its thousands in its train. Elephants

such was the sacred relic, said to be the path of Buddha, imbedded in a box of gold, with seven coverings, studded with precious stones and gems, enclosed in a miniature gable, and covered with a canopy which was raised to a great height, and supported by men who walked on either side the ponderous animal. Hundreds of flags and canopies; m-toms, and other music; palanquins, den with costly offerings; and torches in abundance, carried by men, and whirled round with such rapidity as to look like blazing circles, gave the procession, which was said to be a mile and a quarter in length, a most imposing—though, to a contemplative mind, a truly awful—appearance. Pilgrims, from all parts of the island, visit the Malagawa here, and venerate it as the most sacred spot upon the globe. Nevertheless there has been much good done among the people here by the various agencies employed. The Singhalese services are well attended, and many have been baptized.

The press is the universal object of admiration here; and some are so utterly degraded as to say it could not have a maker, it must have made itself! However, it affords an excellent opportunity of pointing them from the wisdom of man to the wisdom of God. I think the press will effect wonders here. The spirit-stirring compositions of Mr. Harris have already gone throughout the length and breadth of the land; and I think it requires no great share of discernment to perceive that the downfall of Buddhism is near at hand. Hasten it, O Lord, and thine shall be the glory.

Mrs. D. and Mrs. H. daily visit the native girls' school, and, as many of the children speak Portuguese, they are applying themselves diligently to the study of that language, in hopes of being more useful among the many Portuguese inhabitants. At the earnest wish of Mr. Daniell and Mr. H., I am also studying it as well as Singhalese, and long for the time to come when I shall be able to communicate to the teeming population, "in their own tongue, the wonderful works of God."

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JAMAICA.

DEATH OF THE REV. J. DALLEWELL.

Afflictive intelligence was brought to us by the last mail from Jamaica. Sickness was unusually prevalent, and death was reaping a copious harvest. Among others, our brother Dallewell, who had arrived at Annotta Bay only three months previously, has been called from the labours on which he was entering, and to which he was apparently well adapted. Mr. Day describes the circumstances attending his removal, in the following communication, dated Port Maria, August 18, 1840:—

On former occasions, at this season of the year, I have felt great pleasure in transmitting to you an account of the services held in connexion with the 1st of August. I do not feel the same pleasure this year, although our services have been of a very interesting character, and much good we hope has been effected through their means; but with the termination of our August services I have to communicate the painful intelligence of brother Dallewell's death. This event took place here at 8 o'clock on Wednesday evening the 11th inst.; on the following day his remains were interred in the chapel-yard at Oracabessa, by my esteemed brethren Abbott and Milard, who kindly came from St. Ann's for that purpose, I being too ill to leave the house.

My dear brother who has departed took an active part in several services held in connexion with our various stations, until Thursday the 5th inst. As we were travelling to Annotta Bay, he complained of an agueish sensation, which increased upon him, and when we reached Annotta Bay in the evening, he complained of slight fever. As we both felt unusually fatigued, we took a little medicine and retired to rest quite early; on the following day I felt better, and brother Dallewell not much worse, but still the subject of slow fever and constant thirst, to allay which he drank a large quantity of cold water. On the Saturday he got up and left his room for some time, and took more medicine. On that day I was exceedingly busy with the affairs of the church, and felt no uneasiness respecting him, as many kind friends volunteered their services to attend him: as his sickness increased, I found it absolutely necessary to abandon my intention of going to Buff Bay to preach on the Lord's day, and as the ordinance of baptism was to be administered at Annotta Bay, I determined on remaining there. Early in the morning I administered the ordinance to fifty-nine persons, after which I was seized with fever, and obliged to go to bed for two hours, after which I ventured to the chapel and preached. This exertion relieved me from fever until the close of the service, when it returned again, and I returned to bed; but as the newly baptized members were not yet received into the church, I made another effort and administered the Lord's supper: this

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I had not quite concluded when fever returned with increased violence, and I was again carried to bed; with the divine blessing on the means employed, I was better next morning, but brother Dallewell continued to grow worse. I now began to feel alarmed about him, and determined on getting him home as soon as possible; we were both too weak to ride, and the only means by which we could reach Oracabessa was by boat. About mid-day, on Tuesday, we sailed down twenty-two miles in little more than two hours: I was very sea-sick, but felt much better for the trip. Brother Dallewell bore the passage much better than myself, but it did him no good. We had a chaise waiting for us in which we both drove home; our emaciated appearance greatly alarmed our wives, who were anxiously looking for us. I dispatched a messenger for our medical attendant, who, however, arrived too late to render any service to brother Dallewell. He began to cast up black vomit (which is a certain prelude of dissolution), and continued to do so until Wednesday evening, when he expired.

My fever has abated, but I am very weak and am ordered to take rest; my wife and son have both been very ill, the latter of whom is now sick. The shock to us and to our churches has been very great, but we hope that he who orders all things well will promote his own glory by this painful event. Our bereaved sister bears this afflictive dispensation in a truly Christian manner; her faith and confidence in God delightfully triumph over the weaker feelings of nature.

It is proper that I should further inform you that prior to this distressing event, brother Dallewell and myself had mutually agreed to separate, believing that the efficiency of our labours would be thereby increased. I had,

therefore, intimated to the friends at Annotta Bay my wish to resign the charge of them to brother Dallewell, and he had signified his readiness to become their pastor: this was the last thing he did on the Saturday preceding his death. This arrangement was satisfactory to us all; but now the Annotta Bay church is bereaved again. In her widowed state she looks to me, and my hands are already too full to afford her any aid. I am thankful that God has made me the instrument of healing a wide and threatening breach, although it has been at the expense of my health, and as the rainy weather will soon commence, I shall not be able to visit it as before.

My heart tremblingly asks, "What will our committee do with the Annotta Bay station?" and my faith endeavours to supply an answer, "They will send out another missionary to occupy it;" but reason says, they have done much for Jamaica lately, as well as for many previous years, and they are encumbered with a heavy debt, which they see no immediate prospect of paying. Will, then, the Christian public, by means of whose benevolence a church has been planted at Annotta Bay, and in whose service valuable lives have been sacrificed, allow the kingdom of Christ to recede from that position to which it has already attained, when they daily pray "Thy kingdom come?" Surely if their prayers be sincere they will accompany them with their efforts, and then, while one says, "Here am I, send me," many will offer their silver and their gold, laying it down at the feet of him who has redeemed them, cheerfully saying, "Of thine own have we given thee." Had I another life I would cheerfully give it to the service of God, but I have not. May God raise up more labourers, and send them into his harvest!

DEATH OF MRS. CORNFORD.

The following affecting communication from Mr. Cornford was written at Kettering, Jamaica, August 21st.

Since transmitting my last very hasty communication to you, my heavenly Father has seen fit to remove the brightness of comfort and joy with which I was favoured whilst pursuing my work; to bring down my life to the verge of the tomb; to take away the desire of my eyes with a stroke; and thus to leave me a poor, lonely widower in a foreign land! This has pierced my very soul with the keenest woe; and left me, for a time at least, a prey to sorrow and despair. My dear wife was, indeed, almost the soul of my labours; not merely as supplying me with all the comforts her affection could devise, whilst pursuing my delightful toil, nor as immediately assisting me in my exertions, but as supplying to the full extent of her power the means of instruction to many who otherwise would not have had them. She had gathered her class of females, with whom she would

often spend three or four hours at a time, because no one else was near who could teach them. She had undertaken the superintendence of the sabbath school, for we had no one else capable of doing so; and I was often cheered by its manifest improvement. Various were the plans of usefulness she loved to work, but, alas! she is called away; and now I feel that the hand of God is heavy upon me. My affliction seems more than I can bear. I would not, and dare not repine, but when I say I believe that the Lord has inflicted the stroke in love, it is all that I can say. My extreme weakness of body, resulting from the fever with which I was afflicted at the same time as my beloved wife, has left me almost incapable of sustaining the awful stroke, so that I sometimes think my very youth will be borne down with sorrow to the grave. But though "my spirit is overwhelmed within

' I rejoice to find that "there is a rock
is higher than I." God is still my por-
and with him nigh,

"Cheerful I live, or joyful die."

he future is to me all shrouded in gloom.
house where we have dwelt is large, and
is now awfully desolate, so that I can
ly bear the thought of returning thither,
st to be residing elsewhere would be al-
equal to relinquishing my charge. What
to do my heavenly Father only knows.
he who has, by this affliction, withered
very comfort, and blasted all my hope,
g my cup of sorrow to the brim, at least
g glory to himself thereby, and then from
the loudest praise shall ascend, even for
everest pang I have felt.

I cannot, however, close this letter without
acknowledging the extreme kindness we have
received from Mr. and Mrs. Knibb. Not a
sacrifice has seemed too great for them to
make, to administer to our comfort, and to
save our lives. They came to us at midnight,
when first they heard of our woe. They tried
every means to supply our wants; they
closed the eyes and smoothed the pillow of
my dying wife; they took me from the awful
scene to their own house, where I have since
been cared for as an only child; and here
now, suffering much from the effects of cal-
mel, and oppressed with weakness and with
grief, I am supplied with all that affection
could suggest or heart desire. May the Lord
reward their kindness in that day!

ARRIVAL OF MR. AND MRS. LLOYD.

A letter has arrived from Mr. Lloyd, dated Montego Bay, August 27, 1841, in
which he says:—

It is my happiness to inform you that,
through the kind mercy of God, we have ar-
rived safe, and are as well as can be expected
in this trying season, which is the most op-
pressive part of the year, and mortality is un-
usually great. You will have heard of the
death of Mr. Dallewell and Mrs. Cornford.

May the great Head of the church comfort
and support the bereaved, and sanctify this
afflictive dispensation to us all. I am much
gratified at the anxiety of the great congrega-
tions for hearing the word of life. May I
be made a blessing to them. They are a
truly interesting people.

HOME PROCEEDINGS.

A special meeting has recently been held at Fen Court, the results of which
trust will be permanently beneficial to the Society.

It had appeared to the Central Committee, that, under existing circumstances,
enlarged operations of the Society having occasioned an expenditure exceed-
ing its income, and the decease of the late lamented Secretary having rendered
necessary that some measures should be taken to provide for the performance
of those duties which he had been accustomed to discharge, it was desirable that
a meeting of the General Committee should be obtained. A circular was there-
fore issued inviting their counsel and co-operation, and in consequence fifty
ministers and members of Committee assembled.

The proceedings began on the evening of Tuesday, October 5th, when a meet-
ing for prayer was held, at which Messrs. Trestrail of Cork, Roff of Cambridge,
Jes of Stroud, Edwards of Nottingham, Lewis of Chatham, and Pritchard of
London, implored the guidance and blessing of God. On the following morning,
10 o'clock, the Committee re-assembled, when, after prayer by Mr. Gray of
Northampton, the Treasurer opened the meeting, and called on the Secretary to
give a general view of the objects for which it had been convened.

The state of the finances engaged the attention of the Committee in the first
instance. It appeared from the statement of the Secretary that the expenditure
of the Society for the current year could not be estimated at less than 24,000l.
Every item having undergone the careful examination of a sub-committee, and
the whole having been found incapable of further reduction without curtailing
the foreign operations of the Society, with a certain necessity of future augmen-
tion; while the available receipts of the year could hardly be rated at more

than 18,000*l*. Full and anxious inquiries were made into the manner in which this large expenditure had been incurred, and the frugality and wisdom with which so much money is disbursed; and it became evident to the Committee that the outlay was occasioned by most important foreign labours, which had been gradually extended amidst loud providential calls and many gracious encouragements.

Such labours they could not for a moment think of abandoning, at least until every practicable effort had been made for their support; and they came unanimously to a resolution that measures be immediately adopted for the purpose of raising the income to the necessary amount. A Sub-Committee was appointed to consider the best means for effecting this purpose. The following report was made by them at a subsequent stage of the proceedings, and unanimously adopted.

The Sub-Committee entered upon the consideration of the subject under a deep sense of its importance and difficulty.

The increase in the operations of the Society must be regarded as an answer to prayer, and a cause of joy and gratitude, as it is connected with the glory of God, the conversion of souls, and the improvement of the nations of the earth; but it is with sorrow the Sub-Committee notice that the income of the Society has not advanced in proportion to the enlargement of its operations, and they feel regret, mingled with some apprehension, at the present state of the finances, the income for the year being likely to realize not more than £18,000, while the expenditure, to continue the various stations and for necessary purposes, it is expected will not be less than £24,000.

The Sub-Committee feel however assured, that they express the sentiments of all their brethren while they declare their humble reliance upon "the Father of Lights, with whom is no variableness nor shadow of turning," that having opened doors of usefulness to the Society, in accordance with the promises of his truth and mercy, he will not now forsake his servants. Let us pursue our course with faith, and prayer, and effort, and though we may have to pass through trials and difficulties, we shall be gladdened with the consciousness of his approbation, and shall witness the still wider triumphs of his kingdom.

Neither can the Sub-Committee allow themselves to believe that the churches at home which have, through this Society, been the honoured instruments of diffusing the gospel abroad with so much success, will suffer that success to be lost or impeded by withholding the necessary funds.

The Sub-Committee, after inquiry and deliberation, have unanimously agreed upon the following recommendations:—

That all the churches of our denomination in England, Wales, Scotland, and Ireland, which have not made any collection for the mission, have its claims laid before them, and be earnestly requested to come forward to its help.

That in all towns and cities throughout the country, in which there are no churches of our denomination, attempts be made to hold public meetings, or, if that be impracticable, to collect subscriptions and donations on behalf of our Society. The Sub-Committee believe that, in many of these towns, there are friends of Baptist sentiments, and that others will be found there willing to render aid to our Society.

That all the subscribers to our Society in town and country be reminded of its success and necessities, and how much the doubling or other increase of their subscriptions will tend to remove its difficulties and confirm its usefulness, and that they be therefore earnestly entreated to increase their annual contributions.

That affluent individuals be applied to for extra donations, that the wealth which God has bestowed on them may, in proportionate degree, be consecrated to the very highest and noblest purposes of Christian benevolence.

That the subscribers be reminded of the desirableness of their children becoming subscribers also ; and that attention be directed to Boarding and Sunday Schools, that the efficient aid of the teachers may be secured, and that the young persons there instructed may have the opportunity of contributing, and thus in early life forming habits of generosity to the missionary cause.

That application be extensively made to obtain new subscribers, especially to the members of our churches and attendants with us on divine worship, and to persons able to give and willing to be friendly to the improvement of mankind in piety and happiness.

With respect to the means by which the suggestions thus given may be carried into effect, our Sub-Committee, after mature consideration, have come to the conclusion that application by circular letter, for increased or new subscriptions or donations, will be productive of little effect ; that it is essential to the very existence of the Society in its integrity and usefulness, that something be speedily and efficiently done ; that the incurring of some expense in the way of agency seems to them indispensable, though they think it need not be much ; and that no way appears to them so likely to secure beneficial results as to divide England and Wales into districts, and to engage the best and most suitable agents that can be found, not permanently, but for a limited time, one for each district ; to wait on all the subscribers within its limits, and personally solicit an increase of their subscriptions, and to obtain donations and new subscriptions ; to co-operate with the friends of the Society in efforts on its behalf in places where no Baptist churches exist ; and in any other way in his power, and approved by the friends in the respective neighbourhoods, to increase its funds and promote its interests. The visits of the agent to the subscribers, and applications for donations and new subscriptions will not, as the Sub-Committee apprehend, interfere in any manner with the usual efforts of our esteemed friends and coadjutors in their respective neighbourhoods, or with any meetings usually held by them, and the results would come first in aid and increase of the funds of the local Auxiliary Societies.

That the other means suggested may probably be secured by correspondence through the Secretary, or through the deputations to the different parts of the country, or by a Sub-Committee appointed for the purpose of superintending and carrying out the plans now submitted for your approval.

And the Sub-Committee venture to suggest that special attention be paid, during the ensuing year, to the sending of efficient Deputations ; that when a Missionary can form one of the Deputation, it is highly desirable ; and that it is their opinion that if our beloved brethren, Mr. Clarke and Dr. Prince, should within a short period return to this country, their services in advocating the claims of the Society, and procuring a large increase of its resources, would be likely, with the divine blessing, to prove most efficient and successful.

The attention of the meeting was then directed to the best means of providing for the efficient discharge of the Secretaryship. After a lengthened discussion, the Committee deemed it proper to recommend "the election of a co-secretary with Mr. Angus ;" and a Sub-Committee was appointed to suggest a suitable name or names.

On Thursday the 7th, the Committee considered the Report of this Sub-Committee, which was to the effect that they had deliberately and confidentially discussed several names which occurred to them, but on the ground of objections arising from health, important stations of usefulness at present occupied by the

individuals, and otherwise, they were not prepared to name any one, and would recommend that the matter be deferred till the next Quarterly Committee. It appeared, however, to the meeting at large, that it was important to proceed to an immediate choice; a triple ballot was proposed, by which the power of nominating would be secured to every individual present, and yet the ultimate decision would be taken on the names of two persons alone; and it was suggested that special prayer should be offered again for divine guidance. Prayer was accordingly offered, at the request of the meeting, by Dr. Cox; after which the ballot was taken. The result of this proceeding, which was conducted with great calmness and solemnity, was the official announcement that the choice of the assembly had fallen upon the Rev. W. Brock, of Norwich. Subsequently Mr. Brock requested that time might be allowed him to deliberate and consult his friends; and, in order to provide for the contingency of his declining the office, the Committee determined to adjourn to the call of the Secretary.

In the course of the financial discussions, a question arose whether the Jamaica churches were not now competent to carry forward the work in that island without the aid of the Society. A request was made to Mr. Tinson to lay before the meeting his deliberate opinion on this delicate and important subject. He did so; and, after a lengthened statement of the condition and prospects of the churches in that island, expressed his decided conviction, that, though many of them did not require aid for their own support, others yet did so; and that *missionary* work could not at present be efficiently carried on without assistance from Britain, although it probably might be so in a few years.

The evening of Thursday was devoted to an interesting conversation on a proposition which, although long cherished, has not yet been placed before the public, that of observing the fiftieth year of the existence of the Baptist Missionary Society, as a Missionary Jubilee. The object of such a commemoration, of course, will be the kindling of devotional ardour, and the origination of a thank-offering, for the enlargement of a work which God has so signally blessed; and no doubt can exist of the readiness of the churches of our denomination to concur in such a movement. As, however, the plan and details of this measure will be brought forward in an early number of the *Missionary Herald*, it is not necessary to make further reference to it here.

We cannot conclude our account of this important meeting without noticing, what has afforded much matter of thankfulness to the Giver of all good, the eminent prevalence of harmony and Christian love among the assembled brethren; this cannot be otherwise than a token for good, and an encouragement to expect from beloved brethren throughout the country an energetic fulfilment of that which in deliberation has been so cordially resolved. The Central Committee, aware that resolutions raise no money, will apply themselves forthwith to the methods which have been suggested; and they beg to impress it on their friends in every quarter, that under God, the maintenance of the Mission, in its present extent and prospects, depends entirely on the manner in which they respond to the appeal. In making it the Committee discharge their present duty; and they most earnestly hope that the friends of the Mission will not place them in circumstances which will render the curtailment of their foreign operations a matter of absolute necessity.

DEATH OF MRS. ELLIS.

Ellis, who returned from Calcutta in a bad state of health on the 23rd of July, the 8th of October, at Exeter. A few days after her return, some hopes were entertained of her recovery, but unfavourable symptoms occurred; a change for the worse took place on the morning of the 8th, and at

noon she expired. Her course had been honourable and useful, and her departure was serene. Two little boys are left, awaiting the hoped-for return of their father, whose state however, when he embarked on the 21st of June, excited much fear of the result in the minds of his brethren at Calcutta.

DESIGNATION OF MR. STURGEON.

Wednesday the 29th Sept. a meeting was held in the Baptist Chapel, Cosely, for the purpose of commending to God Mr. Thomas Sturgeon, who is about to proceed as a missionary to Western Africa. The Rev. D. Wright (Minister of the place), and the Rev. Messrs. Stokes, Parker, Morris, and Baylis, were engaged in the service. The attendance was large, and notwithstanding the meeting was held at a late hour, a very lively interest was manifested throughout; and it is hoped that the sympathy excited for the oppressed coloured sons and daughters of Africa will be salutary and lasting effect on the minds of those who were present. Several ladies in connection with Cosely Sunday School had kindly

engaged in making and collecting articles of various descriptions, for our friend to take with him. Christian friends of all denominations came cheerfully forward, and united in this labour of love; and in less than a month, property to the amount of upwards of forty pounds was contributed. Many friends having expressed a desire to see the articles, the large Wesleyan School-rooms in Bilston were kindly lent for the purpose, and it is supposed that nearly 3000 persons attended the exhibition, with which they appeared to be highly pleased. No charge was made for admission, but articles worth from five to ten pounds were bought by visitors, and about two pounds was given for the benefit of the mission.

ACKNOWLEDGMENTS.

Thanks of the Committee are presented to J. J. Smith, Esq., of Hamper Mills, and to those people in his employ, for fifty reams of paper for the use of the mission in Ceylon; to Mr. Halstead, for articles of wearing apparel, &c. to the value of 10*l.*, for Mr. and Mrs. Littlewood, of Turk's Island; to Mr. Hatchard, for a box of books and fancy articles

Knibb; to Mr. Childs, of Brighton, for books, &c., for Mr. Dendy; to Miss Fisher, for a box for Mr. Cornford; to Mrs. Risdon, of Birlingham, for a box of wearing apparel, and rewards, for Mr. Clark, of Brown's Town; and to Rev. T. Horton and at Devonport and Saltash, for a box of wearing apparel and books, for Mr. May, of Salem. Another box has also been received for Mr. May.

LETTERS RECEIVED FROM MISSIONARIES, &c.

ST INDIES.—Calcutta, Rev. J. J. Smith, 9 June, 2 and 3 July, 17 August; Rev. W. W. Wenger, 17 August; Rev. W. W. 5 July; Rev. C. C. Aratoon, 5 March.

FLORIDA.—Kandy, Rev. J. Harris, 13 August; Mr. C. C. Dawson, 14

AMERICA.—Samarang, Rev. G. Bruckner,

WEST INDIES.

TRINIDAD.—Stacey Ville, H. Beckford, 7.—Port Maria, Rev. D. Day, 6 and 7, 18 and 25 Aug.; Rev. J. Dalwell, 7.—Spanish Town, Rev. J. M. Phillippo, 21 and 25 July.—Mandeville, Rev. J. Williams, 26 Aug.—Old Harbour, Rev. J. Taylor, 26 Aug.—Montego Bay, Rev.

T. Burchell, 12 and 23 July; Rev. W. Lloyd, 27 Aug.—Falmouth, Rev. W. Knibb, 23 July, 7, 22, and 25 Aug.; Rev. J. E. Henderson, 26 Aug.—Manchioneal, Rev. J. Kingdon, 22 July.—Rio Bueno, Rev. P. H. Cornford, 4 and 21 Aug.—Lucea, Rev. E. J. Francies, 27 Aug.—Brown's Town, Rev. John Clark, 23 Aug.; Rev. John May, 1 July.—Savanna-la-Mar, Rev. J. Hutchins, 8 July.—Stewart Town, Rev. B. B. Dexter, 5 August.

BAHAMAS.—Nassau, Rev. H. Capern, 28 July, 22 Aug.; Rev. W. Littlewood, 27 July; Mr. W. Bontems, 21 July.

HONDURAS.—Belize, Rev. A. Henderson, 19 and 27 July.

WESTERN AFRICA.—Fernando Po, 23 June, 10 and 27 July.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1841.

Donations.			£ s. d.			£ s. d.		
	£	s. d.						
C. M.	50	0 0	Ware—			Bramley	22	12 0
Do. for Jamaica Schools ..	50	0 0	Mr. B. Medcalf.	0	10 0	Chapel Fold	4	4 0
F. F.	20	0 0	Miss Medcalf.	1	0 0	Ditto, for Debt	3	1 0
Howard, L. Esq.	20	0 0	Watford	62	11 4	Cowling Hill.	2	0 7
Masters, Mrs. for <i>Entally</i> ..	20	0 0	Ditto, for <i>Entally</i> ..	2	0 0	Dewsbury, for Schools..	2	10 0
Rippon, Mrs. for Africa ..	10	0 0	HUNTINGDONSHIRE.			Earby	2	0 0
Deane, Mr. Missionary			Kimbolton	11	9 8	Haworth, 2nd Church..	14	0 0
Box	0	15 2	Ditto, for Translations	1	0 0	Hella Field	6	15 3
A Friend, by Mr. Mark			KENT.			Horkinstone	6	13 10
Moore	5	0 0	Chatham, Zion Chapel..	16	0 0	Long Preston	2	7 7
LONDON AUXILIARY.			Ditto, Sunday School	0	14 0	Pole Moor	3	13 4
Henrietta Street	39	10 3	Ditto, Brook	1	17 0	Salendine Nook	42	14 0
Ditto, for <i>Entally</i>	9	7 9	Ditto, Sunday School	1	16 8	Shipley	8	0 0
BEDFORDSHIRE.			Dover, Pent side	10	6 8	Sutton	12	2 10
Dunstable, on account. .	10	15 0	Ditto, Sunday School	0	3 9	Ditto, for Africa ..	2	0 0
BUCKINGHAMSHIRE.			Smarden	1	0 0	Wakefield	5	0 0
Long Crendon and Ick-			Upnor	2	5 7	S. Holdsworth, Esq. for		
ford, Collections	3	14 0	LANCASHIRE.			Schools	0	10 0
Waddesdon Hill.	17	11 0	Accrington	13	2 9	SOUTH WALES.		
DERBYSHIRE.			Burnley	4	3 0	Aberdare	2	12 0
Chesterfield—			Cloughfold	2	0 0	Bettws	0	3 0
Miss Malkin, for Africa	5	0 0	Colne	6	0 0	Bridgend	11	0 1
DEVONSHIRE.			Goodshaw	2	0 0	Cardiff—		
Bradinch	6	1 6	Liverpool, on account. .	200	0 0	Bethany	47	10 4
Exeter	30	15 4	Manchester, ditto.	105	19 1	Do. Sunday School	0	11 2
			Sabden	15	0 0	Tabernacle	11	3 10
			G. Foster, Esq.	100	0 0	Carphilly	5	14 7
			MONMOUTHSHIRE.			Corntown	0	0 0
Acknowledged before	26	17 0	Abergavenny—			Cowbridge	1	9 4
			Frogmore-street, addi-			Croisy Park	1	5 0
			tional	0	10 0	Cwmystellin	0	0 0
Stonehouse	10	0 0	Bethel, Bassaleg	6	18 0	Dowlais	17	12 11
ESSEX.			Ebbw Vale	15	0 0	Hirwain	3	1 6
Colchester	20	2 4	Pontypool, Penygarn. .	9	13 3	Lysfane	2	2 0
GLOUCESTERSHIRE.			OXFORDSHIRE.			Mertbyr—		
Cambridge	1	0 0	Oxfordshire, on account	120	0 0	Ston Chapel	20	7 5
Chalford	3	11 4	Eye	21	8 0	Do. Sunday School	4	0 0
Eastington	3	19 1	Ditto, Sunday School,			High Street	9	1 5
Ditto, Sunday School	0	5 8	for Schools.	2	0 0	Ebener	2	14 0
Hampton	5	8 0	Ipawich—			Tabernacle	3	10 0
Hillsey	1	15 2	Stoke Green	37	17 6	Neath	18	14 6
Kingstoney	17	0 0	Ditto, for Africa ..	7	0 0	Newbridge	11	9 4
Ditto, Sunday School	0	5 3	Salem Chapel	12	1 3	Penyal	0	14 0
Painwick	0	15 4	Ditto, for Africa ..	0	10 0	Pyle	0	6 1
Slimbridge	1	19 3	Mr. R. Thompson, by			Rumney	2	13 1
Shortwood	29	15 2	Mr. Pollard.	5	0 0	Siloam	1	5 0
Stroud	25	2 4	Mr. and Mrs. Pollard	5	0 0	Swansea—		
Ditto, Sunday School	0	17 8	SUSSEX.			York Place	23	0 9
Ditto, for Africa	1	0 0	Sussex, on account ..	120	0 0	Do. Sunday School	0	17 0
Shipscomb	0	15 1	WARWICKSHIRE.			Bethesda	23	12 10
Thornbury	18	0 0	Birmingham, Mount			Mount Pleasant ..	12	12 7
Uley	4	1 0	Zion	15	10 8	Bethel	5	6 0
Woodchester	3	15 0	WORCESTERSHIRE.			Carisalem	3	1 8
Wootton	18	0 5	Worcestershire, on ac-			Friends	2	6 0
Ditto, Sunday School	0	19 2	count	250	12 7	Waustrada	1	1 0
HEREFORDSHIRE.			Pershore	56	17 8	Previously acknow-		
Kington	10	0 0	YORKSHIRE.			ledged, and Expenses	87	2 8
HERTFORDSHIRE.			West Riding, on account	100	0 0	150		
New Mill, by Mr. Pritch-			Blackley	2	0 0	FOREIGN.		
ard	10	7 6	Boroughbridge and Dish-			Dantzig—		
Ditto, a Friend	0	5 0	forth	34	0 0	Heubuden, by Mr. Da-		
						vid Epp	9	12 8

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

NOVEMBER, 1841.

Mr. MULHERN writes to the Secretary from Conlig, Sept. 27th:—

The Lord continues to prosper our efforts here in the good cause, beyond our most sanguine expectation. Last month has been to me a month of much pleasure and profit, and I hope much profit to others. Besides visiting much, I have preached in my humble way twenty-one times to overflowing congregations every where. A spirit of anxious inquiry has been excited and extensively obtains among the people; and, what is more encouraging still, we have good reason to conclude that through our feeble instrumentality souls are converted to God. These remarks apply to my stations generally, but to Conlig in particular, where our prospect of usefulness is increasingly encouraging. Here, where I continue to preach regularly three times a week, our place has become too strait. The congregation, which has for some time past been gradually increasing, now ranges from 100 to 120; but the latter number crowds the place to suffocation, so that I sometimes find it difficult to speak from the overheated state of the house. I have been lecturing for some time past, on week evenings, on the interesting and instructive history of Joseph, where we have gospel truths beautifully blended with otherwise delightful narrative. On these occasions, it is delightful to see our place filled even as well as on the Sabbath. On Lord's day, the 12th instant, I baptized five persons, who have been in the habit of constantly attending on the ministry of the word at Conlig for the last five or six months. One of the number dates his conversion and first saving impressions from the time he first came to hear the gospel in our place, now about seven months ago. I am not aware that he has ever since been absent from a single service, so constant has been his attendance. Another one of the number, a person near forty years of age, who never was in connexion with any church or denomination, has given pleasing and satisfactory evidence of having experienced a change of heart, and we have reason to hope well of all. The Lord's day morning that I administered the ordinance, the weather was very fine, and I believe I have seldom felt happier than while addressing on that occasion in the open air on the shore between two and three hundred attentive hearers. I spoke from our Lord's commission for near

an hour; and, I believe, had I been able to continue the address for another hour, I should have had the attention of the people. We have since five or six more candidates, who I hope will also soon be baptized and added to the church. Surely the friends of the Redeemer in your happy land, who have done so much for poor Ireland, do not fully know the circumstances in which we are placed here at present, else I am fully persuaded they would immediately and cheerfully assist us in going on with our chapel, which now remains suspended for want of means. Surely they could not bear to see the people, who have under God been gathered together by their instrumentality, left to scatter again for want of a place to worship God in, according to the dictates of their consciences and the plain statements of his own word. If we could build our chapel, and if the Society could give us one school, and one Scripture reader, such a person as has been before described, large success would, by the blessing of God, be certain; and we would soon be able to assist in some measure the funds of the Society, or rather, we would be able to assist ourselves. Surely this is the time for us to work and redouble our exertions when the Lord seems so evidently, in the midst of opposition and in the face of formidable obstacles, to bless our efforts so abundantly. I am persuaded that we are fast verging towards a happy and bright era in the history of long-benighted Ireland; superstition's altars shall yet be overthrown, and God will be glorified in the land. Yes, poor Ireland's warm-hearted and affectionate sons, who have a zeal of God, but not according to knowledge, shall yet rally round the cross of Christ in millions, and join the anthem of angels, singing "glory to God in the highest," and

"The beam that shines from Zion's hill
Shall lighten ev'ry land,
The king who reigns in Salem's towers
Shall all the world command."

This beam of gospel light shall ultimately enlighten every land, and why should Ireland be last? No, she will not,—by the blessing of God. Your Society long since directed this beam in all its unclouded brightness to our land, and though its light has been long obstructed, it has since the first been working its way through the darkest clouds; but these clouds are now dispersing, and shall all finally disappear.

Do, brother, pray for us, that we may have that wisdom that comes from above, and be enabled, in the exercise of deep humility, ardent zeal, and unflinching faithfulness, to persevere in the work of our Lord, and in his strength do exploits.

Mr. LORIMER writes from Tubbermore, Oct. 1st, 1841 :—

My last reported my labours up to August the 1st. Since that, I find, on looking over my journal this morning, I have visited 120 families and attended eighteen meetings. In my visits I have but little access to Roman Catholics. A few, however, at one of my meetings, which is held once a month in a school-house, at the foot of a mountain about two miles from Tubbermore, occasionally come in, and appear most intent on hearing the way of life made known from God's word. This is one of those stations where I regularly address crowded assemblies once a month; all of which are, every night of meeting, producing additional evidence of usefulness. In a more distant part of the same district, I have a meeting in the house of a Presbyterian elder, well attended and decidedly useful. About a mile farther on, in the house of one of our brethren, I have a most encouraging meeting; increasingly large and attentive. A mile and a half beyond this, or about four miles from Tubbermore, I have another. In this place we meet in the house of one of the brethren, likewise, where two very large apartments of the house are crammed every night, with intelligent, attentive, and inquiring persons. In the village of C—, distant from Tubbermore three miles, I am likewise attending a monthly meeting, from which I am expecting good results. In B—, the town in which I live, about a mile from Tubbermore, I meet with a number of the brethren and others, every Lord's evening, for prayer and mutual conversation on the Scriptures. In this place, also, I conduct a meeting of inquiry into the doctrines and duties of Scripture, on the first Sabbath evening of every month, by a number of young men; the illustrating of the different subjects brought forward on these occasions, affords me an opportunity of speaking of the things of God to large audiences. This I have found highly useful.

The above stations comprehend a district of about twelve miles in circumference; every corner of which I visit regularly, either by reading from house to house, or in attending meetings in the evenings for proclaiming the truth about the Lord Jesus. The places where those meetings are held, are at the borders of the district I have mentioned; or, at such a distance that, from the delicate state of my health, and

the privation under which you know I am labouring, I could not sufficiently attend in the way of visiting. All of these plans are daily giving evidence of the Lord's work taking effect, the numbers in each place increasing, and the attention of the hearers evidently improving. Prejudice is completely removed, and every ear is now open, except in one district, which I mentioned in my last, where ministerial influence is keeping the door shut against a few individuals. Upon the whole I may say, that, in the district which I am now occupying, I have the ground all ploughed, and am now sowing and harrowing in the seed as fast as my health will allow, hoping that, one day, by the blessing of the Divine Spirit, there will be a glorious and abundant harvest to the Lord.

I mentioned in my last that I was once at a certain district three miles from Tubbermore, and held a meeting where only sixteen persons were present, and that I intended to visit it soon again. This I did on September the 6th, when I had thirty-six individuals hearing me. There were also crowds of men, women, and children, "of the baser sort," assembled round the windows outside, evidently, from their manner, for the purpose of mocking; they behaved, however, upon the whole, with a degree of respect: and, I am persuaded that some of them went away somewhat impressed, as they all heard the greater part of what I said. I was urged by one of our brethren, who lives convenient, to endeavour to keep up their attention, by going there once a month. This is one of the stations mentioned above. May the Lord bless his own gospel and make it useful.

An occasional reader writes, under date of Sept. 28th last, as follows :—

I feel happy in being able to inform you, that the reading of the Scriptures is still exciting attention in this part of our once benighted country. My time for this month has been as usefully occupied as any in former times. The invitations I receive from the people about me, together with the resort to my house to hear the Scriptures read, is a distinguishing mark of the high esteem in which the Divine Word is held. On the 6th instant I went, according to promise, to a village about two miles from this place, to read as I might find opportunity. I was received at one of the houses, where I read and expounded a few chapters, in particular the fifth of Galatians, and held a prayer-meeting; after the meeting I was accosted by an old man, who observed that, although in his sixtieth year, he had never heard a chapter in the New Testament read in all his life before; and that,

During several past years, he had endeavoured to avoid falling in with any person whom he knew to be in the habit of reading it, lest his principles should be weakened by such communication; but now, seeing his error, and being convinced from what he had heard that it was the word of God, he never would again neglect the opportunity. I have since observed with great satisfaction that whenever I read or hold a meeting this man is sure to be there.

A daily Reader writes under the same date :—

In one house where I called on the last instant, I read the fourth of the Epistle of James, selecting this chapter with the intention of making some remarks suitable to the case of two contending parties then present. After reading, we united to implore a blessing to rest upon the words spoken. All, with one accord, joined with me cheerfully in prayer. You must bear in mind that the parties are Catholics; and, when I left, the principal contenders joined hand in hand, in renewed friendship and forgiveness.

On the same day in a wakehouse, where I called, I met a Protestant man and several Roman Catholics in warm controversy about some popish doctrines; as soon as I entered the case was submitted to my opinion. I replied, that I did not much like controversy, but, as I hoped that the salvation of his soul was the great object of every one present, I would read to them the words of the Holy Spirit on the subject, if they would please to hear. Having at once obtained their consent, I read part of the second of the Epistle to the Galatians, and part of the second to the Ephesians also, and concluded with the latter part of the ninth to the Hebrews. During my observations on these Scriptures no disapprobation was uttered, although about eighteen Roman Catholics were present, except from one, the priest's parish school-master and clerk. When parting, a man who seemed to hear very attentively requested I would lend him two tracts, part of each of which I had also read to the people here: and I am now glad that I complied with his request, as I trust, from a subsequent conversation with him, that he has read them with profit. One of these tracts is that "On slighting the Gospel;" the other is, "Salvation by Jesus Christ."

Since my last I have visited the wild neighbourhood of B— and T—, where I read the Scriptures to several families, all Roman Catholics: endeavouring upon every occasion, as the Lord enabled me, to give to each a word in due season. In one house I met a few persons assembled, who seemed more desirous for religious information than

any others. To them I read the third of the Gospel by John, in Irish; attempting to show, in the course of reading, the depraved state of man by nature, and his utter inability of doing any thing acceptable in the sight of God, until the mind be renewed by divine grace. The attention paid by all present, and especially by a very old woman, who frequently clasped her hands, and looking up to heaven craved the pardon of her transgressions, roused my mind to offer up the mental petition so frequently put up on such occasions,—“Oh that God might in his mercy sanctify the reading of his holy word to the soul of some poor sinner here.” At my parting, all present, and more especially the old woman, seemed filled with gratitude for what they heard, so amply adapted to their need as sinners.

In another house I met a female whose shattered and emaciated appearance bore melancholy testimony to the character of her former life. Here, I read the seventh of the Gospel by Luke: while endeavouring to show from the latter part of this chapter something of the unmerited, pardoning love of Jesus to poor perishing sinners, her eyes overflowed with tears; and when I closed the book, she repeatedly exclaimed, “Oh that God would have mercy on me, the greatest of sinners.”

PAT BRENNAN, Sept. 27th, writes :—

This month I have been employed as usual, visiting the poor in their cabins; reading and publishing the gospel of peace. I have visited from three to five families each day; I have held seven prayer-meetings, at which there were present from fifteen to thirty-eight, of both Protestants and Roman Catholics, and all seemed very attentive; the Rev. Mr. Shepherd, of Sligo, went with me on the 13th instant, to Maunson, where he preached to sixty-two persons of the poorer class. I trust the Lord is blessing my feeble effort in one of our prayer-meeting houses. It is continually well attended, and the people seem to feel an interest in the meeting. One of the soldiers, whom I generally meet there, says that he has learned more of the gospel since he began to attend the meeting, than ever he knew before; he goes about visiting the people, reading the Scriptures in their houses; and he is not ashamed to acknowledge that he was entirely ignorant of the truth when he met with me. He is in hopes that his company may remain in this town during the winter; he wishes to be able to attend my reading meetings. Another young man, a Roman Catholic, attends the meetings, and he says that he would not be kept from it by all the priests in the county. He came to my house three times last week.

THE
BAPTIST MAGAZINE.

DECEMBER, 1841.

MEMOIR OF ULRIC ZUINGLE.

BY THE REV. JOHN STOCK.

ULRIC ZUINGLE, the great founder of the churches called "The Reformed," and the first among his contemporaries that received the light of divine truth, was born on the first of January, 1487, at Wildehausen, in the county of Toggenburg, a part of Switzerland lying south of the canton of St. Gal, and east of Zurich. His parents occupied a respectable station in society, and bestowed a liberal education upon their son Ulric; who was destined by providence not only to be the instrument of the reformation in his native country, but to possess an influence which was felt through a considerable portion of Europe. History supplies us with but few and imperfect notices of the incidents which served to develop the latent powers of Zuingle's mind; it is evident, however, that he gave early indications of a precocity of genius, which foretold his future greatness. His habits of application, and the capacity of his mind, were such, that he mastered the whole compass of the learning of the day, with an ease and rapidity which astonished his preceptors. The learned languages, history, poetry, and music, were successively studied by young Zuingle with unequalled success; and from these he soon ascended to the study of the higher branches of literature.

The philosophy of the day was a grotesque mixture of subtleties, technicalities, and unmeaning distinctions, drawn without order or connexion from the writings of the sages of antiquity. Thus, though Aristotle and Plato were con-

sidered as the oracles of philosophy in this age of darkness, there were then but very few who were acquainted with the writings of those great men. The pretended followers of Aristotle, though dignified with the venerable titles of artists, grammarians, physicians, and dialecticians, were profoundly ignorant of the real sentiments of that great philosopher: "For what was now publicly taught as the philosophy of that great man, was really nothing more than a confused and motley heap of obscure notions, sentences, and divisions, which even the public doctors and heads of schools were unable to comprehend. And if among these thorns of scholastic wisdom there was any thing that had the appearance of fruit, it was crushed and blasted by the furious wranglings and disputes of the Scotists and Thomists, the Realists and Nominalists, whose clamours and contentions were unhappily heard in all the European academies."* Zuingle proceeded, with exemplary patience and assiduity, through this labyrinth of obscurities, and became deeply versed in the technical jargon of the schools. From this dry and unprofitable subject he proceeded to the study of theology; and soon discovered that this sublime science was involved in deeper obscurity than even philosophy. Respecting the theology of that age, Dr. Mosheim writes thus; "The wretched and senseless manner of teaching theology in this century may be learned

* Mosheim, Ec. Hist. cent. 16, ch. i. sec. 13.

from many books yet extant which were written by the divines it produced, and which in reality have no other merit than their enormous bulk. The expositors of the holy scriptures were but few in number during this century, and there were scarcely any of the Christian doctors that had a critical knowledge of the sacred scriptures. This kind of knowledge was so rare, that when Luther arose, there could not be found even in the university of Paris, which was considered as the first and most famous of all the public schools of learning, a single person qualified to dispute with him, or oppose his doctrine upon a scriptural foundation. Any commentators that were at this time to be found were such as, laying aside all attention to the true meaning and force of the words of scripture, which their profound ignorance of the original languages and of the rules of criticism rendered them incapable of investigating, gave a loose to their vain and irregular fancies in the pursuit of mysterious significations. The greatest part of the public teachers belonged to those classes of divines which were distinguished by the titles of *Positivi* and *Sententarii*, who were extremely fond, —the former, of loading their accounts, both of the truths and precepts of religion, with multiplied quotations and authorities from the writings of the ancient doctors; the latter, of explaining the doctrines of the gospel by the rules of a subtle and intricate philosophy.* The mind of Zuingle was early agitated with suspicions that this method of explaining the gospel was opposed to the simplicity of that divine message; and, though he obtained an intimate acquaintance with the writings of the Fathers, whose decisions were then generally considered as infallible, his ingenious and comprehensive mind soon perceived, that their writings not only did not harmonize with each other, but were discordant with the scriptures of truth. In secret and in silence he pursued the then deserted path of a simple and prayerful study of the sacred oracles; and the light that shone upon his inquiring mind, while perusing the word of life, convinced him that the popish church had entirely corrupted the Christian religion, and destroyed its original purity and simplicity. He acquired an intimate acquaintance with the canon of

inspiration, which, through the divine blessing, made him "wise unto salvation." His decisions were not arrived at hastily, but were the result of a comprehensive view of the general scope of revelation. Unlike Luther, who rose with all the vehemence of his enthusiastic mind the moment that he had received the least light, Zuingle continued to labour in obscurity until he had formed a well-digested scheme of Christian doctrine and discipline, which he subsequently made known to the world. Zuingle moved cautiously, calmly, and yet firmly in the cause of the reformation; Luther with impetuosity, and oftentimes with rashness. The conversion of Zuingle took place at an early age; and was effected by the blessed Spirit through the simple instrumentality of the written word.

In the year 1505, while yet only eighteen years of age, Zuingle was chosen pastor of a small church at Glaris. It was here that his views of divine truth were enlarged and expanded. He continued for several years in this obscure and retired station, studying and publicly expounding the scriptures, as he himself says, "in entire and humble dependence upon the illuminating influences of the Holy Spirit." As his mind opened to the light of truth, his preaching assumed a more decided and evangelical tone; and, as he himself saw more clearly the way of salvation, he more fully and faithfully proclaimed it to others; but it was not until his removal from Glaris, that he ventured publicly to attack the peculiar tenets of the church of Rome.

In the year 1516, being then twenty-nine years of age, Zuingle removed to a place called "The Hermitage," which was famous for pilgrimages to the Virgin Mary, and was the common resort of her devotees among the Swiss. The mind of Zuingle was now confirmed in the true principles of the gospel, and the superstition and idolatry which were exhibited daily at "The Hermitage" aroused his indignation, and brought into public notice the light and information which he had accumulated in the sequestered village of Glaris. Now he lifted up his voice publicly against the corruptions of the Roman Catholic church, and proclaimed fearlessly the truths of the everlasting gospel. Still he proceeded with prudence and caution, making use of but one weapon, the

* Mosheim, Ec. Hist. cent. 16, ch. i. sec. 14.

sword of the Spirit. His resistless eloquence, and the force of his arguments, speedily drew attention to his preaching, and procured him numerous and attentive auditories. It is to be observed, that this took place just one year before Martin Luther's collision with the church of Rome; so that the honour of being the first efficient reformer belongs to Zuingle. Besides, there can be no doubt that, even when Luther did first protest against some of the more glaring corruptions of the papal church, his views of Christian doctrine were but crude and ill-digested; while those of Zuingle were comprehensive, and enlarged by a previous long-continued examination of the sacred writings. Dr. Mosheim is compelled to make the admission, that "Zuingle had perceived some rays of the truth before Luther came to an open rupture with the church of Rome;" though he does so with an exceedingly bad grace. There can be no doubt, therefore, that Zuingle was the earliest reformer of the sixteenth century, and that he was very far in advance of Luther in the extensiveness of his views; for while the latter was at first willing to retain nearly the whole of the popish errors, excepting the sale of indulgences, the former had devised a comprehensive scheme of a complete reformation of religion. Zuingle also far surpassed Luther in learning, capacity, and judgment, though he may not have equalled him in vehemence and impetuosity.

A short time after the preaching of Zuingle had attracted public attention, he was invited to Zurich, and was made a canon of the church in that city. It was here he commenced that splendid career of labour and usefulness which continued uninterrupted to the day of his death. He became the zealous promoter of the reformation in his native country; and, having the well-digested stores of years of intense application at his command, and being blessed with a sagacity and penetration which seemed capable of surmounting the greatest difficulties, he soon took the lead in those great movements which were then taking place in his native country; and, by his writings, and the preaching of his disciples, disseminated his opinions through a great part of Europe. The reformation had just commenced in Germany, and the gigantic Luther had begun to hurl his thunders against the papal power, while the spirit of the

reformation was spreading to countries more remote. The religious and intellectual darkness which had so long brooded over benighted Europe was beginning to dissipate; the sun of truth was preparing to rise and cast his splendours upon the nations which had long sat in darkness and in the region of the shadow of death; the materials of a revolution which was about to shake the very foundations of the papal power had been long accumulating, and now needed but a spark to produce the catastrophe:—when, at length, the loud tempest burst over the heads of the papal despots, and from one end of Europe to the other, there were heard "the voices and thunderings" of the awakened and indignant nations! At this critical juncture, four illustrious men arose, within a short distance of time, to aid in dispelling the ignorance and superstition of the times; these were, Zuingle, Luther, Melancthon, and Calvin; men whose names are embalmed in the memories of all those who love "the truth as it is in Jesus." Perhaps of all these, not one rendered more effectual and lasting help to the cause of the reformation than Zuingle; and not one was more fitted to guide the affairs of the rising churches. Luther was rash and impetuous, while Melancthon was timid and yielding; but the close friendship which subsisted between these two eminent men, and their union in promoting the same cause, tended to rectify the defects of both. Zuingle seemed to combine a portion of the qualities of both these champions of truth; for while he was intrepid and resolute in the midst of danger, he was cautious, prudent, and sagacious. Under his superintendence the reformation obtained a solid footing in Switzerland, and spread through the greater part of that country.

The first event which seemed to pave the way for a more general diffusion of the principles of the reformation in Switzerland, occurred in the year 1519, not long after the settlement of Zuingle at Zurich. The impious traffic in indulgences was then proceeding at a fearful rate in various parts of Europe; and, among other countries into which his holiness the pope, in the height of his paternal solicitude, sought to introduce these tokens of his disinterested compassion, was Switzerland. One Samson, an Italian monk, was the agent who endeavoured to introduce this abomi-

nable trade into that country; but he was resisted with such signal courage and success by Zuingle, that in process of time the supremacy of the pope was rejected through the greatest part of the Helvetic cantons. The attempt to establish the sale of indulgencies in Switzerland roused the indignation of many of its inhabitants who had previously sat patiently under the yoke of Rome, and gave the death-blow to the power of the pope in that country. Zuingle was not without many talented coadjutors in the great work which he had undertaken, among whom we may mention, Ecolampadius, Hedeon, and, more latterly, the illustrious John Calvin. Among the German divines some embraced his opinions, and explained them to the people, both in their writings and discourses. Among these may be mentioned the renowned Martin Bucer.

Between Zuingle and Luther there existed several points of difference, which tended to produce considerable animosity between the various rising protestant churches. Zuingle's views of ecclesiastical reform were more enlarged and enlightened than those of Luther; for the latter wished to retain many things which the former very unceremoniously abolished. Among these we may mention the use of images, altars, wax tapers, the absurd form of exorcism, and private confession; all of which Luther was disposed to treat with indulgence. Zuingle seemed anxious to remove every thing which might tend in the least to nourish a spirit of superstition in the people; but Luther tolerated forms and ceremonies which could answer no purpose but that of keeping alive the seeds of the superstition of the dark ages, and which might again germinate, and issue in a second corruption of the Christian religion. Zuingle ardently desired to bring back the worship of God to its original simplicity; Luther wished to retain a portion of the imposing grandeur of the Roman Catholic ritual. On some points of doctrine their opinions were different; for Zuingle held most of the sentiments which were afterwards more fully illustrated by his successor, John Calvin; while Luther's views on the same points were in some respects different. But perhaps nothing tended so much to divide the Reformed and Lutheran churches, as the conflicting opinions of their founders concerning the eucharist, or Lord's supper, and the

person of Christ. Zuingle believed, and that most justly, that "The body and blood of Christ are not *really* present in the eucharist; and that the bread and wine are no more than external signs or symbols, designed to excite in the minds of Christians the remembrance of the sufferings and death of the Saviour, and of the benefits which arise from them." The following passage, occurring in Zuingle's book concerning baptism, is commonly quoted to confirm this statement: "Cœna dominica, non aliud, quam commemorationis nomen meretur." "The Lord's supper deserves no other name than that of a commemoration." Luther, though he professed to deny the popish doctrine of transubstantiation, yet believed that which in effect amounted to the same thing. He substituted the barbarous term *consubstantiation*, instead of transubstantiation, and believed that the body and blood of Christ were really, though in a manner far beyond human comprehension, present in the eucharist, and were exhibited together with the bread and wine. As one would naturally expect, Luther uttered much senseless jargon in his pretended explanation of this absurd doctrine. "As in a red hot iron," said he, "two distinct substances, namely, iron and fire are united, so is the body of Christ joined with the bread in the eucharist!"

The ubiquity of the human nature of Christ was another point of discussion among the protestants. Luther believed that the human nature of Christ is in some mysterious manner present in every part of the universe; and by this incomprehensible omnipresence of the humanity of Jesus, he endeavoured to explain how his body and blood can be present in the eucharist. Zuingle, though he firmly believed the divinity of the Saviour, would not admit that any of the properties of the divine nature were communicated to the human. He believed that the two natures still retained their distinct properties, though they formed but one glorious person. The whole of the Swiss cantons that had thrown off the yoke of Rome, several German states and cities, and other countries more remote, embraced the opinions of Zuingle; while the Lutheran states of Germany received the sentiments of the Saxon reformer. Thus the divines of Saxony and Switzerland were divided, and many and protracted were their

disputations upon these controverted points.

Philip, landgrave of Hesse, who had watched the progress of this contest with the utmost pain and anxiety, fearing that these intestine commotions would seriously hinder the progress of the reformation, invited the contending parties to a friendly conference at Marburg, with a view to heal the breaches which had been made between the two churches. His object was, to afford the contending reformers an opportunity for mutual explanation, and to harmonize, if possible, their conflicting opinions. The discussions, which were carried on in the presence of the landgrave, lasted four days. Luther had accused Zuingle of holding heretical opinions, not only concerning the Lord's supper, but also respecting the divinity of Christ, the efficacy of the divine word, original sin, and some other parts of the Christian doctrine. Luther was accompanied at this conference by Melancthon, Justus Jonas from Saxony, Oslander, Brentius, and Agricola; Zuingle had with him Ecolampadius, Bucer, and Hedeon. The debates were conducted by Luther, who attacked Ecolampadius; and Melancthon, who disputed against Zuingle. Even Mosheim, who writes with the utmost partiality towards the heads of the Lutheran church, admits that "Zuingle cleared himself from the greatest part of the accusations brought against him, with the most triumphant evidence, and in such a manner as was entirely satisfactory, even to Luther himself."* On most points the reformers present at this conference came to a mutual understanding, but the question respecting the real presence in the supper remained unsettled, both parties retaining their opinions without the least modification; and this question it seemed, of all others, the most desirable to settle, as it had been the most fruitful source of strife and division. But neither party could be induced to alter or even to modify his opinion on that subject, though both parties agreed to a mutual toleration of their respective sentiments, and left it with the Disposer of all events to make the truth more fully and clearly known to them all. But the flame of controversy, though covered, was not extinguished, as subsequent events too plainly proved; and, eventually, the Swiss

churches were formed into a distinct community. In the conference at Marburg, the sagacity and judgment of Zuingle were rendered pre-eminently conspicuous by the force of his reasoning, and the calmness of his temper even in the most animated debate. At the conclusion of this debate, Zuingle proposed that the Lutheran and Reformed churches should hold fraternal communion with each other; but this, Luther positively refused to consent to, nor could Zuingle's most earnest entreaties shake the determination of the Saxon divine.

On the year following the conference of Marburg the diet of Augsburg was held, at which was presented that celebrated confession of the faith of the Lutheran churches known by the title of "The Confession of Augsburg." This confession was drawn up by Melancthon, and was subscribed by John, elector of Saxony; by four princes of the empire, George, marquis of Brandenburg, Ernest, duke of Lunenburg, Philip, landgrave of Hesse, Wolfgang, prince of Anhalt; and by the imperial cities of Nuremberg and Reutlingen: who all thereby declared their assent to the doctrines contained therein. This confession is the received standard of the faith of the Lutheran churches to this day. It must however be observed, that the cities of Constance, Strasburg, Meiningen, and Lindau, which did not enter the Lutheran league, because they had embraced the opinions of Zuingle, presented a confession of their faith to the same august assembly. This latter confession was prepared by the excellent Martin Bucer; and was considered as a master-piece of reasoning and eloquence, not only by the protestants, but by many of the catholics. Zuingle also sent to this diet a private confession of his religious opinions.

The issue of the diet of Augsburg is well known. The emperor Charles V., after trying several ineffectual means to induce the protestant states of Germany to return to the bosom of the papal church, resolved to subdue them by force of arms. This was speedily made known by the proclamations and edicts put forth by this persecutor, in which he commanded all the subjects of his empire to abandon the protestant church and renew their allegiance to the pope. These gathering clouds warned the protestants of Germany of a coming storm,

* Mosheim, Ec. Hist. cent. 16, ch. ii, sec. 28.

and induced them to take steps for providing for their safety. The protestant states entered into a solemn confederation and alliance, which was ratified first at Smalcald, and afterwards at Franckfort, and the object of which was to defend their religious liberties from the encroachments with which they were threatened by the imperial edicts. In the formation of this league Luther gave a melancholy instance of the power of bigotry, by refusing to comprehend within it the followers of Zuingle among the Swiss, together with the German states or cities which had adopted the sentiments of Zuingle, as explained in the confession of Bucer! This painful exhibition of intolerance only serves to show how little the true principles of religious liberty were then understood.

Nor was Zuingle himself entirely free from the spirit of intolerance which pervaded the public mind in these early days of the reformation. His cruel persecutions of the baptists at Zurich, which are well known, proved that he had yet much to learn respecting the universality of the rights of conscience. It is a remarkable fact, that the baptists have commonly been in advance of their contemporaries in the clearness of their views respecting the true character of the kingdom of Christ, and have always suffered most severely for their opinions. None of the more eminent reformers ever dreamt of the expediency of separating the church from the state; but, on the contrary, persecuted all those who held that opinion, and among these the baptists. Luther was a bitter persecutor, not only of those fanatical anabaptists who filled some parts of Germany and Holland with terror and bloodshed by their tumults and seditions, but even of the peaceable professors of their faith. Zuingle, though not equally severe, did not refuse to persecute these devoted and enlightened advocates of truth and religious liberty. Nor were the hands of John Calvin clean from their blood. It may, indeed, appear strange that such men should claim a right to think for themselves, and yet deny that right to others: it may well excite our astonishment, that Zuingle, Luther, and Calvin, who maintained their right to dissent from the church of Rome, should deny to others the right to dissent from them. The power and influence of Zuingle were not confined, however, to ecclesiastical affairs, for his

political influence was unbounded. Senates sought his prudent counsels, peace was made, or war proclaimed, in agreement with his advice.

The civil war which raged in Germany was not confined to that unhappy country. The Roman Catholic cantons of Switzerland, assisted by their neighbours, took up arms against their protestant countrymen, with the avowed intention of bringing them once more to acknowledge the supremacy of the pope. The protestant cantons armed in defence of their religious liberties, and a bloody civil war ensued. By the laws of Switzerland, every inhabitant was obliged to take arms whenever the defence of the country required it; and, in the days of Zuingle, this law was so imperative, and of such universal application, that neither the ministers of religion nor the professors of theology were allowed to be absent from the field of battle. They indeed did not appear in the field to perform the sanguinary office of a soldier, but simply to animate those who were engaged in the conflict by their exhortations and prayers. Zuingle was thus compelled, by the imperious necessity of the law of the land, to join the army of the protestant cantons; and, unfortunately, this Christian hero fell in a battle that was fought on the 11th of October, 1531. Jerome Potanus, one of the theological doctors of Basle, was slain in the same conflict. Thus fell the undaunted reformer of Switzerland, in the prime of his powers, both bodily and intellectual, being only forty-four years of age. His untimely death spread a gloom over every part of Protestant Switzerland. Loud and deep were the wailings uttered, and many and bitter were the tears shed, over his mangled remains: every countenance was covered with sadness, for "Zuingle had fallen." His tomb was moistened with the tears of a grateful people, whom he had emancipated from the galling yoke of Rome.

His enemies have not failed to dwell upon the manner of his death, which they ignorantly represent as utterly unworthy of a minister of the gospel of peace, entirely overlooking the fact, that Zuingle was compelled to appear in the field by the laws of his country. Such aspersions upon the memory of this great man may well excite an honest indignation in the breast of every admirer of true excellence. Zuingle died on the

battle field, it is true, but there were no arms in his hand; his only weapon was, "the effectual, fervent prayer of a righteous man," and all the part which he took in the bloody strife, was to mingle the accents of supplication with the shock of arms and the loud din of battle. Over his premature grave we have often shed the tear of sincere regret; but, while we have lamented his early departure from the scene of his labours, we have blessed God for having provided himself so able a successor in the person of John Calvin, who subsequently became the leader of the reformed churches, and matured the system of doctrine and discipline which his predecessor had so successfully commenced.

The character of Zuingle may easily be gathered from his actions and his writings. His *mind* was powerful, com-

prehensive, and penetrating; its faculties were evenly balanced, so that he never permitted his imagination to outrun his judgment. He lacked much of the fire and impetuosity of Luther, and was equally exempt from the timidity of Melancthon. He seemed to combine qualities which are seldom found united—firmness and liberality, boldness and caution, decision and prudence. His *preaching* was instructive, and at the same time eloquent, informing the judgment, and affecting the heart. As a *reformer*, he was unequalled by any of his contemporaries in the extensiveness of his views, and the enlightened character of his sentiments; and, as a *Christian*, his piety was simple, unaffected, and fervent. His body sleeps with his fathers, but his spirit is happy with the God whom he served.

THE PREACHING OF THE CROSS.

A SERMON DELIVERED AT THE BAPTIST MISSIONARY MEETING AT OXFORD, OCTOBER 1, 1817,

BY THE REV. ROBERT HALL.

From Notes taken by W. B. Gurney, Esq.

"For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God."—1 CORINTHIANS i. 18.

THE apostle in this chapter informs us what was the chief matter and design of his ministry; he denominates it by that which constitutes its principal part, which was the preaching of the cross. I need not remind you that by this expression he means preaching the gospel; but we learn from it, that the cross of Christ is a fact of so much moment as to give its designation to the whole of the apostolical ministry and the Christian economy. Now, when a particular part of a subject is selected for the purpose of giving an appellation to the whole, it is manifest it must not only be a part, but the principal part, a part so essential that every thing belonging to it must bear towards it an intimate relation. This is the rank, this is the department, occupied by the doctrine or word of "the cross," which the apostle here tells us, though foolishness to them

that perish, is to all that are saved the power of God.

The cross, you know, was the instrument of our Saviour's death, and as such, by a usual figure, it is placed for the death of Christ itself. But when Paul speaks here of the death of Christ under the term cross, we are not, I apprehend, to confine our attention to the mere fact of his dying; we are to take the death of Christ, when spoken of in scripture, as including the whole of the doctrine connected with that fact, that is, the doctrine of the atonement. Under this phrase is comprehended all that the New Testament teaches us respecting the dignity of his person, the nature of his death as a vicarious sacrifice, and the great effects and blessings which are to result from it in all succeeding ages; an adequate idea of the atonement of Christ in all its branches, in what it presupposes, and what it secures, is to be considered as included in this representation. The preaching of this cross, the apostle says, was of such importance as

to be the power of God. But here we must distinguish between the cross itself and the preaching of it. The cross itself was not the power of God; it existed in an evil world; it operated for far superior, or at least for sublimer purposes. The immediate design of this was to satisfy the justice of God by the value of that blood which was shed, and the dignity of that obedience which was rendered. It operated towards God, though we cannot say upon him in the strict sense of the word, yet as the great consideration upon which, morally considered, he proceeded in affording mercy and salvation to sinful men, so as to render such a manifestation consistent with the essential purity of his character and the majesty of his government. When it is said, "God was in Christ reconciling the world unto himself," the term, you are aware, is to be taken in a reciprocal sense, as including, in the first place, the providing an expedient, or moral medium, by which he could show himself propitious; and, by the display and annunciation of these glad tidings, to produce a reconciled state of that mind which was carnal and enmity against God. The cross of Christ, or the atonement, is to be considered as being the basis on which the dispensation of the gospel was founded, on which all its promises rest; it is, speaking the language of scripture, "Christ our redemption," that medium through which the Governor of the world acted in making the grant of pardon to all who repent and turn to God through his Son.

But the preaching of this cross, the apostle says, is "the power of God." It is, in its place and order, as necessary as the cross itself; it brings the creature into contact with this great benefit; it applies the purchase of the Redeemer's blood to all believers. As the cross removed all moral obstructions, this removes the natural obstructions arising from a carnal mind, slaying the enmity, and binding the creature with the eternal Creator in ties of eternal amity. When it is said it is "the power of God," we are to understand it to be an instrument of the divine power, the means by which the Divine Being subdues the minds of men, through this medium, to himself, and makes them the proper subjects of his eternal regard; they are actually saved by him. And, as every instrument implies an agent, we are not to lose sight of the efficacy of the Divine

Spirit, which is, throughout the scriptures, represented as necessary to render the preaching of the cross itself, however valuable, efficacious. "Paul may plant, and Apollos water, but God only giveth the increase." But, if it be an instrument of divine power, it must be adapted to the purpose for which it is employed; it must be the fittest instrument, and must contain all properties in it which can render it fit that Infinite Wisdom should select it for the purpose of accomplishing thereby the purposes of his power and of his goodness. It is the chosen, and select, and, in an important sense, the only power of God, as the apostle reminds us in the context, "Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect;" implying that the cross of Christ was the great means which, while it rendered effectual the preaching of the apostles, destroyed the wisdom of the wise, and brought to nothing the understanding of the prudent; it is this whereby God hath made foolish the wisdom of this world.

Let us, then, briefly consider in what respects the cross of Christ, or the preaching of the cross, more properly—the preaching of reconciliation through the cross of Christ—is an instrument actually employed for the purpose of human salvation; and the fitness and propriety of this instrument, with respect to the use made of it by the apostle and by his associates in the ministry of the gospel. It is too manifest to be for a moment doubted or denied. The apostle, in this very passage, establishes it by styling the gospel the preaching of the cross. He elsewhere tells us, in the very next chapter, that he is determined to know nothing among them but "Jesus Christ and him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Christ crucified, he declares in the passage before us, to be "the power of God, and the wisdom of God." He never seems to have lost sight of this doctrine; and whatever he taught besides was either subservient to it, or the result of it; it was either derived from it by necessary consequence or it was communicated to man for the purpose of enforcing it. The death of the Redeemer is essential to justification in the divine sight. It occupied the place of a centre in their ministry, from which every ray in their ministry ema-

nated. You have seen the spirit with which Peter entered on his ministry; in his reference to it in his discourse to Cornelius he at once, without preface, enters upon this doctrine, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ; he is Lord of all." You can scarcely read a passage of the New Testament, not even the practical parts of it, in which the attention is not directed to this subject; the doctrinal parts of it refer to what that presupposes, and the practical parts are for the most part grounded upon it; and they are all enforced by the motives which are supplied by this great truth.

In the first place, in considering the fitness of the preaching of the cross as the instrument of salvation, we would observe, that it is, above every thing else, calculated to produce conviction, conviction of sin. The knowledge of sin, indeed, is by the law; it is the law which reveals the will of the Divine Being, and prescribes the duty that will commands; it is the law which establishes the penalty which enforces obedience; for the matter of your duty it is necessary to have recourse to the law of God—by which we do not mean so much the ten commandments separately taken, as the whole preceptive part of the Old and New Testament. Not only no part of our duty with respect to the first table, the instruction that communicates, or the obligation to our duty to God, is in the slightest degree superseded by the cross of Christ; but, supposing the law of God to be made known to men, partly by the light of conscience, and partly by the express dictates of divine revelation, the impressing it upon the mind, so as to produce a deep conviction of sin, is more effected by the preaching of the cross than by any other doctrine whatever; and its importance in this respect must be very manifest to every one who reflects on what passes in the world. How difficult to bring men to a conviction of sin! A great part of mankind have agreed to explode the term, and to introduce vice instead of it, referring to that conduct which has a baleful effect on society in general. They are sufficiently alive to the offences against society, and frequently very zealous in the promulgation of penal laws for their prevention; but they do not look at it in its whole; it is seldom that they advert to vice itself

considered as sin against God; it is seldom that they attach any weight to that expression of the psalmist, "Against thee, thee only, have I sinned." They very faintly recognize the relation which sin has to God as an offence and contradiction to his will, a presumptuous attempt to shake off his authority. But the cross of Christ is calculated immediately to strike at the root of this prejudice; it takes cognizance of sin, its presupposed existence, and its guilt, as consisting chiefly in its contradiction to the divine character, and the injury the laws of God are likely to sustain from it. When divine justice stretches forth its sword, and smites the man who is his fellow, the low and degraded ideas of the men of the world are completely lost sight of; in contemplating the doctrine of the cross, it appears completely to disperse them, and leaves nothing to be contemplated but the conscience of the sinner, and the stern voice of justice requiring compensation.

Again, the cross of Christ exhibits, to a much greater extent than you can possibly otherwise conceive, the magnitude of human transgression. When we measure it by the greatness of the sacrifice necessary to make atonement for it, how do our ideas of the strictness and purity of the divine justice rise in our view! How awful does that justice appear which the wisdom of God displays, whose office it is to balance the divine perfections, that nothing should be accepted as a sacrifice but the blood of his own Son, the brightness of the Father's glory, and the express image of his person! Who would not be guilty of impiety in supposing that the Divine Being would be prodigal of that blood, and would expose him to degradation which was not necessary to the object? But when we read that "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," we cannot help estimating the greatness of the danger by the extraordinary means to avert it; the greatness of that wound which sin had inflicted on human nature, by the qualities of that balm which is found only in the blood of the Saviour. No abstract contemplation of the nature of sin as compared with the law of God, no abstract considerations of the justice and purity of the Divine Being, would have given us any thing like that deep

impression of the evil of sin, of the great breach rebellion had made in the government of God, of the critical and awful exigency of the case, as the plainest Christian is capable of receiving, in the spectacle of his own Son crucified for us. When conscience is alarmed, and when its sacred voice enforces the dictates of the divine law, and pronounces sentence of condemnation, it will never reach to that extent of the evil of sin as springs from the contemplation of the cross of Christ. It is true, the denunciations of the divine law are extremely awful. We cannot contemplate the curse the Divine Being has denounced against transgressors, and remember it is the curse of God, without feeling our minds affected; but we shall enter more deeply into the spirit of those passages, and have a greater practical impression of the wrath to come, when we consider that no sacrifice was found sufficient to lay a foundation for deliverance from it, but in the propitiation of the eternal Son. Hence you find, that in the whole course of the Christian life, those whose minds have been deeply imbued by the cross of Christ have had a greater reverence of the divine majesty, and a greater fear of God as a just legislator, than when this doctrine is not announced. I remember Mr. Brainerd, in the account he gives of his mission amongst the Indians, remarks that he never found his hearers so much dismayed as when he was, not denouncing the terrors of divine justice, but displaying the riches of divine grace in the death of the Redeemer. Those who had reason to believe that they had not laid hold of salvation by the Redeemer, had such a conception of the difference between the lost and the saved, when measured by that standard, that they seemed to be oppressed and sunk into despair almost by the announcement of the glad tidings.

In the second place, the preaching of the cross is the power of God to salvation, inasmuch as it is that doctrine alone which lays a firm and solid foundation for peace of conscience, for a peace of conscience in a man awakened to a sense of his extreme danger. The great use of conviction of sin is to prepare the mind for the reception of mercy; it is the harrow that turns up the fallow ground, and alone fits it to receive the good seed. If it terminated merely in despondency, or any of those efforts which the anxiety of the human con-

science might produce, and did not lead the man to depend on the promise of the divine pardon, it would be all unavailing. But while the cross of Christ is the most calculated to produce serious alarm, and to excite men to flee from the wrath to come, it is the most adapted to give them true peace in believing. We are informed by St. Paul, that the blood of Christ has this effect in a far more perfect manner than the sacrifices of the law had in the removal of outward pollutions; "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living and true God?" It is the blood of Christ that purges the conscience, and the design is that we may serve the living and true God; but we cannot serve God until the conscience is first purged; as the ceremonial disqualifications must be removed from the Jews before they could approach the Divine Being, so a hope of divine favour and mercy must be felt before we can devote ourselves to the service of the great Supreme. The author of the Epistle to the Hebrews exhorts us, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh; and having an high priest over the house of God, let us draw near." And the way in which we are to draw near is "having our hearts sprinkled from an evil conscience." It is the blood of Christ that takes away that condemning sense of the law, that horror arising from a sense of guilt, without the removal of which we can take no steady complacency in the character of God; for, however lovely the Divine Being may be in himself, we cannot take any steady complacency in a character which appears to be our inflexible and determined enemy. It is necessary that the conscience should be in some degree pacified, before a cheerful obedience is rendered, and this only the cross of Christ inspires. Men attempt in the first instance to seek peace in other quarters; they endeavour to reform what is amiss; they subject themselves to stricter regulations; they multiply the rules of watchfulness, and of temperance and

sobriety ; they subject themselves, particularly in certain countries, to great severities ; but still the sense of guilt returns, and all with which they attempt to cover themselves, and all the shreds by which they endeavour to conceal themselves will not avail : they have nothing to shut out the surges of divine wrath ; the bed is too short for them to stretch themselves upon it. They then have recourse to resolutions of future time, hoping they shall be able to make some atonement by a more correct deportment ; but, if the law comes, in its purity and extent, they find all this is vain ; that it demands nothing short of perfect obedience ; that the penalty has been incurred ; that the wrath of God has been excited ; that they are already in condemnation ; that the sentence has already past ; that they are already condemned, and that they are only waiting, if the divine proceedings go on in their usual course, for the season of retribution ; that they are shut up, they cannot escape. But no sooner are they enabled, in consequence of the despair of any other remedy, and as they find no other resource, to look to the blood of Christ, as cleansing from all sin, than there they find a solid ground of hope ; there the conflict is at an end ; and they see that they have nothing to do, but humbly to receive reconciliation. Peace with God has been made, justice has been satisfied, and only waits to see the sinner confessing his sins over the head of that victim, and asking for mercy in that name.

This relief which the conscience receives is a sound and perfect cure ; it has a healing effect upon the conscience, not slightly healing so as to break out again, but it goes to the root of the matter ; for the sinner can fetch no reasons for sorrow from the law of God but what are sufficiently answered in the cross of Christ. He can look at death in all its solemnities ; he can see himself weighed in the scales of divine justice, and found wanting ; he can see the balance turns against him ; he can see his sins great and ready to destroy him. But when he contemplates this, instead of his knees smiting against each other, like Belshazzar's, he can say, "Who is he that layeth any thing to the charge of God's elect ? It is God that justifieth, who is he that condemneth ? It is Christ that died, yea rather that is risen again, who is even at the right

hand of God, who also maketh intercession for us." He is more than conqueror in his pleading against the accusations of Satan and all the legal consequences of his conduct ; he is more than conqueror through him that loved him. He is under no necessity, in order to maintain this peace, to have recourse to any sophistical representations or diminutions of the justice or purity of the divine nature. He has no necessity to form an advantageous comparison of himself with others. Though he were emphatically a sinner, and laden with the iniquities of the whole human race, he perceives in the sacrifice of Christ more than an adequate compensation for all his offences ; the law is dignified, and made eternally honourable. And nothing, my dear brethren, besides this, will suffice to give peace to a conscience which is affected with a sense of guilt ; for persons under those circumstances conceive their sins have peculiar aggravations, that there is a peculiarity in their character with which no others have been acquainted. Every one under these circumstances is induced to place himself on the lowest scale ; and, if the declarations of the mercy of God were not in the most general terms—if every one, however guilty, were not invited to come, a man under this sense of guilt must be the subject of eternal despair. It is here, my dear brethren, that the sinner is enabled to examine the claims of divine justice, and the provisions of divine mercy ; and when he puts them by the side of each other, his sins, though they were as scarlet, appear all at once to lose their dye ; his convictions are buried in the depth of the sea ; and he can smite on his heart, while he applies that balm to his conscience, that no one who believes in Christ shall come into condemnation. He can condemn himself, while he knows he shall not be condemned ; he appeals from the tribunal of justice to mercy, and a particular reliance on Jesus Christ is all that is demanded at his hand ; and his feelings now subside into adoring love and delightful reliance on God. That which was before his terror now becomes his joy, and he can give thanks even at the remembrance of the holiness of God. This is a sure foundation ; it is the foundation God himself has laid ; he brought it forward from the counsels of eternity ; it was announced by the prophets, but it is revealed more perfectly by Jesus

Christ himself. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Thus the penitent believer is erect, self-assured; he stands firm upon the foundation prepared for him; rests upon the merit and atonement of another; his weakness is made strong, but not by any strength of his own. Having the hand of faith, and, though weak in himself, and shaken with every wind, he feels himself to partake of its stability; he stands upon the rock of eternal ages.

In the third place, the preaching of the cross is the power of God, because it is calculated in the highest degree to enforce all the motives to Christian virtue and obedience. It lends its aid and assistance to the performance of every duty, and tends to suggest motives peculiar to itself to the performance of every part of the preceptive will of God. Reconciliation to God is subservient to the sinner's approach to God, to the coming near to him in religious exercises and obedience. We are redeemed to God; if we are purged from dead works, it is that we may serve the living and true God. Now the same doctrine which encourages our approach to God, strengthens us in the performance of duty; it strengthens us all our way till we reach to our Father and our God. With respect to those duties which have the Divine Being for their immediate object, it is obvious that, though it does not include those duties by any immediate authority; that though it does not make that our duty which was not our duty before; though it makes no difference in our duty to love God with all our heart and all our strength, every one must perceive how it is calculated to enforce that principle, what aid and energy it gives to it in the breast of every one. Let us lay hold of the cross of Christ. That entire devotedness to God which is a part of the Christian character, you are aware, is to be learned with the greatest advantage in the school of Christ. That person who has laid hold of the propitiation, and is justified by faith, is alone able to realize his peculiar obligations to love his Redeemer. He knows that he is bound by the ties of creation to serve God; but the ties of redemption are more felt now; they are more tender, they are softened by an unction of divine love; and he is willing to be retained like a victim at the horns

of the divine altar; he feels the force of the appeal to this principle, where the apostle Paul reminds us that we are not our own, but bought with a price, and adds "therefore glorify God in your body and in your spirit, which are God's." The service he renders is that of a person alive from the dead. All the men in Bethany would acknowledge their obligations to serve God, but Lazarus above all when called from the grave. "Ye were dead, but now ye are alive in the Lord." And Christ "died for all, that they which live might not henceforth live unto themselves, but unto him that died for them and rose again." Those who have been made alive from the dead, whose sentence of condemnation is repealed, and whose life is of a spiritual nature, they must be devoted to God in the first place, and ultimately to him by whom this nature is communicated. The whole creation is in a manner forgotten, and what is said as to the general economy of God is said of the sacred economy of God. The heavens and the earth shall not be named in comparison with the new heavens and the new earth he shall form. The apostle tells us, in the Epistle to the Romans, "When we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of the spirit, and not in the oldness of the letter." The newness of the spirit is derived from the love of the Redeemer. The same duties are performed, but in a more perfect manner. The old service of God is succeeded by a service of a more perfect kind. The slave serves his master from necessity, the child from love; the slave considers that his service is to be compensated by God, but the child serves freely; the slave has no motive but the fear of the lash, or some slender recompence, and he serves out his duty to his master, but the child enjoys in serving a most perfect freedom: the penurious and reluctant service of the slave is exchanged for the free services of the affectionate child. Hence all the duties we owe to our fellow-creatures are invested with a new character, unknown to one who performs them from mere legal considerations; they are all influenced by love to God, and that arising out of a recollection of benefits received. Mo-

ality becomes dignified. There is not an abstract sense of mere cold morality lying at the basis of it; not a remembrance of the relation he stands in to the divine Lawgiver; but it comes accompanied with other considerations bearing a more immediate relation to the heart. Religion descends from the cross of Christ, and it lights upon mo-

rality; it finds the duties of life in a lower state, and it glorifies, it touches every feature of it.

[We regret that the concluding paragraphs of this discourse cannot be found. It never before appeared in print, we believe, and, though imperfect, it is certainly deserving of preservation.]

INCIPIENT DECLENSION.

BY THE REV. OCTAVIUS WINSLOW.

By a state of *incipient declension*, we mean that decay of spiritual life and grace in the believer which marks its earliest and more concealed stage. It is latent and hidden, and therefore the least suspected and the more dangerous. The painful process of spiritual disease may be advancing in the soul so secret, so silent, and so unobserved, that the subject of it may have lost much ground, may have parted with many graces and much vigour, and may have been beguiled into an alarming state of spiritual barrenness and decay, before even a suspicion of his real condition has been awakened in his breast. Like Samson, he may awaken out of his sleep, and say, "I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." Judges xvi. 20. Or he may resemble Ephraim, of whom it is recorded, "Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth it not." Hos. vii. 9. This is the state of the soul we are now to examine,—a state that has to do, not with the outward observation of men, but more especially and immediately with a holy and heart-searching God. In looking into the state of a backslider in heart, we may, in the first place, show what an incipient state of declension does *not* necessarily involve.

And, first; it does not involve any alteration in the essential character of divine grace, but is a secret decay of that health, vigour, and exercise of that grace in the soul. As, in the animal frame, the heart loses nothing of its natural function when, through disease, it

sends but a faint and languid pulsation through the system, so in the spiritual constitution of the believer, divine grace may be sickly, feeble, and inoperative, and yet retain its character and its properties. The pulse may beat faintly, but still it beats; the seed may not be fruitful, but it "liveth and abideth for ever;" the divine nature may be languid, but it can never assimilate or coalesce with any other, and must always retain its divinity untainted and unchanged. And yet, without changing its nature, divine grace may decline to an alarming extent in its power and exercise. It may be sickly, drooping, and ready to die; it may become so enfeebled, through its decay, as to present an ineffectual resistance to the inroads of strong corruption; so low, that the enemy may ride rough-shod over it at his will; so inoperative and yielding, that sloth, worldliness, pride, carnality, and their kindred vices, may obtain an easy and unresisted conquest.

This decay of grace may be advancing, too, without any marked decline in the spiritual perception of the judgment, as to the beauty and fitness of spiritual truth. The loss of spiritual *enjoyment*, not of a spiritual *perception* of the loveliness and harmony of the truth, shall be the symptom that betrays the true condition of the soul. The judgment shall lose none of its light, but the heart much of its fervour; the truths of revelation, especially the doctrines of grace, shall occupy the same prominent position as to their value and beauty; and yet the influence of these truths may be scarcely felt. The word of God shall be assented to; but as the instrument of

sanctification, of abasement, of nourishment, the believer may be an almost utter stranger to it; yea, he must necessarily be so, while this process of secret declension is going forward in his soul.

This incipient state of declension may not involve any lowering of the standard of holiness; and yet there shall be no ascending of the heart, no reaching forth of the mind towards a practical conformity to that standard. The judgment shall acknowledge the divine law, as embodied in the life of Christ, to be the rule of the believer's walk, and yet to so low and feeble a state may vital godliness have declined in the soul, there shall be no panting after conformity to Christ, no breathing after holiness, no "resistance unto blood, striving against sin." Oh, it is an alarming position for a Christian man, when the heart contradicts the judgment, and the life belies the profession! When there is more knowledge of the truth than experience of its power,—more light in the understanding than grace in the affections,—more pretension in the profession than holiness and spirituality in the walk. And yet to this sad and melancholy state it is possible for a Christian professor to be reduced. How should it lead the man of empty notions, of mere creeds, of lofty pretension, of cold and lifeless orthodoxy, to pause, search his heart, examine his conscience, and ascertain the true state of his soul before God.

Once more: This state of secret departure from God may exist in connexion with an outward and rigid observance of the means of grace; and yet there shall be no spiritual use of, and enjoyment in, the means. And this, it may be, is the great lullaby of his soul. Rocked asleep by a mere formal religion, the believer is beguiled into the delusion that his heart is right, and his soul prosperous in the sight of God. Even more than this. A declining believer may have sunk so deeply into a state of formality, as to substitute the outward and the public means of grace for a close and secret walk with God. He may have taken up his abode in the outer courts of the temple, he may dwell in the mere porch of the sanctuary. Frequent or even occasional retirement consecrated to meditation, self-examination, the reading of God's word, and secret prayer, may yield to an outward, bustling form

of godliness. Public and committee meetings, religious societies, business and professional engagements, wearing a religious aspect, and even important in their subordinate places, may thrust out God from the soul and exclude Christ from the heart. And that a believer should be satisfied to "live at this poor dying rate," content to dwell amid the din and the bustle of the outworks, is one of the most palpable and alarming symptoms of the decline of the life of God in his soul. But let us group some of the more positive marks of an incipient and hidden state of spiritual declension.

When a professing man can proceed with his accustomed religious duties, strictly, regularly, formally, and yet experience no enjoyment of God in them, no filial nearness, no brokenness and tenderness, and no consciousness of sweet return, he may suspect that his soul is in a state of secret and incipient backsliding from God. Satisfying and feeding his soul, if food it may be called, with a lifeless form, what stronger symptom needs he of his real state? A healthy, growing state of religion in the soul, demands more for its nourishment and support than this. A believer panting for God, hungering and thirsting for righteousness, grace thriving, the heart deeply engaged in spiritual duties, lively, prayerful, humble and tender, ascending in its frame and desires; a state marked by these features cannot be tied down to a lifeless, spiritless form of religious duties. These were but husks to a healthy state of the life of God in the soul. It wants more. It will hunger and thirst; and this spiritual longing must be met; and nothing can satisfy and satiate it but living upon Christ, the bread and the water of life. "I am the bread of life." "If any man thirst, let him come unto me and drink." "My flesh is meat indeed, and my blood is drink indeed." The professing man that goes all his days without this nourishment, thus starving his soul, may well exclaim, "My leanness, my leanness!" Oh, how solemn to such are the words of our Lord, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you!" John vi. 53.

Again: When a professing man can read his Bible with no spiritual taste, or when he searches it, not with a sincere desire to know the mind of the Spirit in

order to a holy and obedient walk, but with a merely curious or literary taste and aim, it is a sure evidence that his soul is making but a retrograde movement in real spirituality. Nothing, perhaps, more strongly indicates the tone of a believer's spirituality than the light in which the scriptures are regarded by him. They may be read, and yet be read as any other book, without the deep and solemn conviction, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. They may be read without a spiritual relish, without being turned into prayer, without treasuring up in the heart and reducing to daily practice its holy precepts, its precious promises, its sweet consolations, its faithful warnings, its affectionate admonitions, its tender rebukes. And, thus read, how can a believer expect to derive that "profit" from the scriptures which they were intended, and are so calculated to convey?

When a professing Christian can *pray*, and yet acknowledge that he has no nearness to the throne, no touching of the sceptre, no fellowship with God; calls him "Father," without the sense of adoption; confesses sin in a general way, without any looking up to God through the cross; has no consciousness of possessing the ear and the heart of God,—the evidence is undoubted of a declining state of religion in the soul. And when, too, he can find no sweetness in a *spiritual ministry*; when he is restless and dissatisfied under a searching and practical unfolding of truth; when the doctrines are preferred to the precepts, the promises to the commands, the consolations to the admonitions of the gospel,—incipient declension is marked.

When the believer has but few dealings with Christ; his blood but seldom travelled to, his fulness but little lived upon, his love and glory scarcely mentioned; the symptom of declension in the soul is palpable. Perhaps nothing forms a more certain criterion of the state of the soul than this. We would be willing to test a man's religion, both as to its nature and its growth, by his reply to the question, "What think ye of Christ?" Does his blood daily

moisten the root of thy profession? Is his righteousness that which exalts thee out of and above thyself, and daily gives thee free and near access to God? Is the sweetness of his love much in thy heart, and the fragrance of his name much on thy lips? Are thy corruptions daily carried to his grace, thy guilt to his blood, thy trials to his heart? In a word, is Jesus the substance of thy life, the source of thy sanctification, the spring-head of thy joys, the theme of thy song, the one glorious object on which thine eye is ever resting, the mark towards which thou art ever pressing? Be not offended, reader, if we remark, that a professing man may talk well of Christ, and may do homage to his name, and build up his cause, and promote his kingdom, and yet rest short of having *Christ in his heart*, the hope of glory. It is not the *talking about* religion, or ministers, or churches, nor an outward zeal for their prosperity, that either constitutes or indicates a truly spiritual man. And yet, how much of this, in our day, passes current for the life of God in the soul! Oh, that among God's dear saints, there were less talking of ministers, and more of Jesus; less of sermons, and more of the power of the truth in their souls; less of "I am of Paul," and "I of Apollos;" and more of, "I am of Christ."

An *uncharitable walk towards other Christians* marks a low state of grace in the soul. The more entirely the heart is occupied with the love of Christ, there will be less room for uncharitableness towards his saints. It is because there is so little love to Jesus that there is so little towards his followers. In proportion as the mind becomes spiritual, it rises above party distinctions and names; it resigns its narrow and exclusive views; casts away its prejudices against other sections of the one church, and embraces in the arms of its Christian sympathy all who "love the Lord Jesus Christ in sincerity." In advocating a wider platform of Christian love, we would by no means "sell the truth," or compromise principles, or immolate conscience upon the altar of an insidious liberalism. But that for which we plead is more of that Christian love, tender-heartedness, kindness, charity, which allows the right of private judgment, respects a conscientious maintenance of truth, and concedes to others the same privilege it claims for itself. Differing

as many of the saints of God necessarily do in judgment, does the same necessity exist wherefore they should be alienated in affection? We think, far from it. There is common ground on which all Christians who hold the Head can stand. There are truths which can assimilate all our minds, and blend all our hearts. Why, then, should we stand aloof from the one body, and exclaim, "The temple of the Lord, the temple of the Lord are we?" Why should we refuse to recognize the Father's image in the children's face, and treat them as aliens in person, in spirit, and in language, because they see not eye to eye with us, in all our interpretations of God's word? Why should not "all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away, with all malice;" and why should we not be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us;" seeing that the church is but one, the family but one, that true believers are all "one in Christ Jesus?" This will be so where there is a deepening spirituality. And its absence marks a decay of grace, a waning of the life of God in the soul.

We have thus endeavoured to bring to view some of the prominent characteristics of a state of incipient declension of the life of God in the believer. It will be seen that we have referred to those only which mark the *hidden* departure of the heart from God; that state that is so concealed, so veiled from the eye, and wearing so fair an exterior, that all suspicion of its existence is lulled to rest, and the soul is soothed with the delusion that all is well with it. Dear reader, is this *thy* state? Has this book thus far detected in thee any secret declension, any concealed departure, any heart backsliding? Has it proved to thee—the Spirit of God speak-

ing by it—that thy soul is in an unhealthy state, that the divine life within thee is drooping? Turn not from the discovery, painful though it be. Look at it fully, honestly. It is no step towards the recovery of a sickly state, to disguise the worst symptoms of that state from the eye. The mark of true wisdom and skill is, to ascertain the worst of the disease, to probe the depth of the wound. And although such a course may be painful to the patient, it is essential to his thorough recovery. Beloved reader, it is important that thou shouldst know the exact state of thy soul before God. And if thou art sincere in that petition which has often breathed from thy lip, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me;" thou wilt thank him for any gentle and faithful admonition that sets thee upon the great work of self-examination. "It is fit," says Dr. Owen, "that professors of all sorts should be reminded of these things; for we may see not a few of them under visible decays, without any sincere endeavours after a recovery, who yet please themselves that the root of the matter is in them. It is so, if love of the world, conformity unto it, negligence in holy duties, and coldness in spiritual love, be an evidence of such decays. But let none deceive their own souls; wherever there is a saving principle of grace, it will be thriving and growing unto the end. And if it fall under obstructions, and thereby into decays for a season, it will give no rest or quietness unto the soul wherein it is, but will labour continually for a recovery. Peace in a spiritually-decaying condition is a soul-ruining security; better be under terror on the account of surprisal into some sin, than be in peace under evident decays of spiritual life."

ANOTHER CHARACTERISTIC SKETCH.

"There is that maketh himself poor, yet hath great riches."

As I have the doubtful advantage of an acquaintance with UNUS, so I have the high privilege of being on the most intimate terms with a believer of another

order, whom I shall call OMNIS. The two gentlemen are well known to each other, being members of the same church, but their characters, like the inspired

mottoes of my sketches, are exactly antithetic.

Omnis is a tradesman, having a business not lucrative, yet yielding a satisfactory remuneration for his skilful and diligent management. His family consists of a wife (whose honour it is to be worthy of her husband) and six interesting children; also two apprentices, sons of poor baptist ministers, whom he took at very reduced premiums; and two female servants, one of whom he rescued from a situation where her temporal and eternal welfare was in jeopardy, while the other (an orphan of pious parents) has become an heir of heaven under his roof, and stedfastly resists every pecuniary inducement to leave it. Of his children, two—the eldest son and daughter—have “put on Christ,” and the younger ones, as they increase in stature, increase in wisdom, and (I think it may be added) in favour with God and man. In the church Omnis is a chief man amongst the brethren. His influence is seen and felt by all, but without exciting jealousy or ill-will, because it is the unvisited influence of holy love and zeal. The air of authority or self-conceit never curled his lip, or stiffened his aspect. A most respectful deference to the pastor, and the sweetest fraternal benignity towards the whole church, grace his active diaconal ministrations. It is superfluous to remark, that Omnis is influential beyond the limits of his own religious fraternity. Every needy church, every tried pastor, and many of the afflicted saints in the surrounding district, have tested his benevolence, not only in the amount of his contributions to their necessities, but also in his bland, affectionate, and cheerful reception of their suits. Doing good is his pleasure, not his task: “the love of Christ constraineth him.” The querulous, frowning, snappish benefactor, is almost as deficient in Christian excellence, as the sleek, respectful niggard. A gentle, sympathetic, courteous manner of bestowing decuples the value of the boon. I have had frequent opportunities of mingling in the intercourse of Omnis with ministers and other persons, who freely acknowledged their great obligations to him; but I never could discover that an extra bow, or a honeyed compliment, was thought of on either side. But, besides his local charities, Omnis is a liberal supporter of one or more of our colleges, and of all our mis-

sionary societies. To afford an example of the scale on which he subscribes, I may state, that he commenced with our foreign missionary society at £1 1s. per annum, then advanced to £2 2s., afterwards to £3 3s., and a few years ago to £5 5s., which he continues to give. His name is, moreover, distinguished in the list of donors as having, in special emergencies, presented considerable sums to that venerated and divinely-honoured institution.

Am I interrupted by the inquiry, “How does Omnis accomplish all this?” The answer is at hand. His domestic economy yields a portion of his benevolent funds, yet his table is not meanly spread, nor ever withholds the demands of hospitality. He educates his children substantially, but spares the expense (and dread retribution) that many other religious parents in his circumstances incur, by launching their sons and daughters into the whirlpool of fashion. But it is chiefly an ingenuous confidence in the parental care of the Lord—relieving him from the necessity of hoarding away his gains to meet future contingencies—which enables him to do great things with not very affluent means. In no respect is Omnis richer than when he began business, except that his trade is of more value, and his stock enlarged. Had he been of a selfish, grasping disposition, he might now have passed for a wealthy man, but with a poverty-struck soul; whereas, in the present case, “he hath made himself poor, yet hath great riches.” He is blithe as the lark; his countenance glows with happiness. He enjoys an approving conscience, and the smile of heaven. The blessing of him that was ready to perish comes upon him. A thousand sparkling rills of pleasure flow in to him from various parts of the world, where his property is helping to work out the glorious designs of the Saviour. There is no capitalist on the exchange who reaps as rich a revenue from his investments as Omnis does, although his bankers—poor saints, humble pastors, indigent students, and the wretched heathen, may be deemed a despicable firm. But in heaven their credit is good; God himself is their guarantee. My beloved and honoured friend deems his position eminently felicitous, combining as it does most grateful reminiscences of the past, real enjoyment of the present, and glowing anticipations of the future; a position he would not exchange for

that of the most favoured protégé of mammon in the empire. He utterly repudiates the idea of merit attaching to what he has done, yet he cannot but feel, that he will be able to resign his stewardship with an unfaltering consciousness of having made such an appropriation of his Master's property as he believed to be most agreeable with his will, and most adapted to extend his glory. This fruit is better than gold, yea than much fine gold. What has the wealthy, self-indulgent disciple to compare with it? Is such an assurance, indeed, at all consistent with the retention of his wealth? Must not that "hard saying" of the Great Teacher often trouble his spirit and blanch his countenance, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven?" Must he not occasionally feel, that in withholding his wealth from the church he is deliberately consigning immortal souls to hell? He sees them rushing to perdition, and has the means of sending them the warnings and invitations of the Saviour, but refrains. The

messengers of mercy wait on him, and the imperative command of Christ, the value of souls, the multitudes perishing, the honours of the enterprise, the peril of obstructing or retarding it; but all in vain; he will not endorse their commission. But, having refused, can he be at ease? No! "A dreadful sound is in his ears—he is waited for of the sword—trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle." Oh, how delightfully the tranquil mind and beneficent career of Omnis contrast with this! And let it be pondered and embraced by us all, that to live for our own happiness is to pursue misery; and that to live for the happiness of others is to find bliss. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive here an hundredfold, and shall inherit everlasting life." W. B.

THE CHOICE OF A MINISTER.

From an American Periodical.

A. What do you think, neighbour B., of Mr. *Matthew* for our minister? He preaches well, I think.

B. I think he is too dull and prosing. There is nothing brilliant or uncommon in his style or thoughts. True, all he says is solid and good; but I think he will not interest our young people. Besides, I hear he is not a man of learning; and Esquire Jones and Doctor Peabody will not like him.

A. Well, then, I am sure *Luke* will do for us; for he is a man of learning, of fine classic taste; and if we must please the squire and the doctor, he is the man for us.

C. I do not like your classic men. I want somebody that can come to our bosoms with plain homespun language, and make us feel that he is one of us.

D. I am afraid Doctor Peabody would not like him; for *Luke* was a physician once; and they say Doctor Peabody

will not have another doctor in the town, if he can help it.

E. After all, I never heard that he was much of a preacher. His sermons are very plain and simple—there is nothing great about him.

F. I like Mr. *Mark*, he says so much in a few words.

G. Rather dry, I think.

H. I have heard that he was not very fond of self-denial. You know, he turned back once, after he had started on a mission with Paul and Barnabas. We do not want a man that loves his ease.

I. But Paul said he was profitable to him, after this.

J. He will never do for us. We must have a smarter man.

K. What do you say of *Timothy*? He comes well recommended.

L. He is not healthy enough for us. I saw, in a letter written to him, that he

has to take medicine for his stomach. I have seen so much of sickly ministers, that I am determined never to vote for a minister who is not a healthy man.

M. But, is he not a faithful man, and has he not a desire to do good? What right have we to hinder him from using the strength he has in the service of his Master? Some of the best ministers that ever lived have been sickly men. *Baxter* was a feeble man; *Whitefield* was almost always sick; and *Payson* laboured in pain all his days. Were they not useful men?

L. But, I do not like to see such pale faces in the pulpit. Besides, they do not speak strong enough; and they never can visit and labour as much as we need.

M. I think he is too young for us. We want a man of some experience. He will be despised for his youth.

N. Well, what do you think of *Bar-nabas*? He is a strong, hardy man. He travels about the country on foot, and preaches all along as he goes.

O. I have heard something against him. They say he is rather headstrong. I cannot think well of a minister who would quarrel with so holy a man as *Paul*.

P. I think *Peter* is the man for us. There were three thousand converted under one sermon of his. I like these bold ministers, who are not afraid to speak out and tell the wicked what they think of them.

Q. Such rash and imprudent men would never do for us. He would set all the town by the ears in one week.

R. He is a very inconsistent man, too. At one time he seems as bold as a lion, and at another he is ashamed to own himself a Christian; and they say he is sometimes guilty of double dealing.

S. I am not willing to settle a man so old as he is.

P. But he is in the vigour of life. You would not certainly have him stop preaching yet?

S. He will never get hold of our young people. They must have a young man, or they will go off somewhere else.

T. Brethren, I am afraid we shall never get a minister if we go on at this rate. We shall not find an angel, and if we could he would not be fit to preach

the gospel. We want a man who will be one of us, and feel and sympathize with us. But *John* is as near perfection, I think, as a man can get in this world. Who can say any thing against him?

U. Oh! he will never do for us. He is always harping on the same strain. It is nothing but *love*—*love* with him.

S. True, he talks much of love; but I never heard a man speak with greater plainness to sinners, or set before them more clearly their dreadful end.

V. But he says it so moderately, and in such an easy tone, that it cannot make much impression.

W. But who can help feeling when he speaks of the love of Christ?

V. His flowing, monotonous tone will lull us all asleep.

W. I think any body that would sleep under his preaching would sleep over the fires of the bottomless pit.

O. We shall not do better than to take *Paul*. He is certainly the greatest preacher I ever heard. He is full of original thought; and his figures and illustrations are so grand as often to make one's hair stand on end. And I hear there are revivals wherever he goes.

Y. He is always harping on election. Our people will not bear it.

Q. I have been told that he says, "Let us do evil, that good may come." I think that is dangerous doctrine to preach.

R. He is no orator. He is a little insignificant looking man, and his delivery is bad—absolutely contemptible.

Z. These are the men whom Christ has commissioned to preach his gospel. They are earthen vessels, to be sure; and all of them have faults. But, I think we are taking a dangerous course. Christ says they that despise such as he sends, despise him. Are we not in danger of reproaching Christ, through his ministers; and of rejecting the gospel, because we are not satisfied with the channel in which it comes to us? And can we expect the blessing of God while we thus find fault with his message? I am reminded, by what I have heard at this meeting, of the conduct of the peevish child, who throws away his bread and butter because it is too big or too little, or, in some other respect, not just what he likes.

SONNET.

BY THE REV. E. S. PRYCE, A.B.

"I am the vine, ye are the branches."—John xv. 5.

Jesus, art thou a vine? a branch am I
 Grafted upon thy stem? Make me to know
 My honour and thy strength, that I may grow
 Daily in thee, and never droop or die.
 Do I fill up thy glory? I so mean;
 Bear as a branch thine excellence and fruit?
 And is thy presence near me, though unseen?
 E'en as the sap spreads upwards from the root,
 Dost thou my spirit quicken? Living Vine,
 Shed forth thy strength through every quivering leaf,
 Uphold each tendril of this branch of thine;
 That in thee I may live, and move, and breathe.
 So shall I bud and blossom to thy praise,
 And bear thy fruit in never-ending days.

"WHY WEEPEST THOU?"—JOHN xx. 15.

BY THE REV. ROBERT GRACE.

"Why weepest thou?" the Saviour said,
 As Mary sought him 'mongst the dead;
 "What mean those tears? Whom seekest thou?
 Wherefore that sorrow on thy brow?"

"My tears are big with heartfelt woe,
 And well may they profusely flow;
 Ah, Sir! my soul is pierced with pain,
 For him I seek, his foes have slain!
 Him whom I loved with strong desire,
 I saw upon a cross expire!
 Whose dear remains I now have sought
 Among the dead, but find them not!
 Oh, hast thou borne his body hence?
 Lead to the place, I'll bear it thence,
 And it embalm with choice perfume,
 And lodge securely in the tomb."

"Mary!" the risen Saviour cries;
 "Rabboni!—Master!" she replies;
 Then stoops to embrace his feet. When he
 Promises her again to see.

Oh for those tears which Mary shed
 When seeking him who once was dead!
 Oh for that love which Mary bore
 To him who lives to die no more!

“ WEEP NOT FOR ME.”

“ Daughters of Jerusalem, weep not for me, but for yourselves and for your children.”
 LUKE xxiii. 28.

DAUGHTERS of Salem, wipe those streaming eyes ;
 Weep not for me !—oh, cease those plaintive cries !
 Weep for thine own—the babe, the husband, sire ;
 Thine altars, where the consecrated fire
 Dropt from high heaven upon the sacrifice,
 Whose voice of blood hath pierced the eternal skies ;—
 Weep for the dear ones of thy hearth and home ;
 Weep o’er the days of darkness that shall come ;
 Thy father’s halls the stranger’s foot shall tread,
 And march in triumph o’er thy sacred dead ;
 Thy temples—palaces, fit homes for kings—
 Lost ‘midst the wreck of long-forgotten things ;
 Thy song of mirth and joyous minstrelsy,
 Thy feasts of music and of revelry,—
 Thy tabret, pipe, and harp of sweetest string,
 Swept by the hand of Salem’s son and king,—
 Thy groves and bowers, where ye have often met.
 Beneath the shade of lovely Olivet ;
 Thy lordly power, thy proud ancestral might,
 Thy giant-champion and thy warrior-knight ;
 Thine ancient sceptre, and anointed crown ;
 Thy deeds of chivalry and high renown ;
 Thy helmet, graced with many a victor plume,
 Thy laurels, fresh with ever-verdant bloom ;—
 Weep ! for, ere long, the stranger’s ruthless sword
 Shall violate the temple of thy God—
 That beauteous temple, joy of all the world,
 O’er whose high dome heaven’s standard was unfurled :
 Within its hallowed walls, in power confest,
 The God of Israel made his place of rest,
 Beneath th’ o’ershadowing wings of cherub bright,
 Illumined only with celestial light—
 That glorious temple shall in ruins lie !
 Well may ye weep, nor ask the reason “ why ? ”
 In mystic silence see an angel hand
 Write “ Ichabod ” over thy father-land ;—
 Let Judah’s hills carry the echo round,
 And distant mountains catch the mournful sound.
 Signs in the air above—beneath—around—
 Thy sky enwrapt in gloom, deep, dark, profound—
 Portentous omens of the coming storm
 Imaged in yonder cloud’s gigantic form,
 That looks surcharged with hell’s infernal powers,
 Ready to burst upon thy godless towers :—
 Then the loud battle-cry, “ To arms, ye brave,”
 The invader’s banner o’er its heights shall wave ;
 Rome’s glittering eagle here shall spread his wings,
 And plant the crown and sceptre of her kings.
 Oh, weep ! ’tis nigh at hand that day of war,
 I hear its roaring thunders from afar.
 Ye daughters of Jerusalem, weep not for me,
 Weep, for Jehovah hath forsaken thee ;
 Oh, Salem ! hadst thou known thy gracious hour,
 Thou hadst not heard the thunder of God’s power !—
 The sword of judgment wakes ; his arm wide-spread
 Inflicts the blow that lays ye with the dead ;

Thy reign of triumph and of victory o'er,
 Thy sun of glory sinks to rise no more ;
 Jerusalem, beloved, I weep for thee ;
 Ye mourning daughters grieve no more for me !

W.

HYMN

SUNG BY THE CHILDREN OF THE GROVE SCHOOL, BATTERSEA, AT THE ANNIVERSARY OF
 THAT INSTITUTION, SEPT. 28, 1841.

Father of all, whose throne of light
 Is veiled from our imperfect sight,
 Vouchsafe in spirit to descend,
 While we our youthful voices blend.

Within these walls, from day to day,
 Thou dost to us thy truth display ;
 And here our grateful hearts would raise
 An evening tribute to thy praise.

Did not thine arm with tender care,
 The helpless babes of Judah bear ?
 Round us that gracious arm entwine,
 Bind us to thee, and make us thine.

And if our days to youth extend,
 If manhood's duties crown their end ;
 Still to our prayers benignly bow,
 Our sun—our shield—our safety—Thou.

Let these our friends and patrons share,
 The joys of thy paternal care ;
 These—who for us, the sons of need,
 Have hearts to feel, and lips to plead.

Let heavenly dews on them distil,
 Their homes with peace and plenty fill ;
 While each revolving moment brings,
 Fresh mercies on its sunny wings.

CHORUS.

Thus all before thee, young or old,
 Shall strive to gain thy favoured fold ;
 Thro' life enjoy thy pardoning grace,
 In death, thy smile—in heaven thy face.

A VOICE TO THE CHURCH.

BY W. N. NASH.

“ Freely ye have received, freely give.”

Ye children of light,
 Redeemed and forgiven !
 As ye wait for your crowns
 In the kingdom of heaven ;
 For the joys and the glories
 That never shall fade ;
 Whose measureless price
 On the Cross hath been paid !

Why shut ye the ear ?
 And why close ye the eye ?
 The heathen are perishing
 List to their cry !
 Awaken ! come forth !
 With one mighty accord
 Bring your silver and gold
 To the help of the Lord !

Ye walk in fine raiment !
 Ye feast on rich fare !
 And for him who gave all
 Ye have little to spare !
 When your Saviour in glory,
 The Lamb that was slain ?
 Calls aloud for his own,
 Shall his call be in vain ?

As ye walk in the pastures
 Of mercy, think well
 On the woes of the lost,
 In the darkness of hell ;
 And while it is day,
 With one heart-felt accord,
 Bring your silver and gold
 To the help of the Lord !

Haste, haste with your gifts,
For the night cometh fast
When no man can labour,
When time shall be past !
Ye have Christ for your portion,
The wealth of his love
Who pleads for you still,
With his Father above.

The more bounteously, freely,
And gladly, you give,
The more richly within you
His Spirit shall live ;
Then, ransomed ones, haste !
With united accord
Bring your silver and gold
To the help of the Lord !

Withhold not from Jesus,
Attest your new birth ;
Send his messengers forth
To the ends of the earth ;
Send many—nor cease
Till the ranks be complete ;
Give strength to their arms,
And give wings to their feet !

His Spirit will graciously
Pour out the rest,
His triumph shall come
In the songs of the blest ;
Then, Christians, arise !
With one mighty accord
Bring your silver and gold
To the help of the Lord !

"WATCHMAN, WHAT OF THE NIGHT?"

What is the hour of night ?
Oh, watchman ! tell the hour ;
Is there a glimpse of morning light ?
Or still doth darkness lower ?

Ask ye the hour of night ?
Oh, virgins ! waken ye !
Strange sounds from far my ears delight,
Like angels' minstrelsy.

Said ye the hour of night ?
'Tis passing ! oh, 'tis gone !
Lo, in the clouds an opening bright
Reveals the burning throne.

No more the hour of night !
'Tis everlasting day ;
The holy city stands in sight,
The saints are borne away.

Oh, happy they whose night
Is spent in faith and prayer ;
Who gird their loins, and trim their light,
To meet the bridegroom there !

Lines on Cowper.

BY THE REV. JOHN NEWTON.

"For twelve years we were seldom separated, when at home, and awake. The first six I passed in daily admiring, and striving to imitate ; the last six I walked pensively with him in the valley of the shadow of death."

STRANGERS we were, and sojourners ; our home
A world to sin, and death, and sorrow known :
Yet known to *hope*,—for there the Son of God
Had left his blessing when that world he trod :
Blessings unnumbered had his hand bestowed,
And one was—friendship on the pilgrim's road.

I had a friend beloved ; and well we knew
Union of heart, confiding, fond, and true.

We dwelt together, and I watched him still
 An untired pilgrim toward the heavenly hill—
 A soldier, 'mid a troop of hostile foes,—
 A Christian, finding 'neath the cross repose.
 I watched him, and admired, when lowly bent,
 He owned the cup of grief in mercy sent ;
 For he had watched earth's treasures fade away,
 And sought in God his refuge and his stay.
 I heard him, and admired, for he could bring
 From his soft harp such strains as angels sing,—
 Could tell of free salvation, grace, and love,
 Till angels listened from their home above.
 I woke my lyre to join his rapturous strain—
 We sang together of the Lamb once slain.

Thus passed our life away. The sun had shone
 Till years (as mortals call them) six were gone ;
 Then (as eternal wisdom willed) a change
 Came o'er the scene—mysterious, awful, strange !
 Yes, he *was* changed ! no more his grateful song
 Proclaimed him happier than the day was long ;
 No more his music-wakening hand was flung
 O'er earthly lyre, with heaven's own amaranths hung.
 How shall I tell the tale ? he knows not here
 The sigh of anguish, nor the pang of fear ;
 No longer dwells in frame of clay confined
 That emanation from the eternal mind.

My friend, I watched thee, when that earthly frame
 Encircled, union strange, the ethereal flame ;
 And there were hidden sufferings, that no eye
 Of skilled and kind physician could descry ;
 And there were doubts, and fears, and terrors given,
 Till peace on earth was gone, and hope of heaven.

My friend, I watched thee, treading day by day
 Through the dim valley of death's shadowy way.
 Did I not walk with thee ? Did I not turn
 From brighter scenes these mysteries to learn,
 When thou didst mourn the loss of heavenly grace,
 And deem that God had turned away his face !
That could not be ; his oath was firmly taken—
 " My people shall not, cannot be forsaken ;
 Their earthly sorrows make them doubt my love,
 They will not doubt it in my heaven above."

THE SUPPOSED MEETING IN HEAVEN.

My friend, my friend ! and have we met again,
 Far from the home of woe, the home of men ;
 And hast thou taken thy glad harp once more,
 Twined with far lovelier wreaths than e'er before ;
 And is thy strain more joyous and more loud,
 While circle round thee heaven's attentive crowd ?

Oh ! let thy memory wake ! I told thee so ;
 I told thee thus would end thy heaviest woe ;
 I told thee that thy God would bring thee here,
 And God's own hand would wipe away thy tear,
 While I should claim a mansion by thy side :
 I told thee so—for our Immanuel died.

REVIEWS.

Christian Theology: by G. C. KNAPP, D.D., Professor of Theology in the University of Halle. Translated by Leonard Woods, Jun., D.D., Abbot Resident at the Theological Seminary in Andover, Massachusetts. Reprinted from the American Edition of 1831. London: 8vo. pp. 500. Price 12s.

Biblical Theology. Translated from the Work of Professors STORR and FLATT, with Additions by S. S. Schmucker, D.D. Reprinted from the Second American Edition, 1836. London: 8vo. pp. 256. Price 6s.

Skeletons of a Course of Theological Lectures. By the Rev. C. G. FINNEY, Professor of Didactic, Polemic, and Pastoral Theology, in the Oberlin Collegiate Institute. Vol. I. Oberlin: Steele. London: Wiley and Putman. 8vo. pp. 248.

WHETHER the amount of good which the Christian church has derived from systems of theology be greater than the amount of evil, is a question on which eminent men are divided. It is not necessary to volunteer a discussion of this question on the present occasion; both parties will readily agree that if such works are used it is of immense importance that they should be judicious and scriptural. As there are now three before us, we shall be rendering an acceptable service, by giving such a report of their distinctive qualities as may assist our friends in determining whether either or all of them are deserving of their purchase.

The university of Halle, in which Dr. Knapp was professor from 1777 to 1825, when he died, was established for the express purpose of cultivating biblical theology. At the close of the seventeenth century, such a decay of religious principle had taken place in Germany, that the scriptures were less used in protestant universities than they had been by pious Romanists before the reformation. The different "symbols," as they were called, of the protestant church were taught and studied in their stead; the minutest distinctions contained in these confessions were contended for with zeal; the slightest deviation from them was pronounced heresy; but it was common to spend five or six years at the universities with-

out hearing or caring to hear a single book, chapter, or verse of the bible explained. The celebrated Spener, seeing and lamenting this, obtained from the king of Prussia the establishment of a new university at Halle. Selecting Franke and others of congenial spirit as his associates, he entered upon the undertaking, and though denounced by the theologians of sister universities, as pietists, innovators, and heretics, they laboured for the revival of scriptural knowledge and practical Christianity. Some of the successors of these eminent men, however, not content with the right of a Christian to derive his views of truth from revelation, proceeded to claim the very dissimilar liberty of rejecting at their option the facts and doctrines of the holy volume. During the latter part of the eighteenth century, Rationalists, as they called themselves, diffused their poison throughout Germany. Semler, Gesenius, Wegscheider, and others, eminent for learning, but devoid of that humility which receives the gospel as a little child, contributed at Halle their full share to the circulation of neological principles. Knapp, however, in pursuance of his father's counsels, and in the spirit of the founders of the university, whom he had been taught in his youth to venerate, devoted himself to the study of the original scriptures, and cultivated devotional habits. At the commencement of his course his mind was partially warped by the instructions of the neological professors, which were as unfavourable to piety as to sound doctrine; but he was never carried so far away as to lose his confidence in the authority of the scriptures, and during the last thirty years of his life he evinced decided attachment to the main truths of the gospel, and opposition to the prevailing system. His extensive knowledge and perspicuous style rendered him popular as a teacher of theology, so that, though his instructions were not in accordance with the taste of his times, his lecture-room was always crowded. The lectures which he was accustomed to deliver are contained in the volume before us, as translated by Dr. Leonard Woods. In composing them he adhered to the principles

of Spener and Franke, professedly making the holy scriptures and Christian experience the source of his instructions. "He assumed," says the translator, "at the very outset of his theological course, the principle, that, lead where they may, the decisions of inspiration are to be fearlessly followed. In the truth of this principle he became more and more confirmed, the more he saw of the uncertainty, pride, and blindness of human reason, in the speculations of contemporary philosophers. And most of the few changes which he made in his lectures were owing to the stricter application of this essential principle, in cases where he had before hesitated to apply it, under the influence of the very different principles respecting the word of God which he had learned in the school of Semler.

Gottlob Christian Storr was born in 1746, at Stuttgart, the capital of the kingdom of Württemberg, where also he died in 1805. He was professor of theology at Tübingen, and enjoyed a high reputation as a preacher, as an interpreter of scripture, and as one of the most successful combatants of the infidel tenets which were fashionable among the German philosophers of his age. He distinguished himself in early life by his critical works on the Syriac translations of the New Testament and on the Arabian gospels, and subsequently by his commentaries and dissertations on different parts of scripture. His colleague, Dr. Flatt, added copious notes to his theological lectures, which the translator, Dr. Schmucker, has incorporated with the text, adding also in brackets some observations of his own. He recommends the work as purely biblical. "It is confined," he remarks, "to the doctrines which are taught in the sacred volume, TOTIDEM VERBIS. The various inferential, sectarian views which are used by divines of different denominations to complete their peculiar systems are here omitted, even those of the Lutheran church, to which the authors belonged. The work is composed with the highest regard to exegesis,—composed, too, in view of all the objections which the liberalists of the last thirty years have been able to raise."

Mr. Finney is not unknown to our readers; some of his earlier works, particularly his Lectures on Revivals of Religion, having been already introduced to their attention. Having undertaken the

office of professor of theology in the Oberlin college, he has drawn up the outlines of a series of lectures for the use of his students, one portion of which is now published. These skeletons are not intended, he tells us, to give a history of the theological opinions that are entertained by different schools, or to relieve the student from the necessity of deep study, research, and original investigation; they are designed as memoranda, "as the summing up of previous discussions, thought, and investigation, rather than as essays from which theological information is to be derived."

Our readers will not expect to see in any of these works correct views of the ordinance of baptism. The German professors, being members of national churches, are of course advocates for infant baptism, which is an essential part of the system of introduction to the church without personal profession: they, however, concede to us much which some of our near neighbours are accustomed to dispute. The different mode of writing on this subject adopted by theologians of different countries is indeed worthy of remark. Though the practice of continental divines is not more nearly accordant with our own than that of our English and American pædobaptist brethren, yet, whether it be that they are men of deeper erudition, or whether it be that they are not afraid to see and acknowledge the truth, because they have no baptists near them—somehow it so happens that the learned men of the continent of Europe admit freely and spontaneously many things which we have to argue with our dissenting and transatlantic fellow Christians. As to the meaning of the word baptism, and the original manner of the celebration of baptism, the profoundly learned German professors of their own accord make statements, which call forth correctives from the American pædobaptist translators. Dr. Schmucker has, indeed, found the language of his author so much "too strong" that he has felt it to be necessary to provide an "Appendix on the mode of baptism" as an antidote. We cannot wonder at this; what comfort could he have had otherwise in sending forth such statements as the following?

"The disciples of our Lord could understand his command in no other manner than as enjoining immersion; for the baptism of John, to

which Jesus himself submitted, and also the earlier baptism (John iv. 1) of the disciples of Jesus, were performed by dipping the subject into cold water, as is evident from the following passages:—Matt. iii. 6, ἰβαπτίζοντο ἐν τῷ ἰορδάνῃ, 'were baptized in Jordan;' ver. 16, ἦντο ἀνίστη ἀπὸ τοῦ ὕδατος, 'Jesus ascended out of the water;' John iii. 23, ἐν ὕδατι πολλῷ ἢ ἰμαί, 'because there was much water there.'

"And that they actually did understand it so is proved partly by those passages of the New Testament which evidently allude to immersion,—Acts viii. 36, &c., ἐν ἀνίστασιν ἐν τῷ ὕδατι, 'when they had come up out of the water;' ver. 39; xvi. 12—15, παρὰ πταμῶν, 'at the river;' Rom. vi. 4, συντάφωμεν αὐτῷ (τῷ Χριστῷ) διὰ τοῦ βαπτίσματος, ἢ ὡς περ ἠγείρεθ Χριστὸς ἐκ νεκρῶν, 'are buried with him (Christ) by baptism, so that as Christ was raised from the dead,' &c.; comp. Col. ii. 12, and 1 Pet. iii. 21, where baptism is termed the *antitype* (ἀντίτυπον) of the flood,—and partly from the fact that immersion was so customary in the ancient church that, even in the third century, the baptism of the sick, who were merely sprinkled with water, was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who received baptism, not merely by aspersion, but who actually bathed themselves in water. This is evident from Cyprian (Epist. 69, ed. Bremser, p. 185, &c.), and Eusebius (Hist. Eccles. lib. vi. cap. 43), where we find the following extract from the letter of the Roman bishop, Cornelius: 'Novatus received baptism on a sick bed by aspersion (περίχυσις), if it can be said that such a person received baptism,' 'No person who had during sickness been baptized by aspersion was admitted into the clerical office.' Moreover, the old custom of immersion was also retained a long time in the western church, at least in the case of those who were not indisposed. And even after aspersion had been fully introduced in a part of the western churches, there yet remained several who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the eucharist. But it is evident that there was a very important difference between the two cases. After the restoration of the wine, the laity could partake of both bread and wine in the celebration of the supper of our Lord. But, on the contrary, if immersion had at that time been restored, whatever course those who had been baptized by aspersion might pursue, whether they were contented with their baptism by aspersion, or incurred the danger of disobeying Christ's precept by being baptized twice, they would have been harassed by doubts and fears which it would have been difficult, and perhaps in most cases impossible, to remove. Happily, however, the change of the ancient custom of immersion, although it ought not to have been made, destroys nothing that is essential to this ceremony as it was instituted by our Saviour. For the essence of the rite is not the washing of the body, but the use of consecrated water in ho-

nour of the Father, Son, and Holy Ghost. And this is retained in baptism by aspersion. Nor is it of as great importance as Luther and some late theologians have thought, that aspersion destroys the force of some passages of the New Testament, in which immersion is figuratively applied to certain spiritual changes and blessings. For the signification of these figures—namely, the Christian's participation in the death and resurrection of Jesus, together with the blessings and duties connected with it—is not destroyed, because the whole is performed in honour of the Father, Son, and Holy Ghost. And a specific, circumstantial, figurative representation of those truths which refer to the relation which those who are baptized bear to God and Christ, has no necessary connexion with the rite of baptism itself. Christ did not intend to prescribe immersion as a ceremony which should specifically represent a certain participation of the Christian in his burial and resurrection. For the apostles do not always retain the figures drawn from immersion (Rom. vi. 4; Col. ii. 12), but also use others. At one time they compare baptism to the immersion of those who were destroyed by the flood (1 Pet. iii. 21); at another time to a washing off, Acts xxii. 16, "be baptized, and wash away your sins." Sometimes it is compared to a leuitical washing, as Heb. x. 22, λελουμένοι ὕδατι καθαῖν, 'being washed with pure water;' compare with ix. 10, διάφοροι βαπτισμοί, 'various washings;' and sometimes to any other washing, as Eph. v. 26, &c., where baptism is compared to a bath, or washing, λουτὸν, by which spots and impurities are removed; whereas, if those peculiar circumstances were essential, the apostles would have used them exclusively and uniformly. The reason why Christ prescribed immersion in baptism, from which the several figures found in the New Testament are taken, seems to have been that some of his first followers were already accustomed to religious washings of this kind, especially the Jews, who had been used to leuitical washings (Heb. ix. 10), and to the baptism of Jesus and of John (John iii. 22, &c.; iv. 1), and perhaps, also, to proselyte baptism. Thus we see that a custom, previously existing, gave a peculiar form to baptism, just as the paschal supper of the Jews gave rise to the holy supper of our Lord, Mark xiv. 12—26; Luke xxii. 14—20. We may therefore, without any hesitation, admit that our Lord would have preferred aspersion, or affusion, to immersion, if a custom of affusion or aspersion had previously prevailed."—*Storr and Flatt*, pp. 216, 217.

Dr. Knapp expresses himself in a very similar manner:

"Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolical church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma cluicorum*) was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by simple affusion. Cyprian first

defended baptism by sprinkling, when necessity called for it, but cautiously, and with much limitation. By degrees, however, this mode of baptism became more customary, probably because it was found more convenient; especially was this the case after the seventh century, and in the western church, but it did not become universal until the commencement of the fourteenth century. Yet Thomas Aquinas had approved and promoted this innovation more than a hundred years before. In the Greek and Eastern church they still held to immersion. It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed. Vide Storr, Doct. Christ. Pars theoreti., p. 291. If it is asked, however, if immersion is so essential that one who has been only sprinkled is not to be considered as properly a baptized person, it may be answered, No! Nothing more is essential to the external part of baptism than that water be used (Acts x. 47; John iii. 5), and that the subject, by the solemn use of this rite, be consecrated to Father, Son, and Holy Spirit, and be pledged to obey the Christian doctrine, Matt. xxviii. 19. The washing with water is considered as the symbol of the purification of sins, and this can be signified as well by affusion as by immersion. Hence, even in affusion, the external significance of the rite is retained. And this is the reason why many in the western church, and even in the protestant church, have contended that this rite should be administered, not *per adspersionem*, but *per largiorem aquæ affusionem*."—Knapp, p. 428.

Thus it will be seen that the testimony of these eminent men is in favour of immersion, while their ingenuity is employed to justify a deviation from the original practice. So also with regard to the administration of the rite to infants, Dr. Knapp reasons in its favour, but his testimony is that there is neither "express command" nor "decisive example" of it in the New Testament. Nay he takes from its advocates the earliest fathers whom they are accustomed to cite on its behalf; saying, "Some have endeavoured to find evidence for this practice even in the writings of Justin the martyr and Irenæus, but they are not sufficiently decisive on this point."

Baptism is however but one item of a theological system; we proceed therefore to say that the student will not acquire from any of these works correct views of the nature and design of Christian churches. We hold indeed that correct sentiments respecting baptism are intimately connected with other things pertaining to the characteristics and administration of Christ's kingdom; yet, in many theologians, their error respecting baptism is an inconsistency, their views of other subjects

pertaining to the visible church being perfectly correct. We cannot say so much, however, for the German theologians whose writings are before us. In the work of Drs. Storr and Flatt we are told that "the collective body of those who have received the Christian doctrines, *together with all those who are to be qualified for the reception of them* is termed the church of God and of Christ:" the membership of children being inferred from the fact that "little children were included among the ancient people of God, Gen. xvii. 10—14." Dr. Knapp, in like manner, teaches that "the external visible church cannot be a society consisting of pious Christians only; it is rather a nursery (*seminarium*), designed to raise up many for the invisible kingdom." "Even the Jews are in the Old Testament often denominated holy; and, taken in this sense, the visible Christian church may justly be called holy; for it is not the moral character of the members which is designated by the term in this wider sense. And so all Christians, even those who are such merely by external profession, are often denominated *ayioi* in the New Testament." Who can wonder at the cold and lifeless state of the continental protestant churches, when such views prevail among their most evangelical and judicious teachers? First they make their babes nominal Christians; then they include nominal Christians in their churches; the necessity of regeneration is practically overlooked, and a barren orthodoxy is the summit of their expectations. The exclusion of unholy or unregenerate persons is regarded as utopian; and it is gravely argued that "wicked ancestors often have descendants who are good and useful members of the church, but who would not have been so if their ancestors had been excluded." It is gratifying nevertheless to find something like a sigh for better things;

"Still, however, it is always right, and certainly according to the spirit of Christ, for like-minded Christians to associate together, and to establish among themselves institutions which they may deem promotive of piety, or even to form smaller societies, in which they will permit those only to participate who have a like object and possess similar dispositions with themselves, excluding all others, the *ecclesia* of which Spenser spoke. They should beware, however, against running in this way into spiritual pride, against holding themselves to

be better than others, and against regarding those who do not join them, and are not enrolled among them, as worse Christians than themselves. It does not belong to the government to interdict such associations, if they do not disturb civil peace and order, any more than to forbid and hinder other private associations of citizens for other lawful objects. The reasons for and against these associations are canvassed in Burkhardt's 'Geschichte der Methodisten'; Nürnberg, 1795, s. 123, f. The history of the church teaches that these smaller associations have had, upon the whole, a highly beneficial effect. In times of ignorance and unbelief they have been the depositories of uncorrupted Christianity. Without the Waldenses, the Wickliffites, and the Hussites, the Reformation would never have taken place."—*Knapp*, pp. 417, 418.

Another defect pervading these works, as systems of theology, is that they do not give evangelical views of that part of the scriptural theory relating to the origin of salvation, which is taught formally in the eighth and ninth chapters of the epistle to the Romans and the first and second chapters of the epistle to the Ephesians, and incidentally in other parts of the apostolic writings. To speak according to the technical language of theologians, they are essentially Arminian. As Mr. Finney's work is incomplete, it is possible that in a subsequent portion he may introduce instructions which we do not anticipate in reference both to this and to the other topics which we have mentioned; but there is nothing in the pages before us to excite such an expectation. The elaborate German publications are however explicit in renouncing the peculiarities of that system which ascribes the regeneration of a sinner to the gracious predetermination of God. In the work of professors Storr and Flatt, it is said that "it is not by accident, but in consequence of the eternal plan of God that we are Christians, *κληροί*, called; in other words, the offer of salvation made in the gospel is not brought to us by accident, so as to leave us in doubt whether it is specifically intended for us, but in consequence of the divine purpose formed in eternity. Long before the invitations of the gospel were given to us, God foresaw that precisely we would become Christians or members of his people." This phraseology indicates that the acceptance of the gospel plan resulted from ourselves: to God is attributed not causation, but simply foresight. Dr. Knapp in like manner tells us.—

"God foresaw from eternity how every man would act, and whether he would comply with the conditions under which the designs of God concerning him would take effect, or would reject them; and upon this fore-knowledge he founded his decree. Of this class are the decrees of God respecting the spiritual and eternal welfare of men. They are always founded upon the free conduct of men, and are never absolute, but always conditional."—*Knapp*, p. 112.

And, further, he teaches that the divinity in the operations of grace consists, first, in the doctrine revealed by God, and, secondly,

"In the wise and beneficent external institutions which God has established, by which man is led to the knowledge of the truth, and his heart is prepared and inclined to receive it. Who can fail to recognize the divine hand in these external circumstances, by which so powerful an influence is exerted upon us; and which are often entirely beyond our own control? How much does the moral culture and improvement of men depend on birth, parentage, early instruction, education, society, example, natural powers, adversity, or prosperity! Vide s. 131, II. 4. These circumstances are frequently mentioned in the Bible, Rom. ii. 4, seq. Hence it follows that God has made wise arrangements for the good of man, which may properly be called *grace*, inasmuch as they are proofs of his undeserved goodness."—*Knapp*, p. 408.

Now this is not a sort of theology which we can call satisfactory. It is true, undoubtedly, that external means are employed to reduce the individual rebel to allegiance, and that these are intentionally ordered for this purpose by the Supreme Disposer of all events; but it is also true that in every case in which external means prove effectual, the power of the Holy Spirit is exerted in a direct manner upon the sinner, to soften his heart and render him susceptible of the instructions and motives presented to him externally. The wax must be melted, or no adequate impression will be made by the seal. The Lord therefore opened the heart of Lydia, so "that she attended unto the things which were spoken of Paul." And this direct influence of the Divine Spirit, without which no sinner ever did turn to God, or ever will, is imparted according to a settled purpose; it is one of the works of God which were known to him from the beginning of the world. We are far from thinking it necessary that the doctrines of personal election, of efficacious grace in regeneration, and of the final perseverance of all true believers, should be made the principal topics of every ser-

mon, or supposing that they are taught in every text which has been adduced in their support; but we regard them as parts, and important parts of the gospel system. A work professing to be a system of theology, is in our judgment, grievously defective, if it do not explain and prove them; and if it argue against them it is worse than defective.

Subject to these exceptions, which we cannot however deem slight ones, the publications before us deserve respectful notice. They all contain the results of diligent study, and evince mental independence. In order to enable the reader to form his own opinion of their respective characteristics, we will transfer to our pages a passage from each, which will be found also to be deserving of transcription for its own sake.

Mr. Finney having in his introductory lecture defined theology as the science of God and of divine things, gives the following synopsis of the personal qualifications of the successful student, the advantages which he may expect, and the dangers against which he should be on his guard.

"Notice some of the requisite personal qualifications for this study.

1. The ardent love of truth for its own sake.
2. The supreme and disinterested love of God.
3. An intense desire to know more of him.
4. Strong desire to make him known to others.
5. A willingness to make any personal sacrifice for this end.
6. A sense of ignorance and dependence upon divine teaching.
7. A willingness to practise as fast as you learn.
8. A fixed purpose to *know* and *do* the whole truth.
9. A state of mind that will not be diverted to make provision for the flesh.
10. Docility of mind.
11. Such humility as to be willing to expose your ignorance.
12. The love of study.
13. Sound education.
14. Industrious habits.
15. Patience and perseverance in investigation.
16. A mind so balanced as to be duly influenced by evidence.
17. Knowledge of the laws of evidence.
18. Knowledge of correct rules of biblical interpretation.

19. Knowledge of the limits of human research and investigation.

Some of the advantages to be derived from the study of systematic theology.

1. A constantly increasing sense of your own ignorance.

2. The highest advantages for growth in personal holiness.

3. The habit of rapid, correct, and consecutive thought.

4. System in thinking and communicating thought.

5. Facility in preparations for the pulpit.

6. Exactness in the statement of the doctrines of Christianity.

7. Facility in proving them.

8. Consistency of views and statements.

9. A settled state of mind in regard to religious truth.

10. Ability to teach the doctrines and duties of religion.

Some things to be avoided.

1. Tempting God, by demanding an impossible or unreasonable kind or degree of evidence.

2. A cavilling state of mind.

3. Defending error for the sake of argument.

4. Committing yourself to an opinion.

5. Avoid calling in question first truths.

6. Avoid attempting to prove them.

7. Avoid begging the question.

8. Avoid impatience at the ignorance or stupidity of your class-mates.

9. Avoid an ambition to excel them in study and argument.

10. Avoid a disputatious spirit.

11. Avoid stating one thing and proving another in your skeletons.

12. Avoid the use of weak and inconclusive arguments.

13. Avoid an involved method of stating your propositions.

14. Avoid stating more than you can prove.

15. Avoid leaving your propositions until fully supported by evidence or argument.

16. Avoid the accumulation of evidence or argument after your proposition is fully established.

17. Avoid prolixity in the statement of your propositions.

18. Avoid the great error of supposing that truths which are self-evident to some minds, are so to all.

REMARKS.

1. The study of theology demands much prayer.

2. You will never get any effectual knowledge of theology without the illumination of the Holy Spirit.

3. Take care that your hearts keep pace with your intellects.

4. Grieve not the Holy Spirit."

Finney, pp. 14, 15.

Dr. Knapp, who gives an historical view of many of the questions he discusses, has condensed much information into the following paragraphs relating to the scientific treatment of Christian theology.

"1. In the apostolical church the Christian religion was not taught in a scientific manner. All Christian instruction, as we may see from Acts of the Apostles, and the epistles, was then popular, practical, and hortatory. This appears from the terms *παράκλησις, παρακαλῶν, παραμύθησθαι*, which are used in reference to the

teaching of Christianity (*ἀληθεια*). Neither at the times of the apostles, nor shortly after, did Christianity need the aid of science and learning; and among the first Christians there were no learned men, except Paul, Apollos, and a few others, who were versed in the Jewish law.

"2. In the third century, many heathen who were versed in science and philosophy became members of the Christian church. At the same time learned men arose among the heathen in opposition to Christianity, and heretics, among Christians themselves, in opposition to its original principles and doctrines of the apostolical churches, from which they wished to advance to something more elevated and perfect. In order to this they misinterpreted the writings of the apostles, parts of which, at a distance of time, had become obscure. In consequence of these circumstances learning was soon needed in the statement and defence of Christianity. The learned men who had been converted from heathenism, now applied the doctrines and terms of their philosophy to the truths of the Christian religion. This they did partly from the influence of habit, and partly from the desire of rendering Christianity in this way more popular. They had so the example of the Grecian Jews, who frequently at that time treated the Jewish religion in the same way. This was done by Justin the Martyr; and also by Pantænus, Clement, and Origen, the teachers of the catechetical school at Alexandria. They supposed that this was the best way to defend Christianity, not only against their learned heathen opponents, but also against the heretics. For the interpretation of the New Testament, also, every knowledge was now becoming more requisite than formerly, since the language, customs, and whole mode of thinking had gradually changed since it was written. This department of learning was cultivated with great success, in the third century, by Origen, who gave the name to the scientific interpretation of the scriptures.

"3. From that time forward the reigning philosophy of every successive age has been connected, and indeed wholly incorporated, by the learned with Christian theology and morals. Theology, of course, of each successive period has, with few exceptions, received the form and colour of the contemporary philosophy. In the Grecian church, after the second century, began with the Platonic philosophy; it next adopted the Aristotelian, in which it was followed by the western church. Through the influence of the schoolmen, the Aristotelian philosophy, after the eleventh century, became universal in the western church. This philosophy had the longest reign. The reformers of the sixteenth century did indeed banish it from the theology of the protestant church; but the theologians of the latter part of the sixteenth, and of the seventeenth century, readmitted it. They followed the systems of Des Cartes, Gassendus, Leibnitz, Wolf, Crusius, Kant, Fichte, Schelling, and others, which first supported the school of Aristotle, and have since kept up a constant warfare among themselves. In this contest the theologians have ever taken a lively interest; and, what is worthy of re-

mark, they have always been able, however opposite their theological systems might be, to find arguments for their own support, and for the refutation of their opponents, by a peculiar and subtle application of the very same principles of the contemporary schools of philosophy. Thus both Clemens of Alexandria and Porphyry drew arguments from the philosophy of Plato; and thus, in every succeeding age, the friends and enemies of Christianity—the advocates and opponents of particular doctrines of Christianity—have alike furnished themselves with weapons from the philosophy of Aristotle, Leibnitz, Kant, and others, down to our own times.

From these facts we should learn that philosophy can never afford a permanent basis for theology, and should never be relied upon as a sure pillar of a theological system. Those who found their belief upon philosophy never have any thing firm and abiding. As soon as the system which they had adopted gives place to another, the opinions which they before regarded as true have no longer any evidence, and their faith founders, like a ship which the storm has torn from its anchor. The belief which rested upon the philosophy of Wolf till the year seventeen hundred and eighty, was undermined when Kant prevailed; and the belief which rested upon the philosophy of Kant till the year eighteen hundred, was undermined when Fichte and Schelling prevailed. The same fate will, doubtless, hereafter attend every belief which rests upon a merely philosophical basis.

"4. Particular portions of theology had been discussed in a scientific manner, from time to time, ever since the second century; so that abundant materials were soon furnished for the composition of a complete system of theology: they only needed to be collected, arranged, and brought into a perfect whole. This was first attempted, in the sixth century, by Isidorus of Sevilla, in his work, *Libri tres Sententiarum*. It was accomplished much more successfully, in the eighth century, by John of Damascus, in his *ἱερατικὴ ἀκριβὴς τῆς ὁρθοδόξου πίστιως*. We do not mention the books of Origen, *περὶ ἀρχῶν*, in this connexion, because they contain a scientific statement of only some particular doctrines in theology. After the twelfth century, many such systems were published by the schoolmen in the western church. The principal among these were, *Theologia Christiana*, by Abelard, and *Libri quatuor Sententiarum*, by Peter of Lombardy. The doctrines (*sententiæ*) of these systems were taken from Augustine and other fathers of the church, and connected and illustrated in the method and phraseology of Aristotle.

"5. The application of learning to religion is so far from being objectionable, in itself considered, that it has become absolutely indispensable to the teachers of religion. But they have been at variance on this subject from the first; since there were always some to whom this necessity was not very obvious, and who perceived, on the other hand, that learning was often and greatly abused in religious instruction.

"(a) There always were learned theologians who treated the truths of religion as if they were given for no other purpose than specula-

tion, and who, directly or indirectly, turned away the attention of their pupils from the great object to which it should have been directed—the practical influence of the doctrines of the Bible. They taught their pupils to acquire knowledge, as Seneca says, not for *life*, but for the *school*; and, consequently, many even of those who were designed to teach the common people and the young in the duties of religion, acquired an aversion to every thing practical. That such should be the result of this course must appear almost inevitable, if we consider how common a fault it is with young men of liberal education to feel a distaste for whatever is merely practical, and a strong inclination to speculation. If academical teachers live in mere speculation, as too many of them do, they will infuse this disposition into their hearers and readers, who will again infuse it into others, to the great disadvantage of the common people. It was common for those who had been educated in this way to assume an extremely authoritative and dogmatical tone; for there is no other pride which can compare with the pedant's pride of reason. These theological teachers, in their devotion to the philosophy to which they had once pledged themselves, either wholly neglected the scriptures, or so interpreted them as to render them consistent, if possible, with their own preconceived philosophical opinions. This fault is chargeable upon the schoolmen of former times, and upon too many teachers of religion at the present day.

"(b) In opposition to such theologians, who composed what may be called the *scholastic* party, there always were others, who composed what may be called the *ascetic* party. They insisted upon the *personal application of known truths for the purposes of piety*, rejected every thing which interfered with practical religion, and regarded theological study as important only so far as it contributed to this end. But some among them fell into extravagant and fanatical notions, and pronounced an unconditional sentence against all learning of whatever kind. Such were some of the *mystics*, as they are called, who appeared, even in the western church, especially after the eleventh century, in opposition to the schoolmen. The mystics have been divided, in consequence of this difference of opinion among them, into *puri* and *mixti*. The *mystici puri*, as the more moderate and unprejudiced of the ascetic party were called, blamed only the abuse of philosophy and learning, and wished to have them regarded, not as an end in themselves, but as the means of a more important end. To this class belonged the Waldenses, Wicklites, and the Bohemian and Moravian Brethren; and, in more modern times, the German and Swiss reformers of the sixteenth century, and in the protestant church, at the end of the seventeenth and commencement of the eighteenth century, Spenser, and the first theologians of Halle, who were of his school.

"The state of theology during particular periods, and especially in modern times, is exhibited in ecclesiastical history."—*Knapp*, pp. 39, 40.

The following passage from Drs. Storr and Platt explains the mode of interpretation adopted by the German Ra-

tionalists, and at the same time exposes its fallacy.

"The legitimate interpretation of Scripture.

"Whenever the reading of a particular passage is unquestionable, and a legitimate exegesis proves a certain sentiment to be contained in it; then, and then only, is it satisfactorily shown that the passage contains that sentiment. Hence, in order to confer the greatest possible degree of certainty on this course of Christian doctrines, passages of which there are various readings are never adduced in this work, except when the canons of criticism show the reading adduced to have preponderating evidence in its favour; and even then they are accompanied with other passages.

"The moral interpretation, which Kant has advocated, consists in setting aside the laws of grammatical and historical interpretation, and attributing a moral meaning to those passages of scripture which, agreeably to grammatical interpretation, contain nothing coincident with the moral dictates of unassisted reason. Nothing more is necessary, according to this hypothesis, than that it be *possible* to attach a moral meaning to the passage, no matter how forced or unnatural it be. In the 'Historical and Critical View of the Influence of Kant's Philosophy of the different branches of Science and Practical Divinity,' is a statement of the different works and dissertations on Kant's mode of interpretation, with some account of the arguments for and against it; see also Schmidt's work, 'On the Christian Religion, &c.'" The following are the principal arguments which have been urged against this mode of interpretation by Nösselt, Rosenmüller, the author of this work, and others:—

"1. Such a mode of explaining scripture does not deserve the name of an interpretation, for this moral interpreter does not inquire what the scriptures actually do teach by their own declarations, but what they *ought* to teach agreeably to his opinions.

"2. The principle is incorrect, which is assumed as the basis of this mode of interpretation,—namely, 'that the grammatical sense of a passage of scripture cannot be admitted, or at least is of no use in ethics, whenever it contains a sentiment which reason alone could not discover and substantiate.'

"3. Such a mode of interpretation is altogether unnecessary, for the Bible is abundantly sufficient for our instruction in religion and morality, if its precepts are construed as applying, directly or by consequence, to the moral necessities of every man; and although there are passages of difficult explanation in the Bible, as might naturally be expected from the antiquity and peculiar languages of the scriptures, yet in most instances these passages do not relate to doctrines, and when they do, the doctrines in question are generally taught in other and plainer passages.

"4. As, on this plan, the mere possibility of attaching a moral import to a text is regarded as a sufficient sanction for regarding it as the true signification, almost every passage must be susceptible of a multitude of interpretations, as was the case during the reign of the mystical and allegorical mode of interpretation which

has long since been exploded. This must produce confusion in religious instruction, want of confidence in the Bible, and indeed a suspicion as to its divine authority, for this must be the natural effect of the moral mode of interpretation on the majority of minds.

"5. If such a mode of interpreting the doctrines of Christianity should prevail, it is not seen how insincerity and deceit on the part of interpreters are to be detected and exposed."—*Storr and Platt*, p. 78.

From these extracts and the preceding remarks it will be seen that these volumes are intended exclusively for stu-

dious persons. They are not works on which we should be pleased that our countrymen should form their theological system, but they will gratify and instruct all those who are competent to use them with the requisite discrimination. If a wise man read them he will be yet wiser. The two which stand highest on the list at the head of this article have those attractions in respect to cheapness and typography which belong to the other parts of Ward's Library of Standard Divinity.

BRIEF NOTICES.

Personal Recollections. By CHARLOTTE ELIZABETH. London: Seeley. Post 8vo. pp. 367.

SOME persons have written diaries with an express view to the publication which they expected would take place after death. In such a case the record is anything but a genuine transcript of feeling; and the personal benefit supposed to accrue from journalising is altogether sacrificed.

Others have composed memoirs of their own lives, for the use of future biographers. There are some advantages attending this course. Facts are preserved which would otherwise be lost; and the true motives may be often assigned to actions that could only be explained or vindicated by the parties themselves. Yet there are disadvantages, too: that impartiality which is the charm of sacred biography can hardly be expected in uninspired writers; self-love will lead a man to give the fairest representation of himself; and faults will be glossed over, excused, or concealed. Very few men or women are qualified to describe their own characters.

There is a third course which has been now and then adopted. The volume before us is a specimen. In these "Personal Recollections," Charlotte Elizabeth has given a brief sketch of the principal events of her history. She has published it in her life-time, as the only account of herself which she wishes to be given, and most solemnly adjures her friends to abide by her decision, and to refrain from seeking to amuse or instruct the world by any posthumous disclosures. "Many, and sharp, and bitter were the trials left unrecorded here; and shame be to the hand that shall ever dare to lift up the veil that tender charity would cast over what was God's doing, let the instruments be what and who they might." p. 217. Doubtless there are good reasons for this apparent sensitiveness. Some particulars have come to our knowledge, but we abstain from any allusion that would give pain to the estimable authoress, and proceed to observe, that though the volume contains many striking passages, finished off in

Charlotte Elizabeth's best style, and though some of the incidents narrated possess a thrilling interest which perfectly enchains the reader, we are not quite prepared to give in our adhesion to the line of policy she has adopted. The propriety of such a measure is in our opinion very questionable, in all cases. None will accept the work as a correct and fair portraiture of the writer; and as a safeguard against future publication it must be entirely inefficient. At any rate, it was not necessary for Charlotte Elizabeth to write this book in order to inform the world that pious and benevolent as she is, she is an out-and-out Tory, that she has no confidence in a "reformed and papalized parliament"—and that she would repeal, at all hazards, the "notorious" Catholic relief bill. We knew all this before. Nevertheless, we thank her heartily for the account of "Poor Jack," and for her bold protest against Puseyism.

Personal Declension and Revival of Religion in the Soul. By the Rev. OCTAVIUS WINSLOW, Author of "The Inquirer directed to an experimental and practical View of the Atonement," "The Work of the Spirit," &c. &c. London: Shaw. Foolscep 8vo. pp. 310.

THE importance of experimental religion may be lost sight of even by pious men, while their attachment to the gospel remains firm, and their efforts to do good are undiminished. Unless there be a constant application to the heart of that truth which is the acknowledged instrument of sanctification, and habitual communion of spirit with the gracious Being who is the sole author of life, holiness, and joy, there will be a languor, an inefficiency, and a gradual return to earthly pleasures, detrimental to the Christian and tending to the dishonour of God. It is desirable therefore that caution and advice should be furnished on this subject, not only from the pulpit, but also for the benefit both of ministers and hearers, from the press. We trust that the volume before us, which proceeds on these principles, will be useful to many. Without intending to express approbation of all the author's

phraseology, or even of the sentiments of every page, we commend the work, as an earnest and powerful exhibition of much important truth, which needs to be enforced among the professors of religion in the hour of temptation through which we are now passing. A part of the first chapter, that on Incipient Declension, we have transferred to previous pages of this number, as a salutary admonition deserving the attention of our readers, and a specimen from which they may form an opinion of the work.

A proper Consideration of the Cause of the Poor a Test of Righteous Character. A Discourse designed to advance the objects of the Manchester Conference: Delivered September 12, 1841, at Pontypool. Published by request. By THOMAS THOMAS, President of the Baptist Theological Institution. London: 12mo. pp. 24. Price 6d.

In this discourse the respected preacher, first, takes a general view of the cause of the poor in this country at the present crisis, in which he ascribes the prevalence of distress to the want of a fair impartial representation as the "giant bane," and subordinately to the operation of the corn laws; then points out the manner in which righteous men ought to evince their consideration of the cause of the poor, specifying prayer to God, private beneficence, and a faithful use of their influence, rights, and privileges as citizens; and lastly illustrates the reasons why the cause of the poor should be practically regarded, observing that thus we shall evince genuine patriotism—that the poor or operative classes are, as a body, the most virtuous of the community—that this will cause us to be regarded with affection and veneration by the objects of our solicitude—that thus we shall rank with the most illustrious saints and patriots of past times—and that in so doing we shall imitate and resemble the God of righteousness and mercy.

Sketches of Scottish Church History: embracing the period from the Reformation to the Revolution. By the Rev. THOMAS M'CRIE, Author of the "Life of Dr. M'Crie." 18mo. pp. 583.

A USEFUL compendium of the ecclesiastical history of Scotland, "composed chiefly for the benefit of the young," and very serviceable to those who have not the opportunity of examining larger works. The author takes care to avow himself "a presbyterian of the old school," and draws a parallel between past and present times, wishing us to understand that modern non-intrusionists are worthy to be compared with the martyrs of the seventeenth century. This is surely too bad. If a church sells her freedom for money and lands, she has no right to complain that the yoke is heavy. Are the non-intrusionists willing that the people should be volunteers in supporting their ministers as well as in choosing them? If not—why make an outcry against patronage?

Psalms and Hymns, selected from various Authors, and revised. By SEACOME ELLISON. London: Houlston and Stoneman. 24mo. pp. 547.

LIKE many others who are sensible of the general excellence of Dr. Watts's Psalms and

Hymns, Mr. Ellison has regretted the occurrence in them of some sentiments and many phrases which cannot be justified. He has selected from them therefore those which appeared to be best adapted for worship, endeavouring also to improve them in rhyme, language, and verification, and has appended to them some from other authors, which have been subjected to a similar revision. The first four hundred pages of his book are occupied with the modified compositions of Watts, and rather more than a hundred hymns by modern evangelical writers follow them. The design has, in its leading features, been attempted by others, but no one has yet been successful in executing it so as to please the public, and we do not anticipate that Mr. Ellison's labours will give more general satisfaction, in this case, than those of his predecessors.

The Christian Offering: Lyrical Poems and Prose Pieces, Sacred and Miscellaneous, By GEORGE B. SCOTT, Author of "The Beauty of Holiness, and other Poems," &c. London: Virtue. 12mo. pp. 301. Cloth, gilt.

HAVING in reserve a large number of pieces which he had written at various times, in prose and verse, on moral and religious subjects, the author determined to publish them with the benevolent intention of rendering them conducive to the pecuniary interests of a valued friend, who has subsequently been removed from the earth. The volume is got up in the same style as the *Annals*; and has a leaf prepared for the inscription of the name of the friend to whom it may be presented.

The Sanctuary. Remarks on the Presence of God in his Ordinances, and on the False and Importance of Public Worship. London: 12mo. pp. 78. Price 1s.

As the author ascribes eternal honour to the Commissioners and Dignitaries of "our church," we presume that he belongs to that sect which delights in fellowship with the Chancellor of the Exchequer. It is not surprising, therefore, that he should advocate the consecration of an edifice raised and devoted exclusively to worship; that he should condemn the appropriation to sacred uses of buildings originally constructed for trade; that he should teach that theatres, which have been polluted by the service of Satan, ought to remain unoccupied and in ruins, rather than the sacred altar should there be raised; and that he should suppose that the gospel has no efficiency in such unhallowed places. All this, however, savours in our view of that dispensation under which Jerusalem was the place where men ought to worship. No consecration can be more perfect than that which is imparted by the presence of the Son of God; and he has said, "Where two or three are gathered together in my name, there am I in the midst of them."

Lights and Shadows of London Life. By the Author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c. &c. In two volumes. London: 12mo. pp. 300, 312. Price £1 1s.

THESE amusing volumes resemble in design and execution several others which have proceeded from the same pen. The easy, familiar style,

in which the author writes, and the unembarrassed readiness with which he offers opinions on matters which are not commonly treated of in books, and yet are adapted to excite curiosity, render his works inviting and pleasant: yet there are serious deductions from excellence, which force themselves on the attention of the most friendly critic in examining his pages. Breaches of grammatical propriety and needless repetitions are not the worst; there are so many inaccuracies relating to facts, and such an evident love of the marvellous, as to shake the reader's faith in the correctness of the whole. If Mr. Grant would take time to test his information, which is multifarious and interesting, and repress his inclination to seem to know every thing, his works, though diminished in bulk, would be greatly increased in value. The subjects discussed in these volumes are Quackery—Rag Fair—The Higher and the Lower Classes—Dress Makers' Assistants—Young Women—Female Servants—Public Vehicles—Benevolent Institutions—Begging Impostors—Eating-Houses—Coffee-Houses—Markets—The Quakers—The Jews. It is but just to say that the author uniformly evinces respect for religion, and maintains liberal and benevolent sentiments. In a work of this nature these are not trifling distinctions.

Library of Christian Biography. Memoirs of Christian Females; with an Essay on the Influence of Female Piety. By the Rev. JAMES GARDNER, A.M., M.D. Edinburgh: Johnstone. 16mo. pp. 407.

To exemplify the lovely and beneficial effects of religion upon the female character, Dr. Gardner sets before us the well known names and lives of Mrs. Susan Huntington—Lady Glenorchy—Mademoiselle Cuvier—Mrs. Judson—Hannah More—Isabella Graham—Mrs. Ellis—Miss Smelt—Mrs. Wilson—Miss Reed—and Mrs. Winslow. The contemplation of the mental and moral characteristics of such pious and intelligent women must necessarily prove advantageous to their own sex, and to those who do not possess more extended biographies this compilation will be acceptable. It is adorned with a good portrait of Mrs. H. More.

Records of Female Piety; comprising Sketches of the Lives and Extracts from the Writings of Women eminent for Religious Excellence. By JAMES HUIE, Author of "The History of the Jews." Edinburgh: Oliver and Boyd. 16mo. pp. 386.

THIS volume is very similar in plan and execution to the preceding. It takes however a somewhat wider range, and combines with many of the names recorded there, those of Monica, mother of Augustine—Anne Askew—Queen Catherine Parr—Olympia Morata—Jane, Queen of Navarre—Lady Mary Langham—Lady Brooke—Queen Mary II.—Mrs. Bury—Lady Russell—Mrs. Rowe—Mrs. Steele—the Countess of Huntingdon—Jane Taylor—and Mary Jane Graham.

Memoirs of British Female Missionaries; with a survey of the Condition of Women in Heathen Countries. And also a Preliminary Essay on the Importance of Female Agency in Evangelizing Pagan Nations. By JEMIMA

THOMPSON. Dedicated by permission to the Right Hon. Lady Barham. London: Smith. 16mo. pp. 251.

MISSIONARY biography ought not to be limited to laborious and devoted men. The strong piety, the zeal for the salvation of the heathen, and the self-renunciation which the missionary needs, are equally necessary for his companion. This work contains brief memoirs of the following pious and devoted women, principally the wives of missionaries belonging to the London and Church Missionary Societies; Mrs. Eliot—Mrs. Coultart—Mrs. Wilson—Mrs. Haward—Mrs. Mundy—Mrs. Norton—Mrs. Clough—Mrs. Jowett—Mrs. Kilham—Mrs. Stallybrass—Miss Bird—Mrs. Wilson—Mrs. Lovelace—Mrs. Taylor—Miss Smith. These memorials have been compiled "for the purpose of furnishing correct views of the degraded condition of women in heathen countries, of inflaming a missionary spirit among our families, and of engaging many of our daughters to seek the gifts and grace of the Holy Spirit, to endow them for that most distinguished service." There are two introductory essays; the first offers some excellent hints well worthy the serious perusal of young women desiring or contemplating an engagement in the wide field of missionary labour; and the second, illustrated by a beautiful engraving of the burning of the wives and slaves of Runjeet Singh, at Simlah, in 1839, gives a survey of the present condition of women in India, China, Madagascar, the South Sea Islands, and Turkey, presenting in every relation of life the most frightful and heart-rending picture of human wretchedness which the mind of man can conceive.

Twenty-five Letters, hitherto unpublished, of the Rev. JOHN NEWTON, Rector of Olney and St. Mary Woolnoth, London. From the years 1757 to 1779. With a Prefatory Note by the Rev. JOHN HUNTER, A.M., one of the Ministers of the Tron Church Parish, Edinburgh. Second Edition. Edinburgh: pp. 125. Price 1s. 6d.

THE experimental character of Mr. Newton's correspondence with his friends is well known. These letters were written during his residence at Olney to a father and son who were members of an independent church at Hull. We are indebted to this volume for the Lines on Cowper, p. 619, which we do not remember that we had previously met with.

Thoughts by the Way. By W. N. NASH. London: Snow. 48mo. pp. iv. 96.

A PLEASANT road-side companion, containing short pieces in prose and verse, one of which may be found on page 618.

Fisher's Historic Illustrations of the Bible. Division IV. Price 9s

THIS Division is at least equal to its predecessors. We say nothing in favour of Tobit and his father, who had no right to be admitted; or of the Romish ascription of the scene in Simon's house to Mary Magdalene: but, while all the engravings are beautiful, many of the scenes they represent are well conceived and accordant with the facts.

The New Testament, Translated from the original Greek. The Gospels by GEORGE CAMPBELL, D.D. The Acts and Revelation, by PHILIP DODDRIDGE, D.D. The Epistles, by JAMES MACKNIGHT, D.D. London: Snow. 24mo. pp. 458.

WE are glad to see this cheap and portable edition of a useful work. The portion by Macknight is greatly inferior to those by Campbell and Doddridge; but even this, used in conjunction with the common version, elucidates passages which to many readers would appear unintelligible without its aid.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, Junr. Part 8. London: royal 8vo. Price 2s.

THIS work proceeds with regularity, and deserves encouragement. The documentary character of that part which pertains to the Ecclesiastical History of England renders it valuable, and the woodcuts and engravings with which it is adorned invite attention to the narrative.

The Sunday School Teacher's Class Register and Diary for 1842. London: (Sunday School Union.) 12mo. Price 1s. 6d.

THE Committee of the Sunday School Union have published this neat volume to assist teachers in recording the attendance and progress of each scholar, the sums received for books, and other memoranda. The ruled columns for these purposes will doubtless be found useful, as well as the accompanying Calendar, and list of scripture lessons.

The History of Poland and Russia: from the earliest period to the present time. Adapted for Youth, Schools, and Families. By Miss JULIA CORNER. *Author of Questions on the History of Europe, &c. Illustrated with a Map and Plates, from Designs by J. Gilbert.* London: Dean and Munday. 24mo. pp. 257.

INTERESTING portions of General History, written in a simple and lucid style.

Circular Letters from the Baptist Associations, 1841.

BERKSHIRE. The Design and Advantages of Associations; by W. NASH. **KENT, EAST.** Christians urged to seek the prosperity of the churches to which they are united; by T. DAVIS. **KENT, WEST.** Extracts from the Annual Letters from the Churches. **LINCOLNSHIRE.** Minutes of the Association, with the Letters from the Churches, and their Statistics.

RECENT PUBLICATIONS

Approved.*

The Christian Almanack for the Year 1842. London: (Tract Society) 12mo. pp. 84. Price 8d.

The Sheet Almanack for 1842. London: (Tract Society) Price 1d.

* It should be distinctly understood, that insertion in this list is not a mere announcement: it expresses general approbation of the works enumerated.

The Tract Society Penny Almanack for 1842. London: (Tract Society) Royal 22mo. Price 1d.

The Sunday School Teacher's Class Register for 1842. London: (Sunday School Union) 12mo. Price 4d.

Scripture Lessons for Sunday Schools, 1842. London: (Sunday School Union) Price 2s. per 100.

The Missionary's Appeal to British Christians, on behalf of Southern India; comprising topographical descriptions of the Madras Presidency; notices of the Moral Statistics of its Provinces; observations on the Character and Condition of its Population; and arguments in favour of Augmented Effort for its Evangelisation. By JOHN SMITH, of the London Missionary Society. London: 12mo. pp. 237. Price 4s.

Hints to Students of Divinity: an Address at the Opening of the Annual Session of the Theological Seminary of the United Secession Church, August 3, 1841. By JOHN BROWN, D.D., Professor of Exegetical Theology in that Seminary. Published at the request of the Students. Edinburgh: Oliphant and Son. 12mo. pp. 94.

Opinions on Faith, Divine Influence, Human Inability, the Design and Effect of the Death of Christ, Assurance, and Sonship of Christ, expressed in the published writings of JOHN BROWN, D.D., Minister of the United Association Congregation, Broughton Place, Edinburgh; and Professor of Exegetical Theology to the United Secession Church. Second Edition, with additional notes. Edinburgh: Oliphant. 12mo. pp. 82.

Manasseh: a Prize Essay, on the extension and prosperity of the General Baptist Connexion, as a half tribe of the Israel of God. By JAMES PAGES, late Missionary in Orissa, Author of "India's Cries to British Humanity," "A Prize Essay on Capital Punishment," &c. London: Snow. 18mo. pp. 126.

The Revival of Religion: a Discourse, of which the substance was delivered in Mosley Street Chapel, Manchester, at the Anniversary of the East Lancashire Auxiliary Missionary Society, June 22, 1841. By RALPH WARDLAW, D.D. Published by request. Glasgow: 12mo. pp. 47. Price 8d.

Ancient History. History of the Assyrians and Chaldeans, Medes and Lydians. From Rollin, and other authentic sources, both ancient and modern. With a Map. London: (Tract Society) Royal 8vo. pp. 72. Price 1s. 6d.

The Believer's Daily Treasure; or, Texts of Scripture arranged for every day in the year. London: (Tract Society) 64mo. pp. 192. Price 8d.

The Fruit. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

The Scenery and Antiquities of Ireland Illustrated. By W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part IX. London: 4to. Price 2s.

Canadian Scenery Illustrated. From Drawings by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part XVIII. London: 4to. Price 2s.

True Episcopacy: or Bishops according to Scripture. A Tract for the Times. London: Dennis 18mo. pp. 19.

Proceedings at the Half-yearly Meeting of the Teachers instructed at the Institution of the Home and Colonial Infant School Society, held on Wednesday, July 7, 1841. Published by order of the Committee, for the information of the Teachers of the Society and the Friends of Education. London: 12mo. pp. 70. Price 9d.

STATISTICS.

THE BAPTIST CHURCHES IN THE UNITED EMPIRE,

as stated in the Annual Report of the Baptist Union, 1840; with the Addition of Churches formed subsequently.

COUNTIES OF ENGLAND.

Lincoln	36	Lincoln	36
Middlesex	82	Middlesex	82
Monmouth	52	Monmouth	52
Norfolk	46	Norfolk	46
Northampton	50	Northampton	50
Northumberland	7	Northumberland	7
Nottingham	22	Nottingham	22
Oxford	17	Oxford	17
Rutland	2	Rutland	2
Shropshire	21	Shropshire	21
Somerset	54	Somerset	54
Stafford	25	Stafford	25
Suffolk	54	Suffolk	54
Surrey	31	Surrey	31
Sussex	18	Sussex	18
Warwick	28	Warwick	28
Westmoreland	3	Westmoreland	3
Wilts	56	Wilts	56
Worcester	24	Worcester	24
York	78	York	78

COUNTIES OF WALES.

Flint	5	Flint	5
Glamorgan	48	Glamorgan	48
Merioneth	4	Merioneth	4
Montgomery	15	Montgomery	15
Pembroke	40	Pembroke	40
Radnor	8	Radnor	8

COUNTIES OF SCOTLAND.

Forfar	4	Forfar	4
Inverness	3	Inverness	3
Lanark	4	Lanark	4
Renfrew	8	Renfrew	8
Perth	3	Perth	3
Selkirk	1	Selkirk	1
Stirling	3	Stirling	3

COUNTIES OF IRELAND.

Mayo, Connaught	1	Mayo, Connaught	1
Monaghan, Ulster	1	Monaghan, Ulster	1
Roscommon, Connaught	1	Roscommon, Connaught	1
Sligo, Connaught	2	Sligo, Connaught	2
Tyrone, Ulster	9	Tyrone, Ulster	9
Waterford, Munster	1	Waterford, Munster	1
Westmeath, Leinster	4	Westmeath, Leinster	4

Number of Baptist Churches in England..... 1311

Wales 244

Scotland 58

Ireland 37

Total number of Baptist Churches in the three kingdoms ... 1650

ASSOCIATIONS OF BAPTIST CHURCHES, 1841.

From the Circular Letters.

Name of Association.	Time of Meeting.	Place of Meeting.	Moderator.	Secretary.	No. of Churches.	INCREASE.			DECREASE.			No. of Members.	MEETINGS NEXT YEAR.	
						Baptized.	By letter.	Restored.	Dead.	Dismissed.	Separated.		Place.	Time.
Berkshire	June 2 & 3	West Drayton	J. Tyso	.....	14	127	23	3	13	18	12	1124	Wokingham	May 18 & 19
Bristol	June 2 & 3	Wells	H. Crossman	T. Winter	45	399	67	14	91	90	53	5888	Warminster	May 18 & 19
Buckinghamshire	May 11 & 12	Long Crendon	W. Hoptcraft	D. Marsh	17	78	11	5	27	24	24	1653	Chesham	May 10 & 11
Cardigan	June 1 & 2	Cardigan	D. Rees	W. Owen	15	288	3	62	28	13	31			
Carmarthen	June 15 & 16	Landilo	D. Griffiths	T. Thomas	43	1573	58	178	110	39	113	6111		
Essex	May 18 & 19	Burnham	J. Garrington	W. Humphries	13	58	6	4	17	10	20	981	Saffron Walden	May 17 & 18
Glamorganshire	June 16 & 17	Lancarvon	R. Williams	J. James	45	1286	118	232	88	120	127	5401	Swansea	June 16
Kent, East	May 25 & 26	Eythorne	J. P. Hewlett	J. M. Cramp	13	91	33	3	14	25	24	1124	Margate	May 31 & J. 1
Kent, W., & Sussex	June 1 & 2	Bessels Green	J. Gates	P. J. Saffery	28	162	31	3	39	11	42	2473	Meopham	June 7 & 8
Lancashire	June 2 & 3	Liverpool	.....	.....	36	270	40	10	57	63	62	2963	Rochdale	May 17, 18, 19
Lincolnshire	June 2 & 3	Boston	J. P. Briscoe	J. Craps	10	44	19	4	2	10	10	396	Grimsbly	July 6 & 7
London	January 20	New Park St.	C. Stovel	J. H. Hinton	25	488	138	10	92	177	57	5182	New Park Street	January 19
Northern	May 31	North Shields	J. D. Carrick	R. Pengilly	9	146	8	8	12	14	4	797	Brough	May 17 & 18
Oxfordshire	June 1 & 2	Shipston-on-Stour	S. N. Taylor	C. Darkin	20	98	16	2	21	25	8		Chipping Norton	May 16 & 17
Pembrokeshire	June 8 & 9	Fishguard	R. Owen	H. Davis	35	837	25	108	89	27	131		Narberth	June 7 & 8
Southern	June 1 & 2	Salisbury	I. New	T. Tilly	31	148	35	9	52	35	36	3097	Portsea	May 17 & 18
Western	June 2 & 3	Chard	T. Clarke	H. Trend	49	293	32	8	45	34	67	3219	Wellington	May 17 & 18
Yorkshire	May 31 & 2	Sheffield	C. Larom	F. Clowes & W. S. Nicholls	42	476	70	11	67	60	92	4428	Rochdale	May 17, 18, 19

The Letters from the other Associations have not been received.

and EXPENDITURE of the principal Public Institutions connected with the Baptist Denomination during the past Year.

From the Report of the Baptist Union, April, 1841.

MISSIONS.

SOCIETIES.	Formed.	Income.			Expenditure.		
		£	s.	d.	£	s.	d.
Missionary Society	1792	26,656	17	2	28,615	10	6
Home Missionary Society	1797	4,172	17	2	4,129	5	9
Irish Society	1814	2,859	4	6	3,032	0	11
and Baptist Missionary Society	1816	1,789	8	9½	1,714	6	1½
and Home Missionary Society		1,221	6	4½	1,045	6	9½
Colonial Society	1836	537	15	3	527	2	5
Translation Society	1840	3,309	3	1	2,915	9	11

COLLEGES.

PLACES.	Founded.	No. of Students.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
.....	1770	21	1,695	2	5	1,484	18	11
borough	1798	7	367	1	11½	344	6	3
rd	1804	25	1,196	9	2½	1,046	18	5
pool	1807	16	536	15	10	573	17	7
y	1810	27	1,632	16	1	1,894	8	3

MISCELLANEOUS SOCIETIES.

SOCIETIES.	Founded.	Objects.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Fund ..	1717	Education of Ministers, Assistance of Poor Churches, &c.	4,272	8	11	3,902	18	0
Western Society ..	1807	Relief of Widows and Orphans of Ministers	353	14	8	353	15	6
Magazine	1809	Relief of Ministers' Widows. ....	.....			103	0	0
Society	1816	Support of Superannuated Ministers	367	17	11	324	10	11½
Building Society ..	1824	Erection of Chapels	814	10	7	666	16	11
Union of Societies ..	1829	Relief of Widows and Orphans of Ministers and Missionaries ....	.....			125	0	0

MINISTERS OF THE LONDON BAPTIST BOARD.

Constituting one Section of the General Body of Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster; with the date of the year when each became a Member of the General Body,

AND THEIR ADDRESSES PER POST.

Aldis, John.....	1839	22, Dover Place, New Kent Road.
Angus, Joseph, A.M.	1838	6, Fen Court, Fenchurch Street.
Belcher, Joseph	1831	6, Union Place, Blackheath Road, Greenwich.
Belsher, William	1818	Norfolk Place, Greenwich.
Bowes, W. B.....	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Castleden, James	1836	Hampstead.
Clarke, Owen.....	1838	Aldine Chambers, Paternoster Row.
Cox, F. A., D.D., LL.D.....	1811	Hackney.
Cox, John	1839	2, Down Cottages, Shacklewell.
Curtis, Daniel.....	1839	22, Brooksby Walk, Homerton.
Davis, J. J.	1828	Tottenham.
Davis, Joseph.....	1834	22, Princes Street, Stamford Street.
Davis, S. J.....	1837	23, Eastcheap.
Denham, David	1835	18, Gainsford Street, Horselydown.
Dickerson, Philip	1832	33, Jubilee Place, Commercial Road East.
Douglass, J. J.	1810	Mary Ann Street, St. George's East.
Dovey, William	1828	3, Fort Place, Grange Road.
Elvey, James	1819	12, Garnault Place, Spa Fields.
Francies, George	1838	63, Walnut Tree Walk, Kennington Road.
Fuller, A. G.	1841	29, Saville Place, Mile End Road.
Green, Samuel	1835	61, Queen's Row, Walworth.
Groser, William	1840	Gloucester Terrace, Hoxton.
Gundry, Jonathan.....	1834	Hendon.
Hinton, J. H., M.A.....	1838	6, Finsbury Terrace, City Road.
Jones, John Andrew.....	1836	8, Buttealand Street, Hoxton.
Katterns, Daniel	1841	Hammersmith.
Kingsford, John.....	1808	28, Crosby Hall Chambers, Bishopsgate Street.
Le Maire, R. G.	1838	Horseley Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	1, De Beauvoir Square, Kingland Road.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Murch, W. H., D.D.	1828	Stepney College.
Norton, William	1836	10, Holly Terrace, Highgate.
Overbury, B. W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John's Street Road.
Poile, W. F.	1840	19, Ampton Street, Gray's Inn Road.
Powell, Thomas.....	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	17, Haberdasher's Street, Hoxton.
Rowland, John T.....	1828	2, Princes Square, Wilson Street, Finsbury.
Shenstone, J. B.....	1800	244, Shoreditch.
Soule, J. M.	1838	Battersea.
Stearns, Edward.....	1824	Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Upton, James.....	1825	48, Cotton Street, Poplar.
Williams, William.....	1819	15, Frederick Street, Regent's Park.
Woolcot, Christopher	1828	31, Gloucester Street, Queen's Square.
Young, William.....	1828	4, Commercial Place, Old Kent Road.

ABSTRACT OF BIRTHS, DEATHS, AND MARRIAGES, IN ENGLAND AND WALES.

Registered from July 1st, 1839, to June 30th, 1840, both inclusive.

From the Third Annual Report of the Registrar General. Published 1841.

Square Miles.	Population according to Census of 1831.	Families in 1831.			
		Employed chiefly in Agriculture.	Chiefly in Trade, Manufactures, and Handicraft.	Other Families.	Total.
14	13,897,187.	834,543	1,227,614	849,717	2,911,874

18.	DEATHS.				MARRIAGES.
	Age.	Males.	Females.	Total.	
19.	Under 1 Month	13,274	9,603	22,877	124,329
	1 and under 2	4,782	3,803	8,585	
	2 ——— 3	3,521	2,782	6,303	
	3 ——— 6	8,344	6,612	14,956	
	6 ——— 9	6,717	5,350	12,067	
20.	9 ——— 12	6,162	5,378	11,540	
	Total under 1 Year	42,800	33,528	76,328	
	1 year and under 2	15,304	14,538	29,842	
	2 ——— 3	8,125	7,827	15,952	
	3 ——— 4	5,666	5,737	11,403	
21.	4 ——— 5	4,129	4,093	8,222	
	Total under 5 Years	76,024	65,723	141,747	
	5 and under 10	9,363	9,096	18,459	
	10 ——— 15	4,556	4,913	9,469	
	15 ——— 20	5,717	6,628	12,345	
22.	20 ——— 25	6,666	7,283	13,949	
	25 ——— 30	5,931	6,842	12,773	
	30 ——— 35	5,543	6,077	11,620	
	35 ——— 40	5,518	5,854	11,372	
	40 ——— 45	5,308	5,304	10,612	
23.	45 ——— 50	5,353	4,924	10,277	
	50 ——— 55	5,395	4,975	10,370	
	55 ——— 60	5,370	5,114	10,484	
	60 ——— 65	6,649	6,489	13,138	
	65 ——— 70	6,880	6,806	13,686	
24.	70 ——— 75	7,308	7,470	14,778	
	75 ——— 80	6,833	7,371	14,204	
	80 ——— 85	5,163	5,853	11,016	
	85 ——— 90	2,799	3,444	6,243	
	90 ——— 95	876	1,324	2,200	
25.	95 ——— 100	239	348	587	
	100 ——— 105	38	69	107	
	105 ——— 110	2	12	14	
	Unknown . .	395	256	651	
	Total . .	177,926	172,175	350,101	

Registered in England and Wales, pursuant to the Act of 6 and 7 Will. IV. cap. 86, in the Year ending June 30th, 1840.

From the Third Annual Report of the Registrar General. Published 1841.

COUNTIES.	MARRIAGES.										According to the Rites of the Established Church.		Not according to the Rites of the Established Church.		TOTAL MARRIAGES.				Not of Full Age		Signed with Marks.	
	Special Licence.	Licence.	Banns.	Superintendent Registrar's Certificate.	Not stated by which of the foregoing Forms.	TOTAL.	In Registered Places of Worship.				In Registrar's Office.		Between Quakers.		Between Jews.		TOTAL.	Men.	Women.	Men.	Women.	
							In Registered Places of Worship.	In Registrar's Office.	Between Quakers.	Between Jews.												
1 Metropolis	7	2,527	14,691	101	550	17,876	425	207	13	127	772	18,648	327	1,549	2,253	4,633						
2 South-eastern Counties	1	977	5,641	52	2,947	9,617	281	115	3	2	401	10,018	382	1,480	3,233	4,091						
3 South Midland Counties	1	793	4,444	19	2,467	7,724	312	89	3	..	404	8,128	665	1,783	3,539	4,382						
4 Eastern Counties . . . . .	..	698	3,686	12	2,469	6,865	269	86	7	..	362	7,227	479	1,400	3,447	3,893					
5 South-western Counties . . . . .	..	1,361	7,129	71	2,749	11,310	544	354	10	2	910	12,220	626	1,474	4,196	5,910					
6 Western Counties	2	1,725	10,149	50	2,751	14,677	498	146	5	8	657	15,334	842	2,345	5,934	8,251						
7 North Midland Counties . . . . .	..	1,234	4,879	40	1,625	7,778	347	227	5	..	579	8,357	525	1,467	2,781	4,238					
8 North-western Counties . . . . .	..	2,180	10,742	312	2,739	15,973	1,277	293	13	9	1,592	17,565	1,056	2,507	6,798	11,505					
9 Yorkshire . . . . .	..	1,835	8,644	129	1,461	12,069	418	119	14	1	552	12,621	789	2,325	4,439	7,460					
10 Northern Counties . . . . .	..	1,156	4,105	52	582	5,895	258	158	8	2	426	6,321	231	767	1,397	2,704					
11 Monmouthshire and Wales . . . . .	..	1,078	4,532	74	1,550	7,234	511	144	..	1	656	7,890	279	832	3,795	5,456					
England and Wales	10	15,564	78,642	912	21,890	117,018	5140	1938	81	152	7311	124,329	6101	17,909	41,812	62,523						

POPULATION OF ENGLAND.

From the Parliamentary Report, Oct. 1841.

COUNTIES.	1801.	1831.	1841.
Bedford	63,393	95,483	107,937
Berks	109,215	145,389	160,226
Buckingham	107,444	146,529	155,989
Cambridge	89,346	143,955	164,509
Chester	191,751	334,391	395,300
Cornwall	188,269	300,938	341,369
Cumberland	117,230	169,681	177,912
Derby	161,142	237,170	272,202
Devon	343,001	494,478	533,731
Dorset	115,319	159,252	174,743
Durham	160,361	253,910	324,277
Essex	226,437	317,507	344,995
Gloucester	250,809	387,019	431,307
Hereford	89,191	111,211	114,438
Hertford	97,577	143,341	157,237
Huntingdon	37,568	53,192	58,699
Kent	307,624	479,155	548,161
Lancaster	672,731	1,336,854	1,667,064
Leicester	130,081	197,003	215,855
Lincoln	208,557	317,465	362,717
Middlesex	818,129	1,358,330	1,576,616
Monmouth	45,582	98,130	134,349
Norfolk	273,371	390,054	412,621
Northampton	131,757	179,336	199,061
Northumberland	157,101	222,912	250,268
Nottingham	140,350	225,327	249,773
Oxford	109,620	152,156	161,573
Rutland	16,356	19,385	21,340
Salop	167,639	222,938	239,014
Somerset	273,750	404,200	436,002
Southampton (Hants)	219,656	314,280	354,940
Stafford	239,153	410,512	510,206
Suffolk	210,431	296,317	315,129
Surrey	269,043	486,334	582,613
Sussex	159,311	272,340	299,770
Warwick	208,190	336,610	402,121
Westmoreland	41,617	55,041	56,469
Wilts	185,107	240,156	260,007
Worcester	139,333	211,365	233,484
York (East Riding)	110,992	168,891	193,676
City of York and Ainstey	24,393	35,362	38,322
York (North Riding)	158,225	190,756	204,662
York (West Riding)	565,282	976,350	1,154,924
Total	8,331,434	13,091,005	14,995,508

POPULATION OF GREAT BRITAIN, 1841.

From the Parliamentary Reports.

	Males.	Females.	TOTALS.
ENGLAND	7,321,875	7,673,633	14,995,508
WALES	447,533	463,788	911,321
Persons ascertained to have been travelling by Railways and Canals during the night of June 6, 1841	4,003	893	4,896
England and Wales	7,773,411	8,138,314	15,911,725
SCOTLAND	1,246,427	1,382,530	2,628,957
Islands in the British Seas	57,598	66,481	124,079
GREAT BRITAIN	9,077,436	9,587,325	18,664,761
IRELAND, Details not yet printed			8,205,000
Total, GREAT BRITAIN AND IRELAND, about			26,869,761

Population of Great Britain in 1801	10,472,048
1811	11,964,303
1821	14,161,839
1831	16,366,011
1841	18,664,761

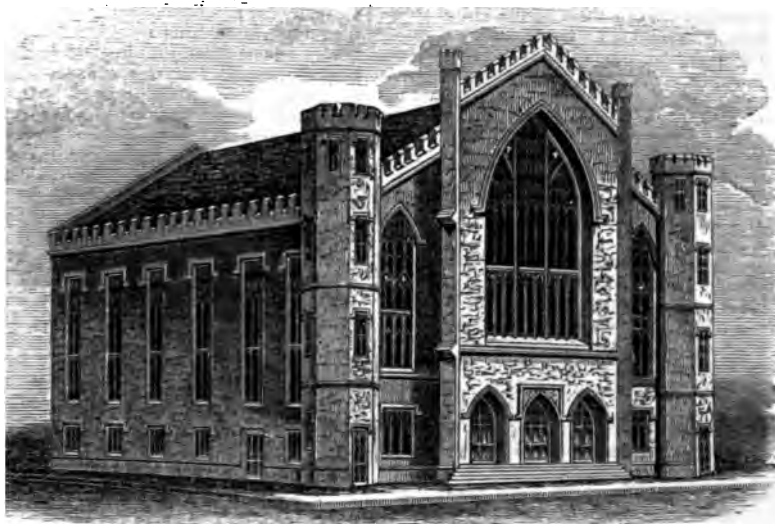
COMMITTALS, CONVICTIONS, AND EXECUTIONS FOR MURDER.

The Parliamentary Paper No. 48, printed 28th September, 1841, gives the following return of the Commitments, Convictions, and Executions for Murder.

	In the Five Years ending December			
	1825.	1830.	1835.	1840.
Number of persons committed	383	317	339	291
convicted	88	74	81	87
executed	76	65	66	40
Centesimal proportion of executions to convictions	86·36	87·84	81·48	45·98
Centesimal proportion of convictions to commitments	22·98	23·34	23·89	29·90

This table not only shows a great decrease in the amount of executions during the last five years, but also a decrease in the crime of murder itself. The increased activity of detection would certainly render the commitments more certain whenever crimes occurred: the fact, therefore, that the commitments have decreased, can alone have arisen from a decrease in the number of the murders which have taken place. Convictions appear also to have followed commitments more frequently during the last five years than previously. This is to be accounted for probably by the improved capacity of the courts.

INTELLIGENCE.



BROOME STREET, NEW YORK.

The first baptist church in the city of New York was formed in the year 1745. Their first building for the sole purpose of worship was erected in 1760. This place was taken down in 1802, and a much larger one, of stone, placed on the same site. The church, having been lately without a pastor, attracted their attention to the Rev. Spencer Nighton Cone, A.M., who had been more than eighteen years pastor of the baptist church in Oliver Street, in the same city.

Mr. Cone, having acceded to their wishes, arrangements were made for the erection of a new and elegant building, which is to be used for worship on the 1st of January, 1842. A view of this edifice is prefixed to this paragraph, for which, and for some of the facts now stated, we are indebted to the friendship of the Rev. Joseph Belcher. The vacancy occasioned by Mr. Cone's removal has been promptly supplied; the site of the church in Oliver Street having been accepted by the Rev. Elisha Pier of Rochester.

PROGRESS OF RELIGION.

We wish our agents and all other correspondents, when communicating about other

matters, not to neglect to mention any special intelligence which they may possess of the progress of religion in their neighbourhood. If we may judge from the little said on the subject, the state of religious feeling in our land is distressingly unfavourable.—*New York Baptist Advocate*, Oct. 16, 1841.

NUMBER OF BAPTISTS IN THE UNITED STATES.

Almanack and Baptist Register for the year 1842.—We have carefully examined this Register and find it in several particulars far superior to the one of last year.—In the general summary the present number of Baptist communicants reported in minutes of associations, is found to be 573,702. The note added, shows that the Baptists in the United States, including the Free Will, Seventh Day, and Six Principle, may be safely stated at 650,000.—*Baptist Advocate*, Oct. 23.

THE REV. I. T. HINTON.

The Baptist Advocate states that Mr. Hinton, has resigned the pastorate of the baptist church at Chicago, Illinois, and accepted the call of the church at St. Louis.

NEW CHAPELS.

ABINGDON.

Thursday, Oct. 21, a new chapel was opened here for divine worship. On the Wednesday evening previous, a meeting was held in the vestry, at which prayer was offered to Almighty God by three of the eldest members of the church. On Thursday morning the Rev. W. Jay of Bath preached from Matthew v. 15. At two o'clock the friends assembled dined together in the council chamber. In the evening the Rev. J. H. Hinton, A.M., of London, preached especially to the young, from Ecclesiastes xi. 9. The Rev. B. Godwin of Oxford preached the Sabbath following. At all these services the congregations were very numerous, and a sum exceeding £100 was collected towards defraying the expense of the building. The Rev. Messrs. Godwin of Oxford, Blakeman of Hook Norton, Tyso of Wallingford, Pike of Newbury, Wassell of Bath, Fletcher of Southend, Cowie of Wantage, and Brasse of Lechlade, took part in the services of Thursday. A large number of other ministers from the neighbourhood were also present. The chapel, which is erected partly on the site of the old building, is situated in the principal thoroughfare of the town, having a wide approach of the length of 100 feet from the street. On one side of the entrance is the British school-room, on the other the minister's house. The front, which is remarkable for the substantiality and chastity of its appearance, is a classic specimen of the Roman Doric. The chapel is sixty feet by forty-one, capable of conveniently accommodating 800 persons. At the back is the vestry, to hold 200, with minister's room adjoining. The cost of the buildings, with fence, walls, and other outlay on the premises, is about £2,000; of this the sum of about £300 has yet to be provided. The building has been erected under the superintendence of John Davies, Esq., architect, of Devonshire-square, London, by Mr. John Chesterman, Abingdon.

CRICKHAM, SOMERSET.

On Wednesday, Oct. 24, 1841, the new baptist chapel at Crickham was opened for worship. The attendance was very good, and the collections liberal. It is a neat, substantial building, capable of holding 250 persons. The expense of its erection, which was about £300, was raised in the immediate neighbourhood. This is the third village chapel, in connexion with the church at Cheddar, that has been built within the last six years.

BRIDGE STREET, BANBUR.

On Tuesday and Wednesday, 27th of October, this elegant, cool and substantial chapel was opened for divine worship, and although the seemed lowering, the friends were as the time drew on to commence services, by the numbers of persons from the surrounding neighbourhood proving that great interest excited towards this new cause. Meetings had been held at some of the houses each morning, at six and seven, and the fervent prayers then seemed to have a full answer in the power and spirit of the congregation bled throughout the various services.

Excellent sermons were preached by Rev. Messrs. Gray of Northampton, Ramsgate, Giles of Leeds, who consented to preach for the Rev. J. Hill, who was prevented by illness, Wednesday by the Rev. F. A. C. L.L.D., B. Godwin, J. H. Hinton, and on the following Sabbath by Rev. T. F. Newman of Shortwood. The collections amounted to near £100, considering the great exertions made, were considered excellent. These many were felt to be seasons of an earnest of good to come, the fulfilment of the prayers of many who are long to the dead. The church of Christ is being opened on Lord's-day, now many, we have no doubt, will be praying—We beseech thee, O Lord, now prosperity.

CHOWBENT, LANCASHIRE.

The above place was re-opened for worship, on the 27th, 28th, and 29th of October, when highly appropriate services were delivered by the Rev. W. H. Stowell of Rochdale, S. W. Stone, Ashton-under-Lyne, C. M. Birrell, J. Paul (Independent) of W. Fraser of Bolton.

Chowbent, containing a population of nearly 9,000 souls, is a strong Socinianism, and greatly noted for impiety. The present chapel is a station of the Baptist Home Mission Society. It will seat, without about 400, exclusive of vestry, and two school-rooms, that can accommodate nearly 300 children. The cost towards which about £300 have been subscribed.

BERTHLWYD, GLAMORGANSHIRE.

Nov. 3rd and 4th. The quarterly meeting of the Glamorganshire baptists

at a new chapel called Berthlwyd Chapel, a branch of the church at Hengoed. The public meetings were at six in the evening; at ten, two, and seven the following day. The following brethren preached, D. Naunton, Ystrad, W. Jones, Cardiff, D. Jones, Cardiff, W. Evans, Caerffili, and W. R. Davies, Dowlais. Addresses on revival and prayers were offered by brethren J. James, Bridgend, D. Naunton, W. Lewis, Aberdare, S. Edwards, Rhymni, W. R. Davies and J. Jenkins, Hengoed. The baptists had an interest in this neighbourhood for nearly 200 years, and now they have a convenient place in which to meet and to worship their God. The expense incurred is about £300, which they hope to collect among their friends in the vicinity.

NEW CHURCHES.

KING STREET, HACKNEY ROAD.

Fifty-four members of the baptist church meeting in Providence Chapel, Shoreditch, most of whom were connected with it under the pastorate of the late Rev. James Smith, having obtained their dismission for the purpose of forming themselves into a distinct church, their union was publicly recognized at a meeting held on Tuesday evening, 26th Oct., 1841, at the Rev. P. Dickerson's meeting-house, kindly lent for the occasion. The Rev. P. Dickerson commenced the service with reading the scriptures, and prayer; the Rev. W. B. Bowes, of Blandford Street, stated the nature of a gospel church, and called upon one of the brethren to read a statement of the circumstances which led to the separation; the Rev. P. Dickerson then gave to each the right hand of fellowship; the Rev. John Cooper of Wattisham supplicated the divine blessing on the newly formed church, which was afterwards addressed by the Rev. G. Pritchard, from 1 Corinthians xii. 27; the Rev. J. Box of Woolwich concluded the service with prayer. The Rev. Messrs. Peacock, Kingsford, and Moyll, took part in the solemnities of the evening.

The newly formed church are, for the present, meeting in a small chapel in King Street, Hackney Road, but have not sufficient room to accommodate the friends, or to admit of those exertions in the cause of their divine Redeemer they feel anxious to make.

ORDINATIONS.

BETWS, GLAMORGANSHIRE.

Mr. H. Jenkins, Paran, was ordained a pastor over the baptist church at Betws,

Glamorganshire, Oct. 21, at ten in the morning. Brother D. Naunton, Ystrad, prayed; brother W. Williams, Paran, delivered the introductory discourse, asked the usual questions, and gave the charge to the minister from 2 Tim. iv. 5; brother J. James of Bridgend prayed the ordination prayer, with the laying on of hands, and gave the charge to the church from Heb. xiii. 22. Brethren Naunton and James preached the preceding evening; and brethren D. Jones of Cardiff, T. Morris of Cowbridge, and T. Hopkins of Llwyni, preached in the afternoon and evening of the 21st. We are happy to say that there is a favourable prospect before our brother at Betws, and may God bless and prosper him and the cause under his care!

ALCESTER.

On Wednesday, the 27th of October, Mr. J. Allen was ordained pastor of the baptist church, Alcester. The introductory address was delivered by the Rev. J. Edwards of Stratford-on-Avon. The usual questions were proposed by the Rev. J. Price, the former pastor. The Rev. J. Coles of Evesham offered the ordination prayer, and the Rev. W. Hawkins, A.M., late of Derby, gave the charge to the minister. In the evening the Rev. S. J. Davis of Salter's Hall chapel, London, preached to the people. The devotional parts of the services were conducted by the Rev. Messrs. Prayne, Curto, Hockin, Blore, Taylor, and Overbury. The services were of a truly interesting character, and promise a happy and lasting union between the pastor and the church.

RAWDEN, YORKSHIRE.

On Wednesday Oct. 27, the Rev. W. Liddell, late of Westmancote, Worcestershire, was publicly recognized as the pastor of the baptist church, Rawden. The Rev. J. Stringer, independent minister of Idle, commenced by reading and prayer; the introductory discourse, illustrative of the constitution of the Christian church, was delivered by the Rev. H. Dowson of Bradford; and special prayer for a blessing on the union was presented by the Rev. J. Forster of Farsley. The Rev. J. Acworth, A.M., president of Horton College, gave a solemn and affectionate charge to the newly elected pastor, and an appropriate discourse was addressed to the church by the Rev. W. Scott, theological tutor of Airedale College.

ASHTON-UNDER-LYNE.

On Wednesday Nov. 3, the ordination of the Rev. S. W. Stone, B.A., took place, to

the pastorate of the baptist church at Ashton-under-Lyne, when the Rev. R. Cameron of Blackburn, D. Casewell of Oldham, T. Smith of Staleybridge, T. Dawson of Bacup, and R. Calvert of Hyde, took parts in the devotional exercises of the day. The Rev. J. M'Pherson of Salendine Nook delivered the introductory discourse on the nature of a Christian church; the Rev. W. F. Burchell of Rochdale proposed the usual questions, and offered the ordination prayer; the Rev. J. Acworth, A.M., president of Horton College, delivered the charge; and the Rev. C. M. Birrell of Liverpool preached to the church and congregation.

SOMERS TOWN.

On Wednesday evening Nov. 17th, the Rev. W. Elliot, late of Yarmouth, Isle of Wight, was publicly recognized as pastor of the particular baptist church meeting in Beulah chapel, Somers Town. The Rev. W. Poile of Keppel Street commenced the service with reading the scriptures and prayer. The Rev. R. W. Overbury delivered the introductory discourse; the Rev. G. Pritchard asked the usual questions and implored the divine blessing on the newly formed union; the Rev. F. A. Cox, D.D., gave an impressive charge to the pastor; the Rev. S. Green of Walworth addressed the church; and the Rev. W. B. Bowes, Blandford Street, closed the solemn and delightful service with prayer.

The church at present pays a rent of £60 per annum for the place of worship; but it is hoped that, by the assistance of benevolent friends, this amount may be speedily reduced. Could the sum of £900 be raised, it would entirely cease.

NEW PARK STREET, SOUTHWARK.

The church of New Park Street, Southwark, lately under the pastoral care of Rev. J. Angus, A.M., has given an invitation to the Rev. James Smith of Cheltenham to become their pastor. This invitation, we understand, has been accepted, and Mr. Smith is expected to commence his stated labours in January next.

RECENT DEATHS.

MR. CHARLES FERRIS.

In the catalogue of the believers' privileges (1 Cor. iii. 21, 23) the inspired apostle includes life and death. It follows, therefore, that these are blessings and privileges, independently of the peculiar circumstances attending them. The due appreciation of this fact is of great importance to

their comfort in relation to each. Assured of this, while it behoves the believer to bless the Lord for the day of prosperity, and to prefer abundance and ease to destitution and suffering, he may be comparatively indifferent to either, and thus learn, in whatsoever state he is, therewith to be content. Assured of this he need not be anxious for himself, whether death shall arrest him by a sudden and unexpected stroke, or in the slow and obvious advances of lingering disease and infirmity. In either case "for him to die will be gain." Now, as this fact is most important to the living believer, in the anticipation of his own death, it is scarcely less so to those survivors who are called to sorrow for them that sleep in Jesus, not as others who have no hope. We cannot but feel this when an established and valued Christian relative or friend is suddenly and most unexpectedly removed by death.

These very obvious reflections are suggested, in the present case, by the sudden departure of the late Mr. C. Ferris, a member of the church of Christ meeting in Silver Street, Taunton. On the evening of August 24, 1841, he retired to rest in his usual state of health. At six the following morning he complained of an affection of the head,—then, of the stomach. Medicine was administered with apparent success, but at nine the spirit had departed to be with Christ, which is better beyond all expression than to continue here under the most favourable circumstances that imagination can paint. The assurance of this rests not upon a recent conversion, nor on any marked improvement in his spirit or habits immediately preceding his decease, but on the general consistency of a life and profession which was maintained through many successive years, under circumstances and in seasons by which it was put to the severest tests.

Mr. Ferris was the son of parents who regularly attended the ministry of the gospel among the baptists; but who, like many others who repudiate infant sprinkling, did not feel it to be their duty to observe the holy ordinance by which the denomination is especially distinguished. He was one of the first scholars in the Sunday school of the baptist chapel, Back Street, Trowbridge, and it is more than probable that the instructions he received in this school were the latent seed of that Christian character which was subsequently developed and matured.

At the age of eighteen or nineteen, though moral in his conduct, and of sober, steady habits, he entered the army; soon after, while quartered with his troop at Reading, he was induced to attend the ministry of one of the supplies at the

Countess of Huntingdon's chapel in that town, and it pleased God to render the word preached the means of his conversion. His frequent attendance on the means of grace, and the propriety and seriousness of his deportment, so unusual, at that period, in his circumstances, soon attracted the notice of his fellowworshippers, from whom he received the kindest attentions and encouragements. Among these was the late esteemed Dr. Ring, to whom he was much indebted in this stage of his religious career, and between whom and Mr. Ferris a tender and Christian friendship subsisted until death, only a brief time previously, removed the former to that world where they now unitedly adore the grace that called and saved them.

But although his conversion occurred thus early, several years elapsed before he became a member of any christian church, and the delay was occasioned chiefly by his conscientious views on the subject of baptism, and the frequent removals necessarily attendant on a military life. His steady deportment and obvious integrity early raised him in the estimation of his superiors, and it is probable that he would soon have risen to the highest rank then conferred on such as entered the army without property or patronage, had not an accident, which rendered him unfit for active service, intervened. In consequence of this accident, which occasioned frequent and great suffering during the remainder of his days, he was transferred to the barrack department, the duties of which he continued, with some brief intervals, to discharge till his death.

In 1810, he was married to his surviving widow, and, in 1813, he was baptized with her at Folkestone, by the Rev. Thomas Atwood. The service to which he was assigned required his frequent change of residence, but in every place he evinced his steady and cordial attachment to his Christian and denominational principles, and when opportunities presented, he was never backward to render such assistance as his means afforded for the establishment and promotion of the cause he loved. To the united exertions of himself and his surviving partner are mainly to be attributed the erection of the first baptist chapel, and the formation of the first baptist church, in the town of Barnstable. In the infancy of this cause, he not only superintended its interests and progress, but travelled several hundred miles, chiefly on foot, and without personal remuneration, to collect for the liquidation of the debt incurred by the erection of the chapel. Subsequently to this he resided at Plymouth, and was for some time a deacon of the church under the care of the Rev. Samuel Nicholson. In 1830, he came to

Taunton, and during his residence here, he so exemplified his christian principles, as to secure the esteem and confidence of all who knew him. He was most distinguished for his unbending integrity, for his readiness to assist, to the extent of his means, in every good work, and for his assiduous and uniform attendance on the means of grace.

The suddenness of his removal precluded the exemplification of the power and value of his principles on a dying bed; but it is pleasing to reflect upon his long continued habit of frequent retirement for private devotion, as well as on his attachment to the public ordinances of religion. In addition to the customary morning and evening exercises, it is stated by his respected relict, that he was in the constant habit of retiring for private converse with his heavenly Father, whenever the season of public worship, or even of his daily walking recreations, approached. Thus, though the event was most unexpected to himself and his friends, death did not find him unprepared. He had attained the age of sixty-six years, and he was interred, August 29, in the grave-yard adjoining the chapel in Silver Street; and his sudden removal was improved by his pastor on Lord's day evening, Sept. 5, 1841. "Mark the perfect man, and behold the upright, for the end of that man is peace." J. J.

MRS. THOMPSON.

Mrs. Thompson was the daughter of Mrs. Carryer of Leicester, a short notice of whom is given in the works of Mr. Hall, vol. iv. p. 280. The character there drawn of the mother might with very considerable propriety be transferred to the daughter. She was only four months old when her mother died, and was left to the care of her father, assisted by her aunt, who afterwards became her mother-in-law. The fruit of parental instruction was afforded at an early age; she was admitted into Christian fellowship with her parents in 1834; and in 1839 was united by marriage to Mr. Thompson, who had succeeded to her father's business, and had resided in the family for many years. Soon after the birth of her second daughter, in the spring of this year, serious apprehensions were entertained that a pulmonary affection had seized upon her delicate frame. Every attention which an attached husband and an endeared circle of friends could supply, were afforded. She repeatedly removed her residence; but medical skill and the kindness of friends were alike unavailing. Habituated to almost every indulgence, she had a severe struggle to give up her friends, her husband, and her children: but faith enabled her, some time before her departure, to say, "I have given up all—my husband—my

children;—the work is done." The closing scene was very affecting. To a friend sitting by her side, she said, "Take hold of my hand; I am dying;" and then raising her eyes to heaven, with an expression of delight and surprise, she said, "Come, Jesus! come Jesus!" and immediately fell asleep in the arms of him, whose blood had washed her from sin, and into whose hand she had committed her spirit. Mrs. Thompson was born June 24, 1816; and died Oct. 21, 1841, in the twenty-fifth year of her age.

THOMAS THOMPSON.

Died on Tuesday, Nov. 9, Thomas, third son of the Rev. Charles Thompson of Swansea, aged ten years. Greatly beloved and greatly regretted.

MISCELLANEA.

LONDON MEETING ON BEHALF OF THE BAPTISTS IN DENMARK.

A numerous and animated meeting was held in New Park Street Chapel in the evening of the tenth of November, to receive from the Rev. J. E. Giles of Leeds and the Rev. H. Dowson of Bradford a report of their recent visit to Denmark, in pursuance of the commission entrusted to them by the baptist churches in the West Riding of Yorkshire. As we are aware that a lively interest in the subject is felt throughout the country, we were anxious to obtain an ample account of the proceedings of this meeting; and we have the satisfaction of presenting to our readers a more full and accurate report than any of those which have previously appeared.

After prayer by the Rev. Dr. MURCH, the chair was taken by the Rev. F. A. Cox, D.D., LL.D., who spoke as follows:

The immediate purpose of our assembling together this evening is to receive a report of the proceedings of a deputation sent by the baptist ministers in the West Riding of Yorkshire to the king of Denmark. The occasion of their embassy was as follows:—Many of the baptists in his dominions were suffering for conscience' sake; two of them, Peter and Adolph Münster, had been imprisoned, the one six, and the other nine months. In Langeland a poor man had been stripped of all he possessed and incarcerated for refusing to take his children to the font of the Lutheran church. At Marborg fines had been recently inflicted, menaces were abundantly employed in different places, and the pastor at Oldenburg has a second time paid five louis d'ors for the high crime and misdemeanor of *immersing*! Think of these people, as the sons of the reformation! Think of these transactions at the distance of three hundred years and more after its

establishment! Think of them in an age of boasted general illumination and intellectual advancement!

That Luther resisted persecution and stood upon his own rights of religious liberty, but himself became in turn a persecutor, we all know. For this inconsistency some have pleaded the peculiarities of the man, and some the general ignorance of the age. But that now Lutherans, Protestants and professing christians, should pursue a similar course seems strange indeed. It all arises, however, from the imperfect character of the reformation itself; an imperfection, alas, but too clearly perceptible in every protestant hierarchy throughout Europe. Catholics have contended for the establishment by law of Catholicism, Protestants for the same establishment of Protestantism; but whatever party or sect that may happen to be predominant should demand this legal establishment and state endowment ought to have inscribed upon its walls and churches *Ichabod*, the glory is departed!

It is characteristic of the true body of Christ that they are "members one of another;" and that whether one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it. It is this hallowed sympathy that has brought us together at the present time. We are one with all that love Christ, and feel it our duty and our privilege to be identified with them. Touch the utmost extremity, and the heart feels the thrill.

The present interference seems peculiarly important, not only on account of its bearing on the comfort of individuals and the welfare of particular churches, but especially because it occasions discussion. It leads men to think and inquire. It tends to promote the inquiry whether those who differ from us in their religious opinions are really the monsters they are sometimes taken to be; whether there is really the cloven foot; and whether fines, threats, and prisons are really the best arguments to be employed for the support of religion.

At the request of the Committee who had convened the meeting, the Rev. HENRY DOWSON then moved the following Resolution;—"That this meeting, recognizing the great scriptural principle, that it is the right of every human being publicly to observe the ordinances of religion according to the dictates of his conscience, declares both their full approbation of the conduct of the Revs. Peter and Adolph Münster, and other persons in the kingdom of Denmark, who have held meetings for the preaching of the gospel, and have administered the ordinances of Christianity; and their high admiration of the firmness and fortitude with which they have sustained the pains and penalties to which they have consequently been subject.

ed, preferring continued imprisonment to the sacrifice of their principles, or the abandonment of their duty."

Having stated that his principal design was to prepare the meeting for the address of his colleague, and made some forcible observations on the necessity for constant attention to the great principles of religious liberty, and decided action on their behalf, Mr. Dowson proceeded to present to the assembly certain documents with which our readers have already been made acquainted. The sentence passed on Peter and Adolph Münster, which he read to show the precise position of the case in its legal aspect, began by admitting that the parties accused were all of unimpeachable conduct in life, but it set forth that they had "refused obedience to the laws of the country, by keeping illegal religious assemblies, administering the sacraments of the church, instituting several Gjendober congregations in the country, and separating themselves from the state church." It stated that the court of chancery had warned these persons against continuing such conduct, but that, notwithstanding, they had persevered in it, "and, by immersion in water, received several proselytes into the congregation; and at the same time administered the holy supper in the form adopted by the body." The sentence went on: "Inasmuch as the prosecutor has been of opinion that the precepts of the law (vi. 1, 1), and of the edict of the 30th of March, 1827 (sec. 10), were in this case applicable, and the accused, consequently, ought to be banished from the country, it is to be observed that, in this case, no apostasy to the Popish religion, or to a faith still more remote from the confession which obtains in this kingdom, is now under consideration, and accordingly no question as to applying vi., 1, 1, of the law is to be entertained; and as the accused, although the doctrines which they have adopted, in certain points, are so different from those which obtain in the state church, that they have found it necessary to separate themselves from it, cannot, however, be said to have apostatized from the evangelical Christian religion, which is a far more comprehensive expression than the predominant state church; it cannot, either, be found that the edict of 30th March, 1827, sec. 10, which moreover refers to the law vi., 1, 1, is here applicable. As little can it be considered, as proved, that the accused have performed such acts with reference to infant baptism, marriage, and burial, as would constitute a sufficient ground for applying to them the precepts of the rescript of March 5th, 1745. But as their conduct, in assembling in a particular organized congregation, without having obtained for it supreme permission, may be considered as repugnant to

ii., 1, and vi., 1, 4, of the law, compared with the principles expressed in the rescript of March 5th, 1745, they must, having—in spite of the repeated prohibitions and warnings of the magistracy, persisted in their headlong refractoriness against the laws of the land—they must be adjudged to suffer an arbitrary punishment, modified according to the principles of our legislation, which, under the circumstances, it appears may be determined to be a fine of sixty rix bank dollars silver to the principal poor's fund of Copenhagen for each of the two prisoners, and of thirty rix bank dollars silver to the accused Ryding, as they also, *in solidum*, will have to defray all the legal expenses of the prosecution, and amongst these, as a fee to the prosecutor, Nygaard, councillor of the chamber and attorney, fifteen rix bank dollars, silver." This was the mild sentence which had been passed on these parties.

The Rev. J. E. GILES seconded the resolution, and said that as his brother, Mr. Dowson, had laid before them the documentary part of their report, it would devolve on him to state some of the incidents which they had met with in their interviews with persons in authority; and, as far as they could at present be ascertained, the results of their mission. But, before he entered upon those topics, he would beg permission to state to the meeting some of the circumstances, out of which their mission, and the events which occasioned it, arose.

It was not necessary for him to inform that audience, that the established religion of Denmark was professedly Lutheran. But they might not perhaps be aware of the fact, though it was well known by all who visited the continent, that Mahomedan or any other name would be very nearly as applicable as Lutheran, to the doctrines really taught: since, with a few noble exceptions, the Lutheran clergy were neither believers in the sentiments of the great reformer, nor animated by his spirit; though, generally speaking, they were men of great learning, and of cultivated manners. From a conversation which he (Mr. G.) had held with a Lutheran clergyman, the bulk of them were divided into three classes; the super-naturalists, who, believing the word of God to be altogether inspired, felt that they were bound to receive it in its most literal signification—the speculatists, who, though they considered it on the whole to be inspired, allowed themselves very freely to speculate on its meaning—and the rationalists, who reduced every thing, in the word of God, and indeed out of it, to the standard of what they considered to be human reason. As the clergyman, with whom he conversed on these matters, was unable to speak English, and

he (Mr. G.) knew nothing of Danish, he was obliged, as well as he could, to converse in Latin; and might possibly, in consequence of the great difference of pronunciation, not fully have understood his informant in every particular. But, that by far the greater portion of the clergy were rationalists or infidels, who looked upon scripture as a mixture of truth and fable, which they might receive or reject at pleasure, and that there subsisted among them little or nothing of the spirit of vital religion, were facts too well known and attested to be called in question. In stating these things, however, let him not be suspected of any wish to see the Lutherans deprived of the right of thinking for themselves; no, he freely accorded to every other human being the liberty he demanded for himself. But when he saw a set of men who had sworn to preach the doctrines of Luther, as contained in his writings, and in the symbolical books of the church he had formed, especially when he saw those very men, in the name of a church, which had its origin in the right of private judgment, persecuting, almost to the death, those devoted christians, who, though they had separated from the Lutheran church, believed in its articles of faith to a far greater extent than themselves, he felt that he had the fullest right to remind them of their own departures from the established faith, and to denounce their conduct against his innocent brethren as most hypocritical and inconsistent, as well as cruel and unjust.

In the state which he had described the Lutheran church had long continued, when, about twenty years ago, through the preaching of one or two illiterate, but very pious and intelligent men, an interesting revival of religion took place, especially amongst the peasantry. Of those who were thus aroused, the greater part, from the year 1825, began to imbibe sentiments similar to those of the Puseyites in England; having been taught to believe in the absurdities of apostolical succession, and sacramental efficacy, and to trust in the traditional statements of men in the apostolical succession, as a far safer guide to faith and happiness than the written word of God; through the perusal of which, there was no possibility of salvation.* But the remainder were gradually led, without any correspondence with the denomination in this or any other country, to embrace the sentiments generally held by the baptists. Of these, the leading man was P. C. Münster, one of the prisoners now in the gaol at Copenhagen; and so successful and indefatigable were his efforts

to spread the gospel, that from his labours, combined with those of others, (amongst whom, he (Mr. G.) would affectionately mention brother Köbner, another persecuted Danish missionary, who lives under sentence of banishment for life, at Hamburg, for preaching the gospel,) three churches were formed; one at Aalborg in Jutland, another in Langeland, and a third at Copenhagen. This success, together with the continued eagerness of the people to hear the word of life, awakened the jealousy of the clergy, who began to urge on the authorities to acts of cruelty against the churches and their pastors. Their solemn assemblies for divine worship were profanely broken up by the police, the ministers were forbidden to preach under penalty of imprisonment, and the people menaced with fines and loss of liberty, unless they brought their children to be christened at the Lutheran font. Determined, however, to obey God rather than man, neither pastors nor people suffered themselves to be driven from the discharge of their sacred duties, and consequently it was not long before that persecuting vengeance which had been hovering on threatening wings over them darted on its prey, and infixed those talons beneath the grasp of which the brethren are still writhing.

Last summer the tidings of these disgraceful proceedings had been brought to this country by his beloved brother Oncken, of Hamburg; when the permanent committee appointed by the West Riding of Yorkshire Baptist Association to watch over questions affecting the civil interests of dissenters, instantly resolved to memorialize the King of Denmark on the subject; believing from the reputation of his majesty for benevolence and cultivated taste, that, in a system of cruelty more worthy of barbarians than of a highly-civilized nation, he could take no personal pleasure; and hoping, from the favour shown by his illustrious predecessor to the missionaries at Serampore, that such a movement would not be wholly in vain.

Accordingly a memorial was drawn up, and Mr. Dowson and himself were deputed to present it; and such was the advantage of that organization which happily subsisted among the churches of the West Riding, that, in a single day, it received the signatures of two and forty congregations. Besides their own memorial, the delegates were entrusted with similar documents from the North Riding Baptist Association, the baptist churches in Nottingham and in Liverpool, the congregation in Devonshire Square, London, the ministers of the London Baptist Board, the officers of the London Baptist Association, and the committee of the Baptist Union, who voted them £10 towards

* See a most interesting little tract, entitled, "*Revival of Religion in Denmark.*" London. Houlston and Stoneman, Paternoster Row.

air expenses, and lent them the most prompt and valuable co-operation. Above all it afforded him pleasure to add, they were entrusted with a most interesting memorial, signed by upwards of four hundred ministers of all denominations, not excepting the Church of England, Kirk of Scotland, and Roman Catholic Church; several catholic priests having gladly availed themselves of the opportunity of reading, in their turn, a sermon to their Lutheran brethren, on the great doctrines of religious liberty. To me of these documents there were respectively attached the corporation-seals of Manchester, Liverpool, and London; and the signatures of the Worshipful the Mayor of Leeds, of Liverpool, of Manchester, that of the borough-reeve of Manchester, and of the Lord Mayor of London; who kindly gave their names in attestation, and some of them in cordial approval of the sentiments which the memorials contained.

Strongly however as they felt themselves honoured in the possession of these important memorials, the delegates deemed it of great moment that they should get themselves favourably introduced by their own government to the Danish court; and therefore made it their first care to visit the Right Honourable Lord Viscount Palmerston, who was then happily in office, upon the subject. His Lordship received them with the utmost kindness, and after having carefully read over their principal memorial, and corrected with his own hand an error which had been made in transcribing it, expressed himself deeply interested in its contents, and promised the deputation a dispatch, that, he would take care, should answer their purpose. That promise they were able on the most undeniable evidence to say his Lordship had nobly fulfilled;—since the King of Denmark himself had stated, at their first audience, that Lord Palmerston had spoken in the highest terms of their object, of their denomination, and of themselves. And though he (Mr. G.) would not attempt to mix up party politics with the business of that evening, he felt himself bound in justice and gratitude to say, that at the four interviews which he had had the honour of having with his Lordship, he had found him to be, not only one of the kindest and politest of men, but a most enlightened and hearty friend of religious liberty; and he believed that the cause of religious liberty, throughout the world, had sustained a loss of no ordinary magnitude, in having no longer, at the Foreign Office, the services of so able, patriotic, and accomplished a gentleman.

Having obtained his Lordship's dispatch, the delegates, on Saturday morning, August 8th, set off, by way of Hamburg and Kiel, for Copenhagen, and, on the following

Thursday at day-break, entered the harbour of that city. The morning sun, shining upon the tall white houses, the public buildings, the ramparts, the windmills, and the trees which shaded the pleasant walks that surround the Danish metropolis, had lighted up the whole scene into a beautiful landscape; to which the clear and sparkling waters of the Baltic lent an enchanting loveliness; and as that scene, with all its associations, presented itself to his mind, never could he forget the emotion which swelled in his bosom. It was not, however, the delight which might have been occasioned in some minds, either by the beauty of the scene, or by its close connexion with what is deemed glorious in our naval history; it was not a feeling of national pride that he was gazing upon the island of Amak, the citadel of Copenhagen, the crown batteries, and the former station of the British and Danish fleets; it was not that he was about to set his foot upon the shore, on which Nelson and Gambier had trodden as conquerors, or upon which the fancy of Shakspeare had left some of its deepest, noblest foot-marks; no; other feelings animated his bosom: a grateful consciousness that his beloved colleague and himself were employed in a higher, holier vocation than either Nelson or Shakspeare had followed, and a prayerful hope, that humble as their instrumentality was, it might be the means not only of striking off the fetters of their afflicted brethren, but of setting free, throughout that land, the souls and consciences of their fellow-men.

On landing, they made their way, after delivering their dispatch, as soon as possible to the prison; where they found the circumstances and prospects of the persecuted brethren worse than they expected. Mr. Adolph Münster had been nearly four months, and Mr. Peter Münster nine months, under confinement. Both were consequently involved in great pecuniary difficulties, and, together with Peter Emil Rydning, were harassed by an infamous suit, which the prosecutor for the crown had commenced against them. In Langeland, a poor man, named Peter Andreas, had been stripped of every thing, he (Mr. G.) meant literally every thing, every chair, every table, every article of bedding, furniture, and clothing, except the clothes upon his back. Even the little presents given him in the depths of his distress by his Christian brethren, had been barbarously taken from him; and, not contented with that, the authorities were compelling him to undergo imprisonment for ten days or a fortnight at a time, which was reckoned as so many dollars towards the fine imposed upon him, which he was not able otherwise to pay. Rasmus Jørgensen, another bold

sufferer, had been fined on a principle of arithmetical progression, viz. the first month of his refusing to have his child christened, ten dollars per week, the second month twenty, the third forty, the fourth eighty, and so onward, until all his property should be exhausted; when he was to be imprisoned and ultimately banished the kingdom for life, in the case of his continued refusal to bring his child to the Lutheran font.

But, besides these instances of persecution, the delegates discovered very serious difficulties to the success of their enterprise, in the state of the Danish law, which forbade the teaching of any religion not sanctioned by the king, on pain of death or banishment for life. That prohibition the brethren, beyond all doubt, had violated; and, as it was a part of the fundamental law upon which the king held his crown, the authorities, instead of regarding themselves as persecutors, flattered themselves that they were setting an example of clemency, to the world, in simply inflicting fines and imprisonment on their victims.

Great, however, as were the difficulties and discouragements with which the delegates had to contend, there were many things to cheer them onward; and amongst these nothing afforded them greater hope or consolation than the evidence they had of the holy fitness of the persecuted brethren for that honourable though trying position in which they were placed. The elder brother, Peter Mönster, who might be styled the apostle of the Danes, was a man in whom preeminent godliness is combined with great wisdom, energy, and courage. His manners were extremely pleasing, and his look highly intelligent and prepossessing. Adolph, the younger brother, was not only a very intelligent man, but had had the benefit of a university education, having been regularly trained for the Lutheran church, and taken his degree with much distinction. Both the prisoners were ready to "comfort their comforters," like Paul and Silas rejoicing in their bonds. Every thing they said and did rendered it evident that the motive by which they were actuated was the constraining love of Christ; and that, while they would never betray his cause through pusillanimity, they would be as little likely to dishonour it by indiscretion.

Another source of encouragement, that presented itself to the deputation, was the effect which had evidently been produced by the disinterested efforts of Joseph John Gurney, Esq., and Mrs. Fry, who, finding that the brethren had done nothing worthy of bonds, and that no fault could be found with them, "save in the law of the Lord their God," forgot that they belonged to a different denomination, and laboured as strenuously for their release and for the

liberty of their worship, as if they had belonged to their own. Though visiting the court of Denmark by the queen's special invitation, Mrs. Fry never for a moment shrunk from the duty of identifying herself with the persecuted prisoners. She pleaded their cause most earnestly before the king, queen, and all in authority. She visited them in prison, and comforted them; and, along with her noble-minded brother, afforded them pecuniary assistance. In Prussia, in Hanover and Hamburg, Mr. Gurney and his sister pleaded with the authorities the cause of the baptist denomination, with the same disinterested zeal; and, as a specimen of the address as well as kindness of Mrs. Fry, he (Mr. G.) would relate an incident which occurred during her stay at Hamburg.

According to her usual practice, Mrs. Fry had assembled together a large audience of some of the principal people at Hamburg, in order to give them an address; which a certain doctor, deeply implicated in the wickedness of persecuting our devoted brother Oncken last year, undertook to interpret. Amongst other topics, Mrs. Fry seized the opportunity of insisting on the duties of Christian charity, the importance of religious liberty, and the wickedness of persecution; and, by this unexpected turn of the discourse placed her interpreter in the most awkward dilemma imaginable. If he falsely translated the objectionable sentences, numbers were there who understood English as well as himself, and would detect him. If he left out those sentences, or stopped short in his work, everybody would know the cause. Greatly therefore, to the amusement of the audience, the doctor went on with his work. "Nothing is more lovely than Christian charity," said Mrs. Fry. "Nothing is more lovely than Christian charity," said her interpreter. "No rights are to be so solemnly respected as the rights of conscience," added Mrs. Fry. "No rights are to be so solemnly respected as the rights of conscience," reiterated the doctor. "Consequently," said Mrs. Fry, "there is nothing so hateful as a spirit of bigotry and persecution." "Consequently," said the doctor, "there is nothing so hateful as a spirit of bigotry and persecution." Thus in sentence after sentence, the persecuting German was compelled by Mrs. Fry to pronounce his own condemnation, receiving from her gentle hand as severe a castigation as a man, sensitive to his reputation, could undergo.

To the encouragements derived from the sources which he (Mr. G.) had mentioned, he was happy to add that which the deputation met with in the courtesy and kindness of the Danish authorities. To this, however, there was one exception, which

at first rather ominous, and to render doubtful whether the delegates, in releasing their brethren, would not to share their bonds.

On the night of their arrival, just as Mr. and himself were preparing for the police officer entered their apartment, and in his (Mr. G.'s) hands the following summons.

John Giles and Henry Dowson will be required to appear in this office, to-morrow the 4th September, at nine o'clock in the forenoon.

Alien Office, in Copenhagen, the 3rd Sept., 1841.

FALKENTHAL,
Secretary of the office.

Learning that this summons had been issued without any sanction from the higher authorities, and that it was to be attributed to the frivolity or self-importance of some alien official, who had no other means of making his consequence, the deputation to treat it accordingly, and sent off Mr. Giles to it the following note.

Rev. Messrs. Dowson and Giles receive their compliments to the Secretary of the Alien Office, and beg to refer him to W. W. Wynn, the British Envoy Extraordinary to the Court of Denmark, relative to the subject of the note with which the Secretary of the Alien Office has favoured

me d'Angleterre, 3rd Sept. 1841."

In consequence of this appeal to the American authorities, the Secretary discovered that he had acted his part; and the result was, that the deputation attended the office, instead of being subjected to an examination, and received a very polite apology for having been summoned to appear.

On this slight exception, they received but the kindest treatment from the authorities, especially from his Majesty's Minister, who, through the polite intervention of Sir H. W. W. Wynn, Bart., rendered them every assistance, and displayed a very kind interest in their obtaining them an early audience at his Majesty's residence eight miles from Copenhagen, though his Majesty, in consequence of a fall from his horse, had retired to his country house to escape from business.

The time fixed for that audience was on the morning, Sep. 6th; and, while they were in the ante-chamber, they very fortunately caught a sight of the Queen, who is a very pious lady, and has used her influence on behalf of the prisoners. They had reason to think that it was of great interest taken by her Majesty in the subject, that led her to the door to the deputation. Be that as it might,

the illustrious name of the Queen of Denmark was one which it was impossible for Christians too highly to respect.

Shortly after the opening of the door on the left, another door opened, when they were ushered by Count Blucher, nephew of the old Prussian General, into a room on the left, where they were introduced to a rather tall, stout, dignified personage, with dark eyes and black hair turning grey, and a countenance expressive of much benignity and intelligence—that was his Majesty Christian the Eighth, King of Denmark, Duke of Halstien, &c. His Majesty was dressed in a plain suit of blue, and, except the star on his breast, in nothing distinguished in his appearance from an English gentleman; while every thing in the presence-chamber bespoke a noble contempt for outward pomp and splendour. His Majesty kindly began the conversation by apologizing to the deputation for not being able to speak English. Upon which they replied that they felt themselves under much greater obligation to apologize to his Majesty for not speaking Danish, especially as they had ventured on a visit to his Majesty's court; but, at the same time, they hoped his Majesty would condescend to hear them through an interpreter. Upon the king's signifying his assent, they stated the object of their errand, and requested permission to read the memorials, which, though unusual, the king was kind enough to grant. With the importance of those documents the king appeared to be very deeply impressed; especially with that which had been signed by the ministers of religion. "I perceive," said his Majesty, "that the object of your mission has evidently awakened a very extensive and powerful interest; and I am glad to find that the people of England do interest themselves in the affairs of this country." As the principal memorial was read, the king looked over the shoulder of the delegate who was reading it, and followed him from sentence to sentence (for his Majesty understood English, though he did not undertake to speak it), and commented on the several clauses which it contained. Among other things, he observed that the prisoners, after being warned of the consequences, had broken the law. To which the deputation replied, "We are aware of the circumstance; but would submit to your Majesty that such men never would have violated that law, if it had been possible, at the same time, to keep it and the laws of Jesus Christ. From what we have heard, we are assured that even your Majesty cannot approve of that law, and that your wisdom and authority will be more than sufficient to alter it." After various other arguments urged by the deputation, from the rights of conscience, the history of persecu-

tion, the origin of the Lutheran church in the right of private judgment, and the kindness shown by his majesty's predecessor to the baptist missionaries at Serampore, the king intimated his willingness, at once, to release the prisoners, provided they would promise to abstain from public worship until the matter in question could be settled by law; and requested the delegates to say so to the prisoners. "We shall have much pleasure," they replied, "in obeying your majesty's commands; but, much as we desire their immediate liberation, we are far more anxious about the cause for which they suffer; and to secure, throughout your majesty's dominions, liberty of worship for the future." "It is not impossible," said the king, "that full liberty may ultimately be granted them; but, for the present, they must be tried, as we do not know what they are; and, for this purpose, a concession of the towns, Altona, Fredricia, and Fredrickstadt, for the liberty of their worship under certain regulations, may be granted them." The delegates replied, "We humbly submit to your majesty that such an experiment is unnecessary. The baptist denomination has already, in England and America, been tried for more than three hundred years; and in presence of your majesty, we confidently appeal to history, that they have been found to be loyal subjects and good citizens, under different forms of government." "As to the respectability of the English baptists," said the king, "I have not the slightest doubt, as Lord Palmerston has, in his dispatch, spoken in the highest terms of your object, your denomination, and, gentlemen, of yourselves. But the baptists here may be different, and must be tried in the towns I have mentioned." "We entreat your majesty to remember," said the delegates, "that such an arrangement would amount to an act of banishment for life; and would your majesty think it right, that the baptists should be driven from their homes, their connexions, and their means for subsistence, into strange distant towns, for no other reason than because they wish to worship God, as closely as possible, according to his word?" To this his majesty's reply was (and he (Mr. G.) was sorry to have to repeat it, as it was the only thing, inconsistent with his majesty's station and character, which fell from his lips), "If the baptists are the conscientious persons the deputation have represented them, they must be prepared to undergo banishment, or any other consequences for their religion." "We submit to your majesty," was their reply, "that, whether the baptists should be, or are prepared to undergo the worst consequences, rather than violate their consciences, there can be no question; as they have already shown themselves ready to do so. But we would

humbly suggest, that the real question to be considered is, whether so humane and enlightened a sovereign as your majesty could think of inflicting such suffering upon men whose only crime is their devoted attachment to the word and ordinances of Jesus Christ."

In this way, for more than an hour, the king very kindly and patiently permitted the delegates to plead the cause of their brethren; and it was not until they had evidently stated all they wished to say, that his majesty bowed, as a signal for their departure.

Having visited the king, they next obtained interviews with the prime minister, M. Stehman, and other leading men in the state; all of whom treated them with great politeness, excepting the Bishop of Sealand; who, though in some respects courteous, in others showed them less politeness than the civil functionaries. Having received, from several quarters, intimations that the bishop was not wholly freed from the guilt of being implicated in the persecution, the delegates asked the bishop whether he could approve of the cruelties inflicted on their brethren, and whether he thought that such proceedings could be pleasing to Jesus Christ, and would stand the test of the last great day? To all which the bishop's repeated answer was, "That would lead us to a long discussion. It is the law, the fundamental law of the kingdom, upon which the king holds his throne; and it cannot be changed." And thus, under the wing of a law of which the bishop knew the penalty to be death, or banishment for life, he would perpetually seek shelter from the pursuit of an accusing conscience, whenever he was pressed with arguments from that gospel which he professed to preach.

Amongst other things, the bishop stated that the baptists were disposed to disregard the institution of marriage, which, upon inquiry, turned out to be a complete fabrication of some calumniator; as all the baptists in the kingdom, who were living together as husband and wife, had not only been married, but married with all the ceremonies of the bishop's own church.

Finding that they could get from the bishop very little in the way of christian charity, they next tried him in philology, by asking him whether he differed from their brethren as to the meaning of the word βαπτίζω. "No," said the bishop; "its meaning, undoubtedly, is to immerse; in our version it is rendered 'döber,' which is the same word with your English word 'dip';" and, if the baptists would bring their children to us, we would dip them all. Indeed, very many persons in our church think with them, that no persons should be baptized but in adult years, though they still

bring their children to us. But segregate and administer the sacrament for themselves and proselyte! no, never! It cannot be!" "Does the bishop of Sealand, then," asked the delegates, "think that people should believe one thing, and profess another?" "That," said the bishop, "would lead to a very long discussion!"

Discovering, from their conversation with the bishop and others, that slanderous reports about their brethren were circulated among the clergy, and that there were certain objections to their enjoyment of liberty which had peculiar weight with that part of the community, the delegates deemed it their duty to draw up an address to the Danish clergy. [See Bap. Mag. Oct. p. 508.] No sooner, however, had they got it into the press, and corrected the first proof sheet, than they found that it had been delivered up, by the printer, to the public censor, to whom they consequently paid a visit. Before they had been long in his presence, the censor talked in a tone of voice which showed him to be much displeased; loudly complained, as the interpreter informed them, that the deputation had said in the address, that the proceedings of the authorities "could not be reconciled with the principles of justice and humanity." "Oh," said one of the delegates, "as our object is by no means to displease the censor, but simply to secure the liberty of our brethren, we will alter the expression, and say, in our judgment it cannot be reconciled to justice or humanity." "Oh, ja, ja, ja!" said the censor, (oh, yes, yes, yes), "that will do very well." In two other cases, by a little explanation, and by offering to substitute the word "hardship" for "oppression," and "deal harshly" for "afflict," they managed to get the whole document, without any material alteration, into print: so much for the security which despotism derives from the censorship on the press.

In consequence of the interposition of the delegates, the legal proceedings against the brethren in the court of justice were kindly hastened, and a sentence, not expected in less than six or seven weeks, was pronounced in a few days; and though it sentenced the two Monsters to sixty dollars each with costs, and Peter Emil Riding to thirty, a punishment which, in each case, was allowed to be arbitrary, it declared them to be men unimpeachable character, and to be free from the charge of anabaptism, or having apostatized into any sentiments contrary to the evangelical christian religion; "which," it went on nobly to state, "is a much larger name than the Lutheran faith established in this land."

In consequence of the favourable character of the sentence, which, in that despotic land, was deemed tantamount to an ac-

quittal, the delegates resolved to take their stand upon the vantage ground which it gave them, and presented another memorial to the king; in which they urged, that since the prisoners were declared to be innocent of having broken some of the laws supposed to be violated, and were declared to be men of pure evangelical sentiment, and unimpeachable character, nothing could be more worthy of his majesty's reputation for clemency and justice than, by his royal prerogative, to remit the fines imposed, and grant them full liberty of worship. [See the Memorial in our October number.]

Though every preparation was made for the sitting of the privy council, and though the time of meeting had expired, the king very kindly, without notice having been sent him, granted the delegates access, and kept his council waiting a full half-hour, while he conversed with them. After inquiring whether the deputation had conveyed his previous message to the prisoners, his majesty again offered to liberate them on the same conditions; and, besides the three towns before offered for freedom of worship, he said, that, as a mark of respect for the deputation, he would grant any other city, in his dominions, which they might choose to name. Upon their asking if this were the final answer which his majesty wished them to convey to those who sent them, he answered, "Yes," and wishing them "a very prosperous journey," bade them "adieu."

On leaving the king, the delegates immediately communicated the result of their interview to the prisoners; "and never shall I forget," continued Mr. G., "the holy serenity with which they received this our last communication." "We are much obliged to the king," said Mr. Peter Monster, "for the kindness which he may have intended to show us; but with the conditions proposed we never can comply. If our flocks are to be deprived of their religious privileges, it shall never be with our own consent; nor could we dare to take upon ourselves the responsibility of being out of prison, and yet suffering sinners to perish around us for want of the word of life. If the king has a right to silence us till the law is settled, he has a right to do so for life; and, if we promise to be silent until the law is settled, I feel assured that no settlement of the law will ever take place. Besides, I can find no instance in scripture of any of the apostles having promised, on any consideration whatever, not to preach the gospel of their Lord; and, in the absence of such an example, we dare not violate the command, to be instant in season and out of season in preaching the word."

In communicating the king's offer of an

additional town, the delegates, without taking upon themselves the responsibility of advising their brethren how to act, nevertheless informed them, that, in the event of their feeling themselves at liberty to accept the king's offer, Copenhagen would be the place they should name. But the answer of the persecuted brethren, upon that point, was as prompt and magnanimous as upon the one in which their personal liberty was more immediately involved.

"In the case of your obtaining Copenhagen we, who live within its walls," said they, "should certainly, under certain regulations, have religious liberty. But our poor brethren in Aalborg and Langeland would still have to break up their churches, and go into banishment for life, without knowing where to find the means of subsistence; and, after standing so nobly by us, and suffering so much for truth, what have they done that we should abandon them to such a prospect, merely to secure an advantage for ourselves? Besides, if the king has a right to forbid us to preach any where in Denmark, excepting in the four conceded towns, he has a right, whenever reason of state may require, to withdraw his concession from those towns also; and, therefore, it is impossible, without an abandonment of our right and duty, to 'go into all the world and preach the gospel to every creature,' to accept the king's offer. That right we would sooner die than concede; for we must hearken unto God rather than unto man." "Yes," added the noble-minded Peter, and his brother Adolph heartily concurred in the sentiment; "I would far rather that my body should waste away in bonds, than that my soul should be fettered with promises of which my conscience never could approve."

Finding that this was their settled purpose, the delegates told them that they heartily approved of the holy determination they had formed; and had no doubt that it would be equally appreciated by their brethren at home. "They then," said Mr. G., "accompanied us to the prison doors; and, as we parted from them, perhaps never on earth to see them more, our hearts bitterly ached to leave them in bonds!" And he was sorry to add, that since their arrival home two more of their brethren, for administering baptism, had been thrown into prison. But if such was still the state of things in Denmark, it might perhaps be asked, "What then has your visit hitherto accomplished, and in what results can you expect it to issue?" To this he would reply, though they had not accomplished all they wished, they had accomplished much, quite as much as they expected; and, notwithstanding the cloud which hung over Denmark and other parts of the Lutheran Con-

tinents, many hopeful appearances presented themselves.

First of all, they had carried consolation into the prison, strengthening the hearts of the sufferers, by assuring them that millions of Christians sympathized in their sufferings, and remembered them in their prayers. They had carried the great principles of religious liberty, and the great doctrines of evangelical truth, as taught by the baptists, into the palace of the most absolute monarch in existence; and with so much success, that the king, never for a moment attempting to justify the persecuting laws of his realm, was taking them into consideration with a view to alteration; and besides the partial concessions already offered to freedom, had suggested that the bestowment of full liberty might not ultimately be improbable. The difference between baptists and anabaptists, they had so far succeeded in making the authorities understand, that they had cleared their brethren from the odium and the consequences of a supposed identification with that sect; so that instead of being condemned, by the sentence of the court in which they were tried, to death or banishment as anabaptists, they are declared, in that very sentence, to be men of unimpeachable character, and evangelical sentiments. Their mission had caused the sufferings of their brethren, and the cause of those sufferings to be talked of throughout Denmark and the whole of Protestant Germany; so that more than a hundred miles from Copenhagen, the delegates were accosted by name, and received hearty wishes for their success. Though it was otherwise in some Lutheran countries, in Denmark the people and the press (in spite of the censorship) were, for the most part, in favour of religious freedom; and since their departure, the delegates had received a letter from a very influential and intelligent merchant, stating, that in consequence of their visit and that of Mrs. Fry, not only were the prisoners better treated, but that the people were beginning to see, very clearly, that the government would have no honourable way out of the difficulties into which they had brought themselves, but by granting entire liberty of conscience. It was delightful, also, to know that, in some parts the civil powers, degrading themselves into the agents of priestcraft, were endeavouring to "wear out the saints of the Most High," in others they were acting a part more worthy of their station. As the result of the visit of Mr. Acworth and himself to Hamburg last year, Mr. Oncken, and the church under his care, had enjoyed a twelve-month's rest from persecution. In Oldenburg, indeed, the baptists were still persecuted, and in Hanover, though governed by an Englishman, they were obliged

to worship in the woods, and even there were hunted down and tormented by the barbarous hirelings of the court. But in Wurtemberg they enjoyed not only liberty, but protection; and in Prussia, the king had told Mrs. Fry and her brother that he was delighted with the baptists in Berlin; that he fully regarded them as a tolerated sect in his dominion; that he was making such legal arrangements as might enable them, without passing through the forms of the Lutheran church, to be enrolled as honourable citizens; and that he would write to the king of Denmark for the relief of those who were suffering for conscience' sake in that kingdom.

But what afforded him, Mr. G., the greatest encouragement, was that the work of God was advancing in the face of persecution. Only the other day, fresh persons were baptized at Copenhagen; and though the brethren who administered the ordinance were thrown into prison, there were still fresh candidates for baptism. From the Alps to Elsinore, from the confines of Russia to Heligoland, little evangelical baptist churches were spontaneously, as it were, springing up into existence; and when he thought of their holy patience, simplicity, and zeal for the truth, he could not but recognize in them the little stone cut out of the mountain without hands, that should smite in pieces the feet of iron and clay beneath which the human mind had been so long trampled, and scatter them on the winds "like chaff of the summer threshing-floor."

By all that was encouraging, by all that was distressing in the signs of the times, he would solemnly implore the baptist denomination to turn their eyes to the continent, and remember their persecuted brethren in their contributions and their prayers. As there were no other native dissenters on the continent, to the baptist denomination the work peculiarly belonged: to that department of labour divine providence was beckoning them—God himself had called them.

At the same time he entreated all protestant dissenters to remember that the bitter root of all that misery which their continental brethren were called to suffer, was that master evil of the apostasy, "the Union of Church and State." "Against that wickedness God has called you," said Mr. G., "to be his witnesses; and, therefore, though you may have to prophesy, like our brethren, in sackcloth, I implore you never to withhold the testimony which God would have you give. With the calm, dignified, and unwavering constancy of truth, let your testimony be uttered through the world; and very soon, more terrible than the blast of an apocalyptic trumpet, it shall

shake every fabric of Antichrist to its foundations, and be echoed in the cry from heaven, 'Babylon the great is fallen, is fallen!'"

The resolution was then put and carried unanimously.

The Rev. E. Steane then moved, "That the most respectful thanks of this meeting are hereby expressed to his Gracious Majesty the King of Denmark, for the condescension and kindness with which he was pleased to receive our brethren on their recent mission, while the meeting most earnestly hope that such measures of equity and benevolence may be adopted by his Majesty as shall render any similar deputation altogether unnecessary; that the thanks of this meeting are due, and are hereby presented to the Right Honourable Lord Palmerston, the Right Honourable Sir Henry W. W. Wynn, Bart., her Majesty's envoy extraordinary and plenipotentiary at the court of Denmark; his Excellency John Wheaton, Esq., ambassador from the United States to the court of Berlin; Peter Brown, Esq., secretary of the British legation at Copenhagen; to Joseph Young, Esq., of that city, and to G. W. Alexander, Esq., of London, for the valuable assistance rendered by them to the deputation; and to J. J. Gurney, Esq., and Mrs. Fry, for their strenuous and disinterested efforts on behalf of the Christian sufferers in Denmark. The resolution having been seconded by the Rev. B. Evans, of Scarborough, was unanimously agreed to.

The Rev. S. Green then moved, and C. BURLS, Esq., seconded the resolution, "That this meeting cordially participate in the feeling which prompted the West Riding Baptist Association to send Messrs. Giles and Dowson on their late mission to Denmark, and express their high and grateful estimation of the manner in which these beloved brethren have executed their delicate and arduous task."—Agreed to.

A psalm having been sung, a collection on behalf of the persecuted Danes was made, and the meeting separated deeply impressed with the proceedings of the evening.

NEWCASTLE.

At the annual meeting of the Newcastle and Gateshead Religious Freedom Society, which was held in Nelson-street Chapel, Nov. 3rd, Mr. Giles of Leeds being present, that gentleman gave a similar address to that recorded in the preceding article. The *Gateshead Observer* gives an ample account of the meeting, which appears to have been very spirited, from which we would have quoted more largely did not the pressure of other matter forbid. Among other resolu-

tions, the following was passed unanimously:—

“That the meeting has heard of the persecution by the authorities of Denmark of the Danish baptists, Messrs. Peter and Adolph Münster, and P. G. Ryder, in Copenhagen, and P. Andreas and Rasmus Størgenson in Langeland, with feelings of approbation and regret, believing them to be most antichristian, inhuman, and unjust, entirely unworthy of a civilized country and an enlightened age; and regards the conduct of the sufferers as a noble exemplification of Christian devotedness and magnanimity, and such as entitles them to the gratitude and admiration of Christians of all denominations, and in all ages of the world.”

A collection was made on behalf of the sufferers. The example set by our friends at Newcastle, has been followed in some other large towns, and it will be followed, we doubt not, elsewhere.

THE MINISTERIAL CONFERENCE HELD AT MANCHESTER.

ADDRESS OF THE CONFERENCE TO THE PEOPLE OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND

Fellow Countrymen,—An Assembly of Christian Ministers, unprecedented in its numbers, and embracing almost every denomination, yet united as one by the object which has brought us together, we proceed in the discharge of our duty, to lay before you the result of our deliberations.

Suffer us to claim for our present very brief address the calm and earnest attention, which the importance and solemnity of the subject demand.

We were convened for the purpose of considering the laws restricting the food of the community.

We have endeavoured to approach this subject with minds uninfluenced by party feeling or sectional interests, and to try all questions submitted to us by the unerring standard of christian morality.

Our attention has, in the first place, been directed to the principle upon which the corn and provision laws of this country are based. The immediate effect of these laws, is to make the food of the people *dear*. It is demonstrable that this can be done only by rendering food *scarce*. From the *artificial* scarcity so created the different classes of consumers escape, in proportion to their wealth—the evil pressing with accumulating severity upon the humbler classes exactly in the degree of their inability to sustain the burden.

These laws operate with continually-aggravating force, in consequence of the natural and inevitable increase in the numbers of the people.

The most painful evidence of the truth of this principle has been laid before us from all parts of the kingdom, proving the poverty and privations of the labouring classes, whose general fortitude under their augmenting wretchedness has awakened our sympathy, and called for our present interference in their behalf. In addition to the existence of domestic suffering, often in the most distressing forms of misery and disease, proof of an *increased mortality* has been forced upon us, and we have had the appalling fact disclosed that famine is already doing its deadly work among the most destitute portions of the community.

The *moral effects* of the corn and provision laws have occupied our serious consideration.

It has been proved to us that the physical deterioration of multitudes of our countrymen has produced an alarming amount of demoralization. Under this aspect these laws have appeared to us to require the most anxious attention of all who are concerned for the advancement of the spiritual and eternal interests of their fellow-creatures. As christian ministers, prizing above all other considerations the interests of morality and religion, we have been unable to anticipate, without apprehension and dread, the growth and development of those passions which are stimulated and called into action by hunger and destitution.

Fellow Countrymen! We have asked ourselves if the calamities we have been called to contemplate, and the more dreadful consequences with which we are threatened, are to be regarded as the just judgment and visitation of the Almighty; and our unanimous answer, is, NO. We have sought instruction in the Word and through the Works of God, and have been taught by both that a bountiful and unfailing provision has been made for the wants of every living creature. We stand forth, therefore, to assert and vindicate the divine wisdom and beneficence: we charge existing misery and impending danger upon the selfish or ignorant inventions of man, which have frustrated the merciful designs of the Ruler of the universe. The chastisements we are enduring are self-inflicted; our national distresses are the results of a departure, by human legislation, from the spirit and mandates of the divine law; and our strong conviction is, that our present deliverance and future safety are to be secured only by recognizing and observing the unerring and clearly-revealed will of a beneficent Creator.

Our duty, then, as ministers of religion, is plain. On scriptural grounds we are called upon to denounce all human restrictions upon the supply of food to the people, and to employ all appropriate means to place the fatherly provision of God within

of his suffering and famishing attainment of this object we affect upon the Christian public to instant, a combined, and a virt. The case is one of extreme. The poor are daily perishing; h we commend the exercise of charity towards those who are at ffering from want, we must de-olenn conviction, that all assist-rove ineffectual to the relief of wretchedness during the continu-ss which impiously interfere with, the enjoyment of the all-sufficient f divine providence.

st advice to our brethren and oughout the country is, to investi-subject now before them. Let convinced of the justice and ne-abolishing those laws do all in his the spirit of meekness and love, n and convince those who are m. Under the responsibilities of , let every opportunity be em-bringing the nature and effects of

the corn and provision laws under the notice of the legislature.

We would also earnestly exhort those who are suffering from the operation of these laws to continue peaceable and loyal, and to co-operate in all christian and constitutional efforts to effect their extinction—relying with patience upon the sympathy of their friends, and the blessing of the Most High.

Finally, let unceasing supplication ascend that it may please the GOD and FATHER of us all to give our law-makers the wisdom that is profitable to direct, and to incline their hearts to do justice and love mercy.

THOMAS ADKINS, Southampton,
WILLIAM CHAPLIN, Bishop Stortford,
F. A. COX, D.D., LL.D., Hackney,
THOMAS SPENCER, A. M., Hinton Charter
House, Bath. *Chairmen.*

J. W. MASSIE, M. R. I. A., Salford,
RICHARD FLETCHER, Manchester,
WILLIAM M'KERROW, Manchester,
WILLIAM BEVAN, Liverpool. *Secretaries.*

CORRESPONDENCE.

THE TRANSLATION SOCIETY.

Editor of the Baptist Magazine.

SIR,—Allow me a brief space in yours, to announce two circum-connexions with this institution will afford much pleasure to its

it is, that in common with some our societies, it has been remem-bered the will of the late Mrs. Williams, that lady having bequeathed to sufficient sum of £1000.

second, that the committee have at-ceeded in obtaining the services of ministers as its travelling agent, having been undertaken by the Green of Norwich. Of a Chris-er so well known and deservedly in the denomination, it is needless old say a word to introduce him-ches. They will, I am sure, re-in his new capacity with cordial and afford him every facility for ; the claims of the society amongst

ntended to have placed amongst rtisements this month the list of ns; but as in some districts con-which have commenced cannot esented in a complete form, the

whole is delayed till your January number. In the mean time, I shall feel obliged if subscriptions are transmitted either to the treasurer or to,

My dear Sir,
Yours faithfully,
EDWARD STEANE.

Camberwell, Nov. 16, 1841.

ON THE CHARACTER OF UNIUS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I trust that the "characteristic sketch" by W. B., in your last number will be useful. Its perusal has raised many reflections in my mind. The character of Unius is by no means singular, but a false delicacy has prevented public disclosure. Who is there who cannot point to the very individuals in various parts of the country with which we are acquainted. Some of them are not members of our churches, and I have heard a statement made on good authority as to two or three who have been named, that they remain out of the church in order to avoid those claims which they felt might reasonably be made upon them. With such of course we have nothing to do. Their own consciences condemn them, and there is no conduct on the part of others

which can deceive them into a false confidence. They have "loved idols and after them they will go:" but with respect to others who are members of our churches, permit me to ask why are they permitted to remain so. I suppose that W. B. is the pastor of Unius, or that, at all events, he is a member of the same church. He considers him to be under an awful delusion, and fears that at the judgment day he will find it to be so. How then does he justify this delusion being permitted to be encouraged by his continuing an "honourable member" of the church? How can he, after prayerfully reflecting on the thirty-third chapter of Ezekiel, look forward without dismay to the meeting him before the judgment-seat of Christ? If a steward were unfaithful, even in a single instance, to an earthly master, he would be without hesitation excluded; and yet a man who is living in a continual course of unfaithfulness as a steward of his heavenly Master, and who, emboldened by the divine forbearance, is year after year increasing the amount of his misapplications, to use no harsher term, is perhaps, the deacon of the church, withering by his touch every thing of a diffusive character. I was in hopes that the letters which appeared in your volumes for 1837 and 1838, on this subject, particularly one by the late Rev. W. H. Pearce, under the signature of Theophilus, in the number for Dec. 1837, would have induced some of our churches to deliver themselves from this "accursed thing." In that letter, he showed that some of the churches, on the other side of the Atlantic, were much more faithful to their trust, than many of our churches, and clearly proved, on the authority of the Rev. Howard Malcom, that the results were highly beneficial; that some were brought to reflection, and turned from their idolatry; that the characters of some who lay under suspicion were cleared, and that others, who were given up to idolatry, were disowned, and the church no longer aided them in their self-deception. Permit me to urge on the attention of our leaders a conscientious discharge of their duty. Do not let it be said, "We must not pry into men's circumstances." We should do this if we suspected a man was withholding the portion of some orphan, which had come into his hands; and surely, if we look to the doom on that servant, who had "hidden his Lord's talent in the earth," we must see that there is no distinction in principle, and will be none in the judgment of the great day. The wealth which has been hidden away of late years would, if properly applied, have caused many a widow's heart to sing for joy, have saved many orphans from distress, and have enabled our Christian Instruction Societies to engage faithful labourers who should have explored every abode

of impiety and wretchedness, and our Missionary Societies to extend the knowledge of the Redeemer to the very end of the world. Let the Christian church be faithful to itself, and we may then pray, "Let thy kingdom come," and our prayers will not be hindered.

I am, dear Sir,
Your sincere well-wisher,
G.

AGED MINISTERS' FUND.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I am happy to find the "Bath Society for the support of aged ministers," is not entirely lost sight of, and that the circumstances of this deserving class are noticed, in your last number, by a letter signed Delta, and another from the pen of the Rev. W. Yates. I trust these letters will awaken that attention and sympathy in others, which shall induce them to keep the subject alive, until something is done more commensurate with the necessities of the case.

It is truly affecting, that this society should have existed now twenty-five years, and that some who have subscribed to it from the beginning, with a hope of receiving assistance from it in the time of need, should, now they are "old and grey headed," only receive the small annual pittance of £7 12s. 11d., out of which they have to subscribe their annual guinea, which reduces it to £6 11s 11d. It should be remembered too, that these needy servants of God have paid into the funds of the society about £50 each, if we calculate their subscription at compound interest.

Mr. Yates asks, in reference to the inadequacy of the relief afforded, "who is to blame? Is it the committee, or the members, of our churches?" by these queries he seems to throw the blame on the members of our churches; but I am disposed to divide the blame. If it is a fact, that only £6 4s. was contributed by the members of our churches during the last year, there must be blame somewhere; yet I cannot think that the churches are indifferent to the necessities and claims of their aged pastors, but are always ready to respond to such claims when fairly brought before them.

I think therefore that the officers and the committee are, after all, somewhat to blame. When I look on the long list of names on the committee, and all honourable men, I feel persuaded that had they kept the claims of the society before the public through the medium of the magazine, had they pressed their appeals, and followed up the subject for twenty-five years, a prosperous denominational institution would ere now have gladdened the hearts and soothed the sorrows of the aged servants of Christ; and

young ministers would be induced to enroll their names as members of the society.

The present evils are manifest, and the remedy is easy. Let the secretary and the committee agitate the subject, and make their appeal to the churches. Let ministers, and churches, employ their influence, and exercise their benevolence, and let all determine that the funds of the institution shall be increased a thousand pounds during the next year, and it will be done.

Your correspondent Delta suggests that one collection at the Lord's table in the year, from one thousand churches, would produce a thousand pounds; with this addition to the funds, Mr. Yates states, the society would be able to give to the claimants £40 or £50 each, per annum, instead of £6 or £7. I would therefore suggest that this experiment be tried, and that the first ordinance day in the year be the day, when the amount subscribed at the table shall be appropriated to this important object, and I feel convinced that our members, being aware of the design, will give double the amount given on ordinary occasions.

I am, my dear Sir, yours truly,

T. TILLY.

Forton, Nov. 9. 1841.

To the Editor of the Baptist Magazine.

SIR,—The letters in the November number of the magazine, relative to the Bath Society for aged and infirm ministers by Delta and Mr. W. Yates, appear to assume that the necessities of aged and infirm ministers have not been generally considered, and attempts made to provide for them by the churches of our denomination generally, and they have been left dependent upon the limited funds of the Bath Society.

Although I have now been a member of a baptist church ever since the year 1815, the existence of the Bath Society was unknown to me till the present month; yet in that part of the kingdom with which I am more particularly acquainted, the claims of aged and infirm ministers have been felt, and efforts made to provide for their necessities by means of local societies; and, so far as my observation has extended, the churches in those districts have made the needful provision for their wants, by annual collections and subscriptions. There can be no doubt as to the obligation laid upon the members of churches to provide for their aged ministers, and it is sincerely hoped and believed, that those members of our churches who have the means do contribute according to their ability toward this object.

How far it may be desirable to make provision by means of a general society is perhaps doubtful. Large societies have not the same facilities as smaller societies for as-

certaining the wants, and making the needful inquiries into the individual cases which are brought before them, nor do they keep up that sympathy and kindly feeling, which doubles the value of the scanty provision which the churches in their poverty are able to raise.

There is one point which has often excited considerable surprise in my mind, and on which it appears to me we are, as a denomination, extremely culpable; I refer to the very general practice of keeping out of sight the obligation laid upon every member of our churches, to contribute according to their ability, however small, towards the maintenance of their minister and the necessary expenses of carrying on the worship of God. We have frequent and strong appeals to the wealthy members of our churches, as if they only were bound to contribute of their substance for these objects. Surely this is not quite as it should be. These exclusive appeals deaden the feelings of the wealthy, and produce a sense of helpless dependence in the minds of the poor, which is at variance with the spirit of the gospel.

I am Sir, yours truly,

GEORGE BAYLEY.

London, Nov. 6, 1841.

ON CHAPEL CASES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I am desirous of recalling the attention of your readers to the letter signed "Mendicus" in your September number, and of making a few observations on the same subject.

I perfectly agree with your correspondent, that the system of itinerant mendicancy "is a sore grievance, a nuisance," &c. A better plan is, I think, that of application by letter, and which, if generally responded to, would succeed admirably well.

Some churches have made great exertions, during the last twelve or eighteen months, to meet every application, under the idea that the churches generally would do likewise.

A few miles on my left hand is a wealthy church, whose pastor I recently spoke to on this subject, and I found that he "puts all such cases into the fire as soon as they come;" adding, "It is not likely that my people would feel any interest in a chapel case unless it were in the vicinity." In the same county is a poor village congregation, who have during the last twelve months sent £12 to twelve cases.

Till a better plan is devised, let our churches be excited and prevailed upon to adopt this: and let those who will contribute in no way, while it is in the power of their hand to do so, cease to pray "Thy kingdom come."

I know one church in a small town which

collects for every case as soon as it comes, and at once remits the amount, which varies from five to ten shillings; and this is I think at present the most excellent way.

Circulars should not be sent to obscure villages, except they are enclosed in those sent to the nearest post town. I saw a poor baptist minister yesterday, whose congregation do not, and I believe cannot, raise £20 per annum, who being several miles from a post office, has to pay fourpence for every letter sent to him. Circulars innumerable from various societies, as well as chapel cases, are sent to such persons, because their names are found in the list of pastors of churches.

W.

ON THE BAPTIST MAGAZINE.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the month of January last, I troubled you with a few lines respecting the sale of our Magazine, and promised to exert the little influence I had in its increase, and beg to state that I have redeemed my pledge, for the baptist church at Newcastle (though very few understand the English language) receive double the number this year. I hope every baptist church throughout the kingdom has done the same. But I think it may still be more considerably increased, so that the annual profits to the widows may amount to seven or eight pounds, a sum similar to what is granted by the Evangelical Magazine, and which I am in the habit of receiving for some of the Independent widows in this neighbourhood. I think, Mr. Editor, it is impossible to devise better means to provide for the necessity of our widows. It contains no inconvenience, no additional collections, and the miscellany is well worth the money; but when it is considered that the profits of the periodical are given to the poor widows of our departed ministers it shows great want of christian sympathy, if not insensibility, not to exert ourselves to increase its sale.

I remain, dear Sir,

Yours truly,

T. THOMAS.

Nov. 15, 1841.

DEAR SIR,—I feel persuaded the circulation of our magazine might be considerably increased (if not doubled) were the respective ministers in the baptist denomination to avail themselves of suitable opportunities to recommend the members of their congregations to peruse it.

I have been both a member and a deacon of a baptist church in the metropolis for years, and conscientiously affirm that out of a church comprising nearly three hundred

members I do not believe there are thirty persons who even know of the publication of your magazine.

As additional means of increasing its circulation, I would suggest the propriety of introducing a portrait in every number, and also of engaging one or two active canvassers for advertisements. The Evangelical Magazine is taken by hundreds of persons for the express purpose of reading the advertisements.

I am, Sir, yours truly,

A CONSTANT READER.

DEAR SIR.—To many who are accustomed to peruse the Baptist Magazine with interest, and to hear of its increasing sale, any remarks upon the backwardness still existing among some of the pastors and members of our churches in promoting its circulation, may appear somewhat superfluous. Nevertheless, I am convinced that such a backwardness does exist to no inconsiderable extent; whether attributable to thoughtlessness or a deficiency of denominational zeal, I will not decide, but it is a subject which I would bring before the attention of your readers, and of all baptists with whom I may come into contact.

A short time since, I was in company with a young man who has for some years been an active member of a large and thriving church, in an agricultural district not many miles from the metropolis, of the Sunday school in connexion with which he had lately been chosen superintendent. The Baptist Magazine was placed in his hands—he had never before seen it—till that moment he knew not of its existence. “This is just what we want,” exclaimed he. “Surely our minister should have mentioned such a work to us. There are several among us who would gladly take it as well as I, did they know of it.” Yes, surely the minister should have recommended it to his flock; and so should all ministers who desire to preside over an intelligent and zealous people, zealous not only for the increase and welfare of the little knot of Christians of which their own circle is composed, but for the increase and welfare of the whole denomination to which they belong, at home and abroad, and for the maintenance of those principles which they believe to be consistent with the will of God.

The Magazine, as at present conducted, is eminently calculated to promote vital piety and devotion, as well to be the hand-book of the denomination over whose interests it watches.

Sincerely desiring your success, and the prosperity of our churches, I am, Sir,

Yours with much respect,

Nov. 19th,

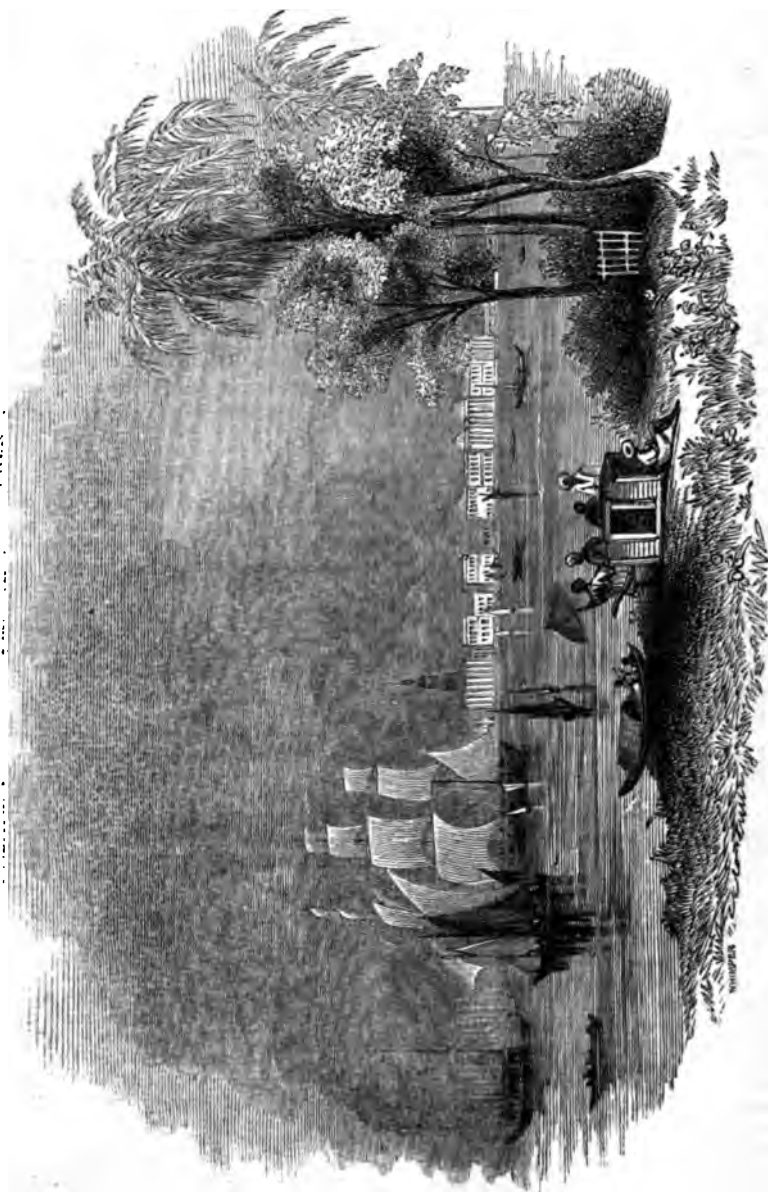
EPSILON.

No. XXXI.]

THE

[DECEMBER, 1841.

MISSIONARY HERALD.



CALCUTTA, FROM GARDEN REACH.

EAST INDIES.

CALCUTTA.

THE view given on the other side of this page of a portion of the metropolis of India, will remind our friends of some of the powerful claims which that immense city has to the benevolent efforts of British Christians. The Hoogly, an arm of the Ganges on which it is situated, being navigable for the largest vessels, is the constant resort of ships from every nation. The magnificent Palace of the Governor-General, the Supreme Court of Justice, and Fort William, with its bomb-proof barracks, large enough for 10,000 men, sufficiently attest its political importance. Its various educational establishments also, which attract from surrounding provinces the most aspiring and influential of the rising generation, impart to it peculiar facilities for the extensive dissemination of whatever sentiments obtain currency among its inhabitants.

The reader is doubtless acquainted with the general character of the operations which our missionary brethren are carrying on in Calcutta and its vicinity. Letters received by the last overland mail bring down our information to the 15th of September.

Mr. Thomas writes as follows:—

You will be pleased to hear of the arrival at Madras of the "Owen Glendower." We are now daily looking for our friends Mr. and Mrs. Pearce, and Mr. Beeby; glad shall we be to see them, and we pray they may be long spared in life and health to exert themselves for the promotion of the Redeemer's cause in India. My fears, however, are certainly high, that brother Pearce will be able to stand the climate but a very short time; happy shall I be to find my calculations incorrect.

You will be distressed to learn that brother Evans has been very ill, quite laid aside from his much loved and very important, but too laborious work. He has been suffering from a feverish state of the system, kept up by innumerable distressing boils all over his body, but especially his head, and also from dysentery. Some days ago I considered his case rather critical, but I do hope he is now in a fair way of recovery. I have just heard he is much better to-day, and Mrs. E. hopes he will soon be well. He much wished to write you a long letter, but in his present state the attempt would be highly imprudent. Mrs. Evans is mercifully preserved in tolerable health and spirits; in the midst of the sharp trial with which they have been exercised, our esteemed friends have been enabled to place their confidence in God, who has kept their souls in peace. They are very dear friends, and of unspeakable worth. I hope the Lord will, in answer to the many and fervent prayers which have been daily presented on their behalf, graciously raise him up, and

long spare them both for increasing usefulness. To the church under his care several additions have lately been made, and others are expected soon to make a public profession of their faith in Christ.

Mrs. Morgan, at Haurah, is still in a very infirm state of health; Mr. M. is, I believe, in good health, and prosecuting his work with much zeal. He has had some severe trials among his people, but I trust all will ultimately tend to good.

Mrs. John Parsons, of Monghyr, has been alarmingly ill, and from what I hear, the grounds of hope for her complete recovery are far from satisfactory. Mrs. G. Parsons' health has suffered through fatigue and anxiety in attending her sister, and hence she concludes that it is her duty to return to England in the ensuing cold season. She has some thoughts of returning by the "Owen Glendower." How mysterious these ways of Providence! I sometimes think the Lord is fighting against us, and when I look over the mission, and think of the work to be done and the diminished number of efficient agents, my heart sinks within me. I am ready to ask, What is the Lord about to do? What will be the end of these things? Often have I been in a manner obliged to fall back on my own duties, as though a voice said, "Work while it is day, and leave God to care for his own cause;" delightful assurance, it is his, and must go on, but in manner as he pleases.

I have not very recently heard from brother Phillips; the intelligence from the stations is

on the whole encouraging, though no decided indication of any extensive awakening among the people is reported. The Herald will tell you of the baptisms in and near Calcutta.

Mr. Wenger says,

Before this month is out, the second year of my stay in India will have come to a close. These two years have fled very speedily, and yet how many important events have been crowded within so narrow a compass! Blessed be God who hitherto has upheld me, and enabled me to be continually engaged in his work, whilst others, to all appearance much better fitted for it, have been laid aside for a season, or taken away from this earthly scene.

The best part of my time and strength continues to be devoted to the work of biblical translation,—a great and important work, but from its very nature somewhat monotonous, and therefore affording little scope for an interesting description. The Bengali bible is now in type as far as the close of the second Book of Samuel; Isaiah as far as the forty-second chapter; and the (revised) New Testament as far as the close of 2 Peter. We pursue exactly the same plan which we adopted at the outset, and which you are fully acquainted with. The present time is an important crisis in the moral and spiritual history of Bengal. The taste for reading seems to spread rapidly over the whole country; and who would not rejoice in satisfying the cravings of such a numberless multitude of minds with the best nourishment contained in Christian tracts and the sacred scriptures?

Another important part of my work is the superintendence of the native churches in the villages. In this department I have had to bear much anxiety during the last fifteen months. Though I was any thing but capable of fulfilling the task, owing to my want of experience, and time, and my inability to speak the language, yet it was assigned to me because no one else could undertake it. The chief obstacle has arisen, as repeatedly hinted at, from the unjustifiable conduct of some of the missionaries of the Propagation Society. Our last annual report narrates the commencement of their open warfare. Since then it has been continued all along. Being Puseyites—as every body connected with Bishop's College now is—they have widely spread the doctrine that apostolical succession and episcopal ordination are essential marks of the true church, and that all ministers not belonging to an episcopal church, are so many intruders, whose ministrations are in themselves *unlawful and invalid*. The native catechist mentioned in the report, and another man—to whom, some years ago, a loan of 300 rupees was made, and who now, after repaying about one-fourth, has the barefacedness to say that

My family of motherless children is in tolerable health, considering the season of the year; one is suffering from dysentery, and another has been ill with fever, but is now recovering.

sum was given him by Mr. G. Pearce as a bribe or a reward for becoming a Christian, are the two ringleaders of the discontented party; most of whom are either their relatives or their debtors. Were we able—and if able also, *willing* (which I should not be) to spend money upon our native converts with so unsparing a hand as the agents of the Propagation Society, we should soon see all come back, for I believe that our moral character stands highest in their esteem. If you read the Friend of India you will have seen some articles on the subject, not written by any of our number, but strongly opposed to Puseyite doings. The view I take of these events is this, that the state of things here is gradually assuming its natural level. Worldly-minded people, who are attached to sin, feel uncomfortable in any connexion with poor churches, where a strict discipline is maintained. The only thing I regret is that we shall inevitably be led into the barren arena of controversy, if things continue to go on as they do now; but for controversy we have neither leisure nor much inclination. I believe about sixteen members have left us, and about sixty or seventy nominal Christians.

I went down to Luckhantipur for a few days towards the close of August, and had the pleasure of baptizing four candidates who had long been waiting for that ordinance. I was obliged, of course, to receive them chiefly upon the testimony of others; but I conversed with each of them, and from those interviews received a very favourable impression concerning the genuineness and the depth of their religious experience. One of them was first deeply impressed by hearing the parable of the king and his debtors (Matt. xviii.) explained; another by the parable of the prodigal son, and also by that of the barren fig-tree (Luke xiii.). Thus, whilst some forsake us, others are brought within the fold of the church.

At Khari the members of the church have, with only two exceptions, shown much more steadiness. We have there a good native assistant of the name of Jacob, who manifests considerable firmness and zeal. But the poor people have lately suffered from inundation, by which their prospects of a harvest (even the last was a bad one) have again been rendered very doubtful, and it has not been possible hitherto to afford them any assistance.

At Nursingdarchoke our operations have been steadily extending this year. Several families have given up caste, and will, we hope, in time furnish some real converts. But there also we

have met with no inconsiderable degree of mean and petty opposition. At one time five law-suits, all equally unjust, were brought against some of the Christians there by adherents to the Propagation Mission, but they were at last settled amicably, and had perhaps better be consigned to oblivion now.

If you realize to your mind all the details of these various occurrences, you will then understand how much anxiety I have felt whilst endeavouring to superintend these churches.

To this must be added the anxiety arising from the want of funds. As I am, at present, secretary to our auxiliary society, the collecting the money required for carrying on the operations devolves upon me; and I must say, it is my conviction that, unless the Parent Society will (or can) afford us some assistance, we must reduce these operations.

The expenditure of our auxiliary society amounts to about 350 rupees a month, rather above than under; and it is really difficult, if not impossible, to obtain subscriptions to any thing like that amount.

Since the month of July I have also endeavoured to look after the little Native Church at Entally. On Wednesday evenings I meet the students (now five in number), who are more or less able to preach, or desirous of preparing for that work, and I am engaged in preparing skeletons of discourses with them. Occasionally one or another reads to me a whole discourse, upon which I then make some remarks. If my strength permits, I mean to take the Sabbath afternoon service there; I have done so for several weeks past, and hope to go on. On the 5th instant I had the pleasure

of baptizing two candidates; one the wife of one of the students, the other a youth in the institution. When brother G. Pearce comes, he will, I hope, relieve me of a good part of these engagements.

Our English churches, also, occasionally call for a little assistance. We were all truly rejoiced to hear of Mr. Gibson's coming out; I hope he may prove acceptable to the church. Brother Evans, I am sorry to say, has suffered much from illness during this rainy season; last week we began to be alarmed about him, but he is now slowly improving, though still in a somewhat critical state. He is much loved by his people.

It gives me great pleasure to be able to report that I have latterly commenced to open my lips for preaching to the heathen. I generally go on a Monday afternoon to Java Bazar, and sometimes feel considerable liberty and ease and pleasure in proclaiming the blessed gospel. Dear brother Carapet has been laid aside for a season; he has been confined to his house by a combination of sufferings for about two months, and he has an impression that his work is nearly finished.

I ought to apologize for writing such an off-hand letter, but I trust you will kindly excuse it. Other communications will no doubt reach you, giving fuller details of the general aspect of things. We are likely to have to bear the reproaches of the world and of the episcopal community. May we be prepared for coming events! The Owen Glendower has arrived at Madras, and may be expected daily here.

The Second Report of the operations of the Calcutta Baptist Missionaries in translating, printing, and circulating the sacred scriptures has recently arrived. We have great pleasure in presenting it to the British public.

More than a twelvemonth having elapsed since the publication of the first Report of Operations in the very important department of Biblical Translation, the missionaries feel it a duty they owe to their kind friends and helpers, both in this country, in England, and in America, to submit, for their information, the following brief statement of their labours. It will be seen that within the period embraced in their Report, or from 1st January 1840 to 28th February 1841, some progress has been made in this important work, while the copious extracts given in the Appendix, from the communications received from brethren in various parts of the country, who have been supplied with scriptures for distribution, will show not only the large extent of country open to the distribution of the divine word, but the increasing earnestness of the people to obtain possession of the sacred volume, and, of consequence, the urgent necessity which exists for persevering efforts, especially at the present juncture, to render

the supply in some measure equal to the demand. That no more has been done in this great work is matter for deep regret and humiliation before God, while that anything to purpose has been accomplished by our own, or any other section of the Church of Christ, or by the whole combined, calls for devout thankfulness to the Author of all good.

In the last report the following works were mentioned as being either in progress or about to be put to press.

The New Testament in Sanskrit; the Gospels and Acts in Hindustani, two editions, one in the Arabic the other in the Persian character; the New Testament with extra copies of the Gospels and Acts, in the same language, small 12mo. size;—the Gospel of Matthew in Hindi, Kaithi character;—and in Bengali, the Psalms, the Proverbs, the Gospels and Acts, the book of Genesis and the twentieth chapter of Exodus, and a two-fold edition of the entire Bible. With the exception of Matthew in Hindi, Kaithi character,

acter, which has been suspended for the present, the whole of the works mentioned have been either completed or are still in progress.

The following works have been completed.

IN SANSKRIT.

The Testament complete.....	1,000
The Gospels and Acts.....	500
The Gospel of Matthew reprinted	2,500
	4,000

IN HINDUSTANI.

The Gospel of John, Arabic character	4,000
Acts of the Apostles, ditto	4,000
Gospel and Acts together, ditto	500
Matthew, Persian character	4,000
Mark, ditto	4,000
Luke, ditto	4,000
John, ditto	4,000
New Testament, small 12mo., Arabic character	3,000
The Gospels and the Acts, ditto	1,000
	28,500

IN PERSIAN.

Matthew	3,000
Mark	3,000
Luke	3,000
John	3,000
Acts	3,000
Gospels and Acts together	1,000
	16,000

IN BENGALI.

Genesis to xxth chap. of Exodus	2,500
The Pentateuch	1,000
Psalms	5,000
Proverbs	5,000
Matthew	10,000
Mark	5,000
Luke	12,000
John	15,000
	55,500

104,000

Making a total of 104,000 books the printing of which has been completed during the period before named, which, added to those of former years, give a total of 189,400 volumes of the sacred word printed on behalf of the Baptist mission, the American and Foreign Bible Society, and the Bible Translation Society.

The following works are still in Progress.

IN HINDUSTANI.

Luke and Acts together	2,000
Four Gospels and Acts	1,000
	3,000

IN PERSIAN.

New Testament	*1,000
	1,000

IN BENGALI.

Acts	3,000
Luke and Acts together	3,000
New Testament, 12mo.	5,000
Gospels and Acts	2,500
Bible, Part II. Jos. to Esther	1,000
Part I. and II. together	500
Part III. Job to Song	1,000
— IV. Isaiah to Malachi	1,000
— III. and IV.	500
Old Testament complete	1,000
Bible complete, 8vo.	2,500
4to	500
	21,500

25,500

Making a total of twenty-five thousand five hundred books.

It has also been proposed to print an edition of the prophecies of Isaiah and Daniel in a similar form to the books of Genesis, the Psalms, and the Proverbs already issued, the edition to consist of not less than 5,000. A new edition of the New Testament with marginal references in Hindustani is urgently required, and it is proposed to put the work to press shortly, the edition to consist of at least 2,500 copies; as also an edition in the Persian character without references, for which purpose an effort is being made to prepare a fount of types on a reduced scale. If these items be added to the foregoing, the works in hand or resolved on will form an aggregate of at least thirty-five thousand volumes. As however the demand for single gospels and other portions of the sacred volume appears to be every where on the increase, new editions on a large scale will doubtless be required before the close of the present year, and will be put to press as called for and as means may be available.

DEPOSITORY.

Besides large portions of the editions mentioned above as having left the press, there have been received into the Depository 6,700 volumes of the sacred scriptures in various languages, but principally Hinduf and Bengali, from the Serampore press. And from America there have been received 112 Bibles, and 1093 Testaments in the English language, and 6 German Bibles.

DISTRIBUTION.

Exclusive of 1,000 copies of the Psalms handed over to the committee of the Calcutta Bible Society in repayment of a loan to that extent previously obtained, the entire number of scriptures sent from the Depository from the 1st of January 1840 to the 28th of February of the present year, has been fifty-seven thousand two hundred and fifty-six, which added to those of the three preceding years give a total of one hundred and fourteen thousand two hundred and fifty-six volumes containing larger or smaller portions of the scriptures, &c.

* These are exclusive of a thousand copies which are being printed for a gentleman in Upper India. The latter are printed nearly verbatim from the text of Henry Martyn: in those printed for the American and Foreign Bible Society, some verbal alterations are introduced.

Testaments, Psalters, the books of Genesis and the Proverbs, or single gospels, sent forth from the stores of the Baptist mission during the past four years. This number may appear large, and certainly calls for devout gratitude to the God of all grace, who has in his merciful providence enabled his servants to accomplish this much; but alas! what are these among the millions to be supplied? The communications from the missionary brethren at the several stations where the distributions have been carried on, on the most liberal scale, are, as will be seen by the extracts given in the appendix, of a highly interesting character; and, so far from indicating that the wants of the people have been supplied, call urgently for still larger grants. The distribution hitherto effected has only excited a desire in the native community for the possession of the word of God, which appears likely to increase, from month to month, and from year to year, and to satisfy which will require the utmost devotion of the Christian church for a long time to come.

The following tabular statement will afford some idea of the extent of country through which the scriptures, sent forth from the depository of the Baptist mission in Calcutta, have been circulated, within the period embraced in this brief report, giving the names of the principal places with the aggregate number of copies of the sacred volume or portions thereof supplied to each.

List of places to which supplies of scriptures have been furnished, together with the number of volumes.

	Vols.
America	58
Agra	2,472
Arakan	555
Assam	125
Allahabad	2,749
Balasore	913
Bombay	312
Banaras	2,103
Barisal	296
Berhampore	136
Cawnpore	4
Chittagong	4,657
Chunar	10
Cuttack	42
Cutwa	313
Dhaka	12,501
Delhi	9,012
Dinajpur	1,050
Jessore	2,102
Jellalore	305
London	87

	Vols.
Midnapur	851
Maulmain	200
Mirat	35
Mirsapur	2
Monghir	1,930
Patna	1,134
Purneah	348
Calcutta	12,954
	<hr/> 57,256

FUNDS.

It is with unfeigned pleasure the missionary brethren acknowledge the receipt of the 5th appropriation of the American and Foreign Bible Society, amounting to Co.'s Rs. 10,250-9-4, less one-fifth paid to the General Baptist missionaries for printing the scriptures in Oriya. This grant was mentioned in the last report, but the money was not realized until Feb. 1840. From friends in England, through the Baptist Missionary Society, Rs. 5,783-8-8 have been received, and 5,000 rupees have also been received, as a kind of first-fruits, from the Bible Translation Society, to be expended in printing the New Testament in Bengali. From friends to the cause in this country the sum of Rs. 1,366-13-0 has been obtained in contributions, and Rs. 227-3-0 by the sale of books, making a total of receipts of Rs. 20,578-0-2, which however has fallen far short of the expenditure actually incurred, including as that does, besides the cost of execution, the salary of Dr. Yates, and the expense of transmission to different and often distant parts of the country. In reference to the funds required to enable them to carry forward the extensive works in which they are engaged, the missionaries can only say, their trust is in God. In an humble dependence on him they entered upon this work and have thus far prosecuted it, and they still look to him to raise them up friends and helpers either in this country, in England, or in America, who will come forward to their assistance with that pecuniary support required for such undertakings. They commit their cause unto the God of the Bible, whose glory they desire to seek as the one great object in this and every other department of labour in which he is pleased to employ their unworthy agency. For the aid already received, and the success thus far granted, they would render unto him adoring thanks, while they feel and would express their gratitude unto all who have in any way aided their operations.

LIST OF SCRIPTURES IN THE DEPOSITORY.

AMERICAN EDITIONS.

ENGLISH.—Testaments, 8vo. calf.
 ———— sheep.
 ———— 12mo. sheep.
 ———— cloth.

ENGLISH.—Testaments, 18mo. cloth.
 ———— sheep.
 ———— calf.
 GERMAN.—Bibles, 8vo. calf.

CALCUTTA EDITIONS.

SANSKRIT.—Psalms in Sanskrit Verse.
 Matthew—Mark—Luke—John
 —Acts.
 Gospels and Acts together.
 Testament.
 BENGALI.—Genesis to xx. of Exodus.
 Pentateuch—Psalms—Proverbs
 —Matthew—Mark—Luke—
 John.
 Testament, 8vo. calf.

Testament, 12mo. calf.
 ———— cloth.
 HINDUL.—Matthew, *Nagri character*.
 HINDUSTANI.—Matthew—Mark—Luke—
 John—Acts.
 Gospels and Acts together.
 Testament, 12mo.
 PERSIAN.—Matthew—Mark—Luke—
 John—Acts.
 Gospels and Acts together.
 Testament.

SERAMPORE EDITIONS.

ASSAMESE.—Bible.
 Testament.
 BENGALI.—Bibles.
 BHOGULKUND.—Testament.
 BHUTNREE.—Testament.
 BURMAN.—Four Gospels.
 Testament.
 DOOGRAH.—Testament.
 HINDEE.—Psalms (Thompson's).
 Testament (ditto).
 to 1st. Cor. (Chamberlain's).
 KHASSEE.—Testament.
 KOUSOLEE.—Matthew—Mark.
 KUNKUNU.—Poetical Books.
 KANOUJ.—Testament.
 KURNATA.—Testament.
 MAHRATTA.—Pentateuch.
 Historical Books.
 Poetical Books.
 Prophetical Books.
 Four Gospels.

MARWAR.—Testament.
 MUGUDEH.—Testament.
 NAGREE (KYTHEE).—Four Gospels.
 NEPAUL.—Four Gospels.
 Pentateuch.
 ORIYA.—Historical Books.
 Psalms.
 Scripture Selections.
 OJJEIN.—Testaments.
 PUSHTOO.—Pentateuch.
 Historical Books to 1 Kings.
 SANSKRIT.—Historical Books.
 Poetical Books.
 Prophetical Books.
 SIKH.—Pentateuch.
 Historical Books.
 Psalms.
 Prophetical Books to xxvi. of
 Ezekiel.
 TELLINGA.—Pentateuch.
 Testament.

CUTTACK EDITIONS.

ORIYA.—Matthew—Mark—John. Testament.

MAULMAIN EDITIONS.

BURMESE.—Bible.
 Pentateuch.

Old Testament in 3 parts.
 New Testament.

MONGHIR.

On the third of August, 1841, Mr. John Parsons wrote from Monghir, as follows :

You will be pleased to hear that we have had a small addition to our orphan family—of two boys. Their mother in her last illness took refuge on our compound, to whom we administered medicine, &c., and for whom we procured the advice of a skilful native doctor, but it could not avail to rescue her life. When she came she was very far sunk by disease and want. She had been turned out of doors by the Mussulmen for declaring she would give her children into the hands of the Christians. Accordingly she one day caused a writing to be drawn up delivering her two sons into my hands as their only guardian after her death. One was here with her, but we were obliged to apply to the magistrate to procure the other, who had been sent away a great distance in the service of a native doctor, no doubt with the view of preventing us from obtaining him. We find them quick boys, and their behaviour on the whole pretty good. Their mother was rather a superior woman for a native, and seemed to have trained her children to early habits of obedience. Oh, for grace and strength to fulfil such a weighty and momentous charge as that thus committed to our hands.

We have not yet been able to recognize any penitence in either of the children, or any feelings by which we might hope they are changed characters, and the thought of their leaving us only to use the knowledge they have acquired in the service of Satan is very distressing. Oh, may divine power secure them to Christ as his servants for ever! I have very little to communicate respecting the station. The same services are performed from week to week without apparent effect. I hope we are not all cold, but we are certainly too lukewarm and negligent, and hence everything proceeds—if it proceeds at all, at a very slow pace. Nothing seems decisively done. Some, we hope, are inquiring, still there is not much pleasing earnestness about their inquiries. The great failing in India seems to me to be that religion is treated so much as a matter of argument and doctrine, instead of being cherished in the heart and brought home to the conscience and experience. There is a cold, calculating habit in all society here on the subject of religion, that little corresponds with the fervour of the apostles, of the jailor, or the Canaanitish woman.

We sadly want the out-pouring of the Spirit

to burn up our cold argumentative religion, and help us to receive and to recommend the Saviour, as "precious," as the "one thing needful," with all that affectionate ardour which is due to such a subject and to him whose love was "stronger than death." Yet we have much mercy. Dear brother Lawrence has been preserved in health wonderfully, as well as my poor unworthy self. Only in one instance has brother L. been unable to fill his usual place in the pulpit, viz. yesterday, and even then it was no extra burden for me to be his substitute, the heavy rain having prevented our morning service. Dear brother L.'s illness is not serious, only a severe attack of bilious headache, to which he is always subject. Dear Mrs. Lawrence has been lately not worse than usual, save that both have experienced great fatigue and anxiety on account of the illness of their youngest child. The child is now considerably better. The services for the heathen have been conducted and attended as usual. Nainsookh continues his praiseworthy diligence; Soudeen, the young man who is training for the ministry, gives promise, I think, both of talent and consistency. He has not often been publicly engaged, and is rather retiring.

I have once spoken at our Monday afternoon prayer-meeting for the native Christians, and am encouraged to continue. I feel it a privilege to be able to communicate my wishes and views to our poor orphans, instead of using an interpreter. Oh may I be enabled to go on from step to step, and do all I do simply and only to the glory of God! Two natives, one of whom we have engaged as teacher, are desiring baptism, and do, I hope, give evidence of the reality of a work of grace. This teacher is a person who has been brought up by Mr. Lawrence. Here is therefore some encouragement for us. Oh may our borders be enlarged and our standard of piety and devotedness greatly raised!

You have now with you, we hope, our dear brother Leslie, and prayer is "without ceasing made of the church for him," (would it were with the earnestness and faith of the church of old!) that his sojourn among you may be for good, the means of informing the churches and stirring them up, while it is blessed to the renovation of his own health and strength, bodily and spiritual.

PATNA.

Mr. Beddy writes as follows from Patna, 14th September, 1841.

My health during the latter part of the last cold season was a good deal interrupted by my old complaint indigestion, and I was pre-meditating a trip to Darjeeling, the sanatorium for this part of India; but ere all things were properly arranged, the hot winds set in so furiously, I did not consider it safe to leave home. Since I last wrote to you, the native Musselmannee, of whose conversion and baptism and subsequent exclusion I informed you, has returned to us, and, so far as appearances go, evinces a pleasing degree of sorrow and contrition for having turned aside into the paths of sin. There are some about us of whom we hope good things; and although we have had no additions to the church, we have occasionally an increase in numbers to both English and native services. Our stated services in doors and out of doors are as usual;

Mr. Beddy has also lately established a female prayer meeting at a distance from our house, where a number of native women are collected, to whom the word of truth is explained; so that while no actual conversions have taken place, we are nevertheless called on to glorify God in that we have frequent opportunities of proclaiming the way of salvation to those that are out of the way.

We are now just approaching the close of an unusually severe and trying season, owing chiefly to our having had but little rain: the heat has been intense. But although we have had sickness among us, we have reason to rejoice in the Lord, that we are now all tolerably well, if I except that great prostration of strength that is experienced by all Europeans during the hot and rainy seasons.

CEYLON.

A letter from Mr. Harris, dated Kandy, Sept. 10th 1841, contains the following passages:

We are printing tracts on Baptism, the Evidences of Christianity, the Attributes of God, &c. &c. by thousands, besides Spelling Books, Vocabularies, Hymn Books, &c. &c. all in the native language. Moreover our English periodical "The Investigator," now enlarged threefold, takes two or three reams of paper every month. This will, I have no doubt, soon pay itself.

I have received several letters from Matura, the distant place I mentioned in my last. The young man placed there is not fit to be left alone. Indeed every native preacher requires a European resident missionary as his superintendent. Four additional persons have been baptized there since I wrote.

Education is now clamorously demanded. If met by us as it ought to be, nobly and liberally, that branch of Christian practice which stamps us with so much honour, will mightily prevail to the thorough eradication of human tradition from the minds of the people. A gentleman and lady who would receive respectable male and female children, might be devoted missionaries in that way, and ultimately, I believe, without any increased charge upon the general funds.

The idea that buildings are necessarily perishable here is quite an error. Our chapel is being built of as good bricks and timber as you can get in England, and will last, I doubt not, several if not many generations. I should like to build permanent mission premises with the same materials, and then if I could visit the earth after an absence of 500 years I should expect to see all standing; memorials of divine faithfulness, and shelters for many a harassed and exhausted Christian pilgrim. We shall do what is possible to get money here; but remember our circumstances, eight months' residence among a strange people, almost all ignorant of Christianity and bound by ten thousand different ties to the most abject superstition. Nevertheless, I think I may say that the day will come when "your own shall be returned with usury." I am obliged to build temporary places of worship in villages; these cost about 10*l*. each. By offering half, I stir up the people to furnish the other half, and so settled principles of true religion gain an entrance, and long established customs, inexplicably introduced into an atheistic creed, are gradually expelled. Proofs of success are constant.

JAMAICA.

MANDEVILLE.

It is pleasant to find that the anniversary of freedom is still observed with the devout seriousness suited to its momentous character. Mr. Williams writes from Mandeville thus, August 26th, 1841.

Mrs. W. and myself this last month have been brought very low with the fever; we are through mercy now in a state of recovery: Mrs. W. is still very weak. Yesterday I had a severe attack of the fever, but it passed off in the night. The season is very unhealthy.

I am happy to be able to inform you, the 1st of August with us has passed off gloriously. Not in the manner we should expect a favour of great value would be celebrated by the generality of the peasantry of Great Britain. There was not heard any sound of music and dancing. No crowding of the haunts of debauchery and vice. But as if alive to the value of the blessing which three years ago was put in their possession, too anxious to wait till the day of the 1st of August broke, amidst the stillness of the night was heard ascending to heaven the song of praise.

The anniversary of freedom in Manchester was celebrated at Vale Lionel. Long before the day broke, a great number of people assembled to "thank God for freedom." I had purposed preaching a sermon suited to the day, but as I was seized with fever the day previously, I was unable to pursue my purpose. However the services of the day were conducted by the schoolmaster, and the attendance was very large. On Monday there was a public tea-meeting: a goodly number were present, and many persons of respectability. After tea, speeches were delivered by the schoolmaster, deacons, and others, to the gratification, I understand, of all present. On Tuesday the schools of Mandeville and Vale Lionel met, and partook of a repast prepared for them. They seemed highly delighted with the treat.

OLD HARBOUR.

Mr. Taylor made the 1st of August the occasion for exciting his grateful hearers to contribute to the spiritual emancipation of Africa. He writes thus, August 26th, 1841:—

I have had an eye to the funds of our society in reference to Africa. Our people came forward so nobly when they contributed the 70*l.*, that I resolved to try them again on the 1st of August. I took for my text, "Freely ye have received, freely give." I adverted to the blessed effects of the gospel in those countries where it had been received. I reminded the people of what had been done for them, that when they cried, "Come over and help us," British Christians listened to their cry, pitied their condition, and sent that help which they so much needed; and now that the same cry resounded from Africa, the land of their forefathers, it was their bounden duty to do as they had been done by. In closing my subject I adduced thirteen reasons for giving to the cause for which I was pleading. 1. Give because the Saviour commands it in the text. 2. Give because you are able to give. 3. Give as a token of your gratitude. 4. Give as a token of your love to

the Saviour and to the souls of your brethren. 5. Give as a token that you feel interested in the spread of the gospel. 6. Give because it is greatly needed. 7. Give for the purpose of doing good. 8. Give for the purpose of preventing evil. 9. Give because, if given in a proper spirit, you will rejoice hereafter. 10. Give that you may not be sorry at a future day that you did not give. 11. Give because many will not give. 12. Give that you may shame many who refuse, and thus incline them to give. 13. Give for the sake of your character as Christians and freemen. I believe the subject opened their hearts, and the contributions to this date amount to nearly 60*l.* sterling, but I expect it will be 70*l.* in a few days; this is not promising, but doing; or rather, it is saying what is done. Had I called upon them to contribute for painting the chapel and other repairs which are much needed, I do not suppose I should have raised half the amount.

JERICHO.

A letter from Mr. Joseph Merrick, dated Sept. 17, 1841, accompanying a remittance of 100*l.* as the subscription of the Jericho, Mount Hermon, Spring Field, and Smyrna church, on behalf of the African Mission, gives the following pleasing information :—

The churches manifest as much interest as ever respecting the African mission, and I do hope that the attempt which has been made by the society to introduce the gospel of salvation into the interior of Africa will prove successful.

You will be glad to learn that since my last letter the Jericho chapel has been reopened. A series of services were held in connexion with the reopening ; the first of which took place on Wednesday evening, the 11th of Aug. when my father preached on the duty of church members. The sermon, though adapted to all members of the church, had especial reference to those who were on the following Saturday to put on Christ by baptism. On Friday evening, the 13th, a missionary meeting was held, at which Mr. Phillippo presided. After prayers on Saturday morning the 14th, the candidates for baptism, together with a large concourse of spectators amounting to about 3000, proceeded to the river. A hymn having been sung, and a portion of scripture read, Mr. Phillippo delivered a solemn and impressive address, in which he showed the import and design of baptism, and maintained that immersion was the only mode of baptism. After a prayer had been offered my father and I entered the silent flood, and

immersed 245 persons in the name of the Triune Jehovah. The season was a solemn and interesting one. The banks of the river were thronged on every side with attentive spectators ; the surrounding hills were also covered, and the countenances of the spectators seemed to indicate the solemnity of mind which, I trust, prevailed on the occasion. In the forenoon a sermon was preached by Mr. Oughton, from Psalm cxviii. 25 ; he showed 1st, in what true prosperity consisted ; and 2ndly, gave a few reasons why the psalmist's prayer should be the prayer of every person. At the close of the service the corner-stone of a school-room was laid by Mr. Phillippo, and about half an hour after the laying of the stone, an address was delivered by Mr. Phillippo to the children of the day and Sunday-schools. He dwelt principally on the value and necessity of early piety, and illustrated these important truths by several affecting anecdotes. The collection made by the children at the laying of the corner-stone of the school-room amounted to more than 4*l.* sterling.

On Sunday, the 8th August, thirty-seven persons were baptized at Mount Nebo (Guy's Hill). I am happy to inform you that this station is increasing rapidly : the temporary chapel has lately been enlarged.

SAVANNA-LA-MAR.

Mr. Hutchins, whose health has been impaired for some time, writes thus, Sept. 14, 1841 :—

I embrace the earliest possible opportunity of writing you—an opportunity which we have again and again feared, since I last wrote you, I should never more enjoy. From the moment I closed a letter to brother Dendy, in July, I have been entirely laid aside : I have been again 'sick, nigh unto death ;' I hastened to

bed, hoping to ward off an attack of fever, but the ague seized me in its most violent form, followed by a searching fever, which immediately shook my already tattered frame desperately. On sabbath-day, July 25th, it was awful, and to all appearance death was near.

In a subsequent letter, Sept. 27th, he adds :—

I am confident I shall be unable to be otherwise than a real burden to the society until help arrives for Westmoreland. The people are destitute of the means of grace so often from my sickness, that I cannot feed them with the bread of life, nor have any chance of inspiring them with zeal to support that gospel I know they love.

I trust you will refer to former letters of

mine, to our invaluable (though lamented) friend Mr. Dyer ; he knew well the claims peculiar to Westmoreland. Send us help, and I should have a prospect of diminishing your expenditure ; till then, in my low state, I have none, but do fear, unless assistance speedily arrive, I shall be utterly useless (even should life be spared), and my people scattered.

HONDURAS.

Mr. A. Henderson writes from Belize, July 27, 1841, as follows:—

On the 27th of June we baptized eleven persons, seven of whom were soldiers; from this department the church has now considerable numbers. We have lately nominated one of their number, Matthew Davis, to the office of deacon, with George Braddick, a native of one of the Bahama islands, a white man, so that we have now four deacons, two black and two white men. There is a report that the Second West India Regiment, now stationed here, is to be exchanged with the Third from Sierra Leone; in the event of this change taking place, we shall in consequence make a contribution to Africa of about thirty of our members, and there being no Baptist minister on that part of the coast (that I have heard of), we intend entrusting them to the pastoral care of brother Davis, who, though not remarkable for ministerial gifts, adorns his Christian profession by great discretion in his judgment, and has, by his prudent, upright conduct, already the confidence of the brethren of the garrison.

We have been called to endure a trial, the nature and severity of which is only known to parents, and to such parents as set a due value on the souls of their offspring. Yesterday the spirit left the mortal part of our dear boy,

Jabez: six years ago he was born, when we were both laid up with a severe fever: his departure makes him again a "son of sorrow," though he gave evidence sufficient for his sorrowing parents to hope that he has obtained mercy of God to believe in an Almighty Saviour.

My own health, blessed be my heavenly Father, is not worse; I am able to attend to the duties of the mission, though with a continual consciousness of their weight. I hope, therefore, that you will be directed to an assistant in the blessed work here. My own opinion, after strict observation conscientiously given relative to the station, is that, with the exception of that which must ever be made for a tropical situation, Belize is a healthy place, and the mission lot is now acknowledged to be the most inviting of any in the town. A missionary coming out need not dread to take up his abode among us therefore on account of the insalubrity of the place; and I am persuaded that a field of usefulness would be presented to his view, calculated to awaken every sentiment of the mind, which prompts to holy exertion for the salvation of millions of immortal souls, and the glory of our blessed Redeemer.

WESTERN AFRICA.

A letter has been received from Dr. Prince, dated, Fernando Po, August 24, 1841, from which we have the pleasure to learn that though it was the rainy, and what is generally considered the sickly season, he and his colleague were in better health than in previous months. He adds:—

I have not written you since I visited Bimbia early in June, but brother C. furnished, soon after my return, the particulars of that unprofitable visit. King William said that he and his head people had had enough of God's palaver; that he would not interrupt their trading by repeating the call for assembling them, nor would they obey it. He frankly said that he had other business, and that he indulged himself with his women and in other ways in his house, which he knew I would disapprove of, and therefore my company would not be acceptable with him. I am of opinion that his discountenance of missionary labour at Bimbia would not be an insurmountable obstacle; some amongst his people would receive the messenger, and no doubt proof would be given that *there* even are some appointed to eternal life. I was invited to the adjoining towns, and was twice received by the chiefs of one situate about three or four miles higher up the Bimbia Creek; in fact, my experience of the African character, and my observation of the limited power which is accorded to their chiefs, and of the people's

eagerness for instruction of any kind, but especially in religious truths, and the marked deference they show to the teachers, assure me that a prudent, consistent missionary is at no venture of personal harm from them, but on the contrary may pursue his way amongst unexplored tracks, and commit himself to the protection and consideration of unknown tribes, provided the faintest emanation from the gospel lamp, wherewith he has landed upon their shores, has penetrated to those secret paths; and provided swift-footed rumour has borne to those secluded people the most indistinct sound of tidings brought by a man of God for the establishment of peace and happiness amongst them.

In support of the opinion that the African will pursue after his individual good, in spite of the contumacious conduct of his superiors, I may refer you to that animated scene which I described to you, in February last, from Cameroons, when the sulky king, Agwa, was almost exorcised by the psalms of welcome shouted by his assembled subjects; and we have lately been told by a Cameroon man that

his people are anxious for our return; that since they hear me, "they can't do no bad again;" i. e. that they have begun to reform. Of course this is to be taken "cum (magno) grano salis," yet it serves to corroborate my statement. I may also add that one of our most diligent learners is a labourer from Cameroons, and that fifteen to twenty others of his countrymen commonly visit us on the Sabbath in a distinct body, to receive a familiar instruction in the fundamental doctrines of the word.

Four days later, August 28th, Mr. Clarke writes as follows:—

All the parts of Africa which have come under our particular notice, excepting Sierra Leone, Liberia, and Cape Coast, are without the gospel. All are in gross darkness, not excepting these parts of the coast; all are, with the exception of a few enlightened by the gospel, trusting to idols which cannot save; many pray to the dead, and make sacrifices to them; and not a few still offer up human sacrifices to their gods,—sometimes of enemies, sometimes of slaves, occasionally of freemen; and at "Bonny," of a little girl! kept for a long time by the fetish-man, preparatory to the sacrifice to be made at the bar of the river, to bring trade, by drowning the child upon it! I pray God to raise up a thousand missionaries, to assault this land of darkness.

I feel confident that when all the advantages and encouragements are duly considered, the island of Fernando Po will be fixed upon as the principal acclimating station on the coast; as well as that to which invalids from other parts will come to repair

health, or wait a passage to their native land. It will be necessary to supply a good sea-boat, such a one as will live in a tornado; and yet not be too large for half a dozen long oars to pull onwards when the sails are useless from want of wind. A nautical man as a missionary might be very useful; and by all means have connected with the mission a skilful physician. Your missionaries will stand a poor chance indeed, if they have none to whom they can look but the youths who come out in palm-oil ships, as doctors and supercargoes united. I have already found the inestimable value of having a "beloved physician," ever at hand, one too who will not pull down the system by depletion and phlebotomy, nor in any way destroy the strength required in this country to contend with the weakening diseases that prevail. Such a valuable friend missionaries in this part of Africa will ever require, and such a friend and fellow-labourer I pray God those dear brethren who follow after us, may ever have.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Joseph Gurney, Esq. for fifty copies of Dunn's School Manual. To Mr. Titherington, Honiton, for a parcel of magazines. To friends at Culmstock and Exeter, for a box of books for Mr. May's school at Bethsalem. To Miss Fisher, for a chest of useful articles for Mr. Cornford.

Two boxes have likewise been received from Plymouth for Mr. May; one from place unknown for Mr. Phillippo; a bag and a parcel from Miss Brunier for Mrs. Baylis; a box from Sunderland for Mrs. Dallewell; a box for Mr. Dutton; a box for Mr. Bloomfield; two boxes for Miss Yarnold; a box for Mr. Burchell from Luton, and another for Mr. Knibb; a box for Mr. Rouse; a box from Hastings for Mr. Hume; a trunk for Mr. Armstrong; a paper parcel for Mr. John Parsons.

Mr. Dendy likewise wishes thankfully to acknowledge the receipt of five packages of school materials from the British and Foreign School Society, for schools in Jamaica; two boxes from Rev. S. Higgs and friends at Sudbury, for Sudbury school; one box from friends at Cheltenham; another from friends at Gloucester; a parcel from Westbury, and a box from Thornbury.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Monghyr, J. Parsons, 3 August.

WEST INDIES.

JAMAICA.—Jericho, J. Merrick, 17 Sept.—Spanish Town, J. M. Phillippo, 30 Sept.—Mandeville, J. Williams, 10 Sept.—Bethsephil, Mrs. Baylis, 2 Aug.—Montego Bay, J. Burchell, 17 Sept.; W. Lloyd, 17 Sept.—Falmouth, W. Knibb, 25 and 27 Sept.—Brown's Town, J. Clark, Sept.—Lucas, E.

J. Francies, Sept.—Ebony Grove, J. Reid, 17 Sept.—Savanna-la-Mar, J. Hutchins, 14 and 27 Sept.—St. Ann's Bay, T. F. Abbott, 16 Sept. Gurney's Mount, E. Woolley, 15 and 27 Sept.—Bethany, H. J. Dutton, 29 Sept.

BAHAMAS.—Nassau, H. Capern, 4 Sept.

HONDURAS.—Belize, A. Henderson, 6 Sept.

SALE OF THE HERALD.

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1841.

Annual Subscriptions.			£ s. d.			£ s. d.			
			HAMPSHIRE.			Syston			
Rev. C. H. Harcourt	0	10	6	Romsey—			Walton		
Rev. W. Groser.....	1	1	0	Forty-one annual subscribers of 1s. each to African Mission by Rev. W. Yarnold			NORFOLK.		
Donations.			HERTFORDSHIRE.			Martham			
A Friend.....	5	0	0	Hitchin, on account.....			OXFORDSHIRE.		
A Friend, for Africa.....	5	0	0	Hemel Hempstead.....			Oxfordshire—		
A little Girl, for Schools ..	0	6	0	St. Albans, collected by Miss Young, for <i>Entally</i>			Auxiliary, on account ..		
Fox, Miss, for Ebenezer ..	5	0	0	KENT.			SOMERSETSHIRE.		
Barnet, <i>Monghyr</i>	5	0	0	Boro' Green			Western Association.		
Hatchard, Mr. J. S.	5	0	0	Crayford			Bampton		
Phillips, Miss. T.	20	0	0	Gravesend			Boro' Bridge		
Ditto, Native Schools ..	20	0	0	Hadlow			Bridport		
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Chelsea, Paradise Chapel ..	20	0	0	Tonbridge.....			Hatch		
Ditto, Sunday School ..	1	7	4	Mr. Blessley, for <i>Jamaica Schools</i> ..			Honiton		
Hackney, by Miss Luntley ..	3	1	10	Ditto, for <i>Africa</i>			Isle Abbots		
Mear's court, for <i>Africa</i> ..	17	10	8	LANCASHIRE.			Minehead		
South London Auxiliary ..	6	11	6	Bacup			Montacute		
BEDFORDSHIRE.			Bolton			North Curry			
A Friend	0	10	0	Haslingden			Prescott		
Cranfield	8	0	0	Heywood			Stogumber		
Charlton	3	9	10	Inskip			Taunton		
Dunstable	22	11	0	Manchester—			Tiverton		
Keysoe	3	5	7	Mr. White			Upottery		
Leighton Buzzard	45	15	0	Oldham			Watchet and Williton ..		
Ditto, for <i>Africa</i>	5	6	6	Preston			Wellington		
Ditto, for <i>Schools</i>	2	0	0	Rochdale			Yeovil		
Ditto, Grove Walk ..	1	16	6	Wigan			WARWICKSHIRE.		
Riely	3	5	0	Leicestershire.			Rugby		
Sharnbrook	24	0	0	Arnsby			Bradford—		
Thurleigh	5	0	0	Blaby			Miss Rodway, for		
Toddington	11	11	8	Bosworth			<i>Africa</i>		
Wingrave	1	7	6	Fleckney			Mr. Rodway, Missionary Box ..		
Wootton	2	0	0	FOXTON			Worcestershire.		
BERKSHIRE.			Leicester—			Worcestershire Auxiliary			
Beechhill near Reading ..	2	10	6	Charles-street			On account		
BUCKINGHAMSHIRE.			Do. Sunday School ..			YORKSHIRE.			
Olney	8	17	0	Harvey-lane			East Yorkshire, on account ..		
CAMBRIDGESHIRE.			Do. Sunday School ..			count			
Eaton Socon—				Savvy Gate, ditto ..			Bradford—		
Mr. Hawkins	0	10	0	C. B. Robinson, Esq.			M. Illingworth, Esq.		
Willingham	6	18	0	for debt			for <i>Jamaica</i>		
CHESHIRE.			Loughborough			Scarboro' on account ..			
Chester—				Monks' Kirby			SCOTLAND.		
Mr. Harling (sub.) ..	1	1	0	Oadby			Berwick		
DEVONSHIRE.			Sheepshead			Cupar			
Tiverton	6	12	7	Sutton in Elms			Dumfries, collection—		
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Harlow Ladies' Association, on account	10	0	0				Falkland		

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IRISH CHRONICLE.

DECEMBER, 1841.

In the correspondence of the last month, we have been favoured with a letter from our old friend, Mr. M'CARTHY, whose health has of late considerably declined, giving on this subject more pleasing intelligence, and describing the labour in which he has of late been engaged, with its results.

Mr. M'CARTHY says:—

I have just returned after a fatiguing journey, in which my little flocks and myself have been mutually refreshed, edified, blessed, and comforted. At Moate, where I preached, I was highly pleased with the appearance of things. On the 23rd ultimo, I had, by what seemed an accident, a somewhat long and interesting conversation—shall I call it controversy—with a clergyman, who met me in a house where I was calling in discharge of my ministerial duty. It was pleasing to observe that the friend at whose house we were, though earnestly solicited, could not consent to sending children to the church Sunday school, “because the church catechism was taught.” More scriptural views of truth were desired. On the 25th I was waited upon by a young man in the town of T., where I was about to preach, with a request that I would preach from Matt. xvi. 18. I had preached from that text some years before, when many Catholics were present, and professed to be greatly benefited. They had then preferred a similar request. One, on whose behalf the young man came to me, had never since worshipped among Catholics. Father Mathew has recently been in this neighbourhood, administering the pledge. “We were called,” said a Catholic with whom I sought to converse on the road, “we were called the drunken Catholics; our name is now changed. We are the sober Catholics.” Still this man, bearing testimony to the vast benefit accruing from Father M.’s labours, was well enough aware that the “temperance pledge” is to be regarded in the same light as other covenants before God. Oh that my country were delivered from other evil propensities as soul-destroying as was that of drunkenness!

Mr. LORIMER writes under date of Nov. 8:—

Upon the whole, I am happy in being

able to state that I never had more reason to “thank God and take courage,” than from my last month’s labour. I have now seven stations, which I attend regularly every month, where I have an opportunity of speaking of “Christ Jesus and him crucified,” to large congregations. I have been with them all last month, only one, which I was obliged to omit, from the inclemency of the weather, and the state of my health. In the six which I attended, I had increased congregations. They are all attended by the most respectable and intelligent people in the various districts. On looking over my journal, I find that I had an opportunity of addressing publicly at those six meetings about 260 persons in all, about the glorious subject of eternal salvation through the Lord Jesus. What a blessing is this, dear brother, to have such a field! And I am disposed to think that the opening here, the attention that is given, and the opportunity thus afforded, is in itself sufficient to encourage you and the committee, as well as myself, to “thank God and take courage;” and is even now enough to urge us on, *untidly*, in the strength of the Lord Jehovah, to “abound in the work of the Lord, knowing that our labour shall not be in vain in the Lord.”

During the month I had frequently visited a young man, son to one of our brethren, who was ill of decline. And on the evening of the 15th, I attended his wake, by his father’s request. As is usual on such occasions in Ireland, the house was crowded. The great body of the people were Roman Catholics, some of them the greatest votaries of the apostate system in the parish. The greatest seriousness prevailed, while I spoke of the blood and righteousness of the Son of God, “the antidote of death,” from several portions of God’s word.

P. BRENNAN writes:—

I trust that the Lord is blessing my endeavours on the Green,—our meeting in M.’s house is every week increasing. Our kind and useful friend, Mr. Jackman, went with me the two last times, and the house was full. I visited the most of the people in their own houses last week, and they all appeared very well pleased for going to hear Mr. J.: some of them said that they would attend in the meeting-house regular in fu-

ture, and that they were sorry that they did not attend Mr. Jackman's preaching before now. Last week I went to visit our school at C——, where I spent the most of two days, in company with brother Monaghan, visiting the people; and in all my life I never was more thankful to the Lord than I had been, after visiting a poor family of the name of B——, that the Lord has been pleased to bring to the knowledge of the truth out of the gross darkness of popery. They live on a piece of a mountain, that Mr. Holmes gave them for reclaiming. The poor Christian man has built a cabin, and they seemed as comfortable as if they were in a palace, having almost nothing to cover them from the inclemency of the weather, not so much as one shovelful of mortar on the walls. Nine of them were singing the praises of their dear Redeemer, in this distressing situation. This family has been brought to know the truth by the means of our school at C——, having their children taught to read and commit the scriptures to memory, and under the Christian instruction of those distinguished and valuable ladies, the Misses Holmes. I continued a long time with them, hearing the dear half-naked children singing several hymns. We read and prayed with them, and parted fully satisfied that the Lord had called this poor man and woman to be his witness in that most barren and backward place.

PATRICK GUNNING's journal records, Sept. 6:—

On my way home from C—— where I had many interesting conversations: three families assembled into one house, and were apparently delighted with what they heard, I met with five Roman Catholics. One of them asked me if I had my Irish testament about me; I told him I had, and opening the 13th chapter of the Acts, I read this portion, and then turned to the 2nd chapter of Ephesians, referring to various other portions of the word of life. Two of them continued asking questions regarding the truth of the doctrines contained in the scriptures, so that the attention of others was awakened. They listened for a considerable time, till, as we were parting, one of them exclaims, "Oh, happy hour! I never felt such comfort of mind. The society who are sending out people to read the word of God to us in our native language, must be composed of charitable people, filled with love for the souls of men."

JOHN MONAGHAN, under date Oct. 26, writes:—

In another house, where I read the 10th of

John, was an old sick woman, who, in reply to some remarks made from the 27th and 28th verses, exclaimed, "Blessed be God, that is a gracious encouragement, that Jesus Christ, by his own death, has secured eternal life for poor unworthy sinners." Seeing, on a subsequent visit, that her sickness was much increased, I asked her if she had any hopes of recovering. She replied that she had not. I then asked her if she had the priest. She said she had not, but that her son-in-law wanted to bring him, and that she put him off, saying it was time enough. Do you expect, said I, that the priest can forgive you your sins? "No," said she, "I do not." "And how then do you expect to be saved?" Her reply was, "Through Jesus Christ; it is he alone," said she, "that can forgive me my sins."

The principal means by which the Lord has brought this poor woman to a knowledge of this great truth, which is now, I trust, deeply engrafted upon her mind, was the reading of his holy word by her son, who lately emigrated to Australia, but had received his education in the society's school, formerly at Oldrock.

During the last week brother Brennan and I took a tour through the neighbourhood of C——, R——, and B——, where we had some very pleasing opportunities of reading, and of stating the gospel, to many who were perishing for lack of divine knowledge, and where we were received and heard, almost on every occasion, with a cheerfulness and attention surpassing our most earnest expectations. He will give you an account of the family B—— in the mountain.

G. MOORE writes:—

I spent a night at the house of a respectable Roman Catholic, whom I have been in the habit of visiting for the last three or four years. The father and mother, and most of the children, have been time after time anxiously inquiring after the good old paths. But the priest is, and has been, exerting his skill to keep them from leaving his church; for at one time he sent for the mistress to ask her whether she and her family were not about to become apostates. He then, to leave nothing untried, put on his sacerdotal robes, took a Bible, went down on his knees, and swore by its contents that his religion was the true one, and that all others were false and unscriptural. But notwithstanding all that the priest can do, I hope that the whole of the family will yet leave Romanism. They kept me up, on the last night that I spent at their house, till after one o'clock, explaining religious matters for them; and before we retired they asked me to pray with them.

Mr. BERRY, under date of Nov. 3rd, writes, among other pleasing intelligence:—

A few days since, when I had been preaching at K —, a poor man entered: I soon learned that he came to see me. He was once a respectable shopkeeper. He had met with Stephen Ryan, your agent, at Mountshannon; from him he heard the glad tidings, and he became happy. He soon lost his customers, was reduced in circumstances, and now he lives in the midst of a bog in a poor cabin, but not unhappy; he is rich in Jesus, and thanks God that though he has lost all his worldly goods, he has found the pearl of great price. Never shall I forget the prayer he offered for those who sent

S. R. to labour. One sorrow lies at the poor old man's heart: he has an only son, whose wife is a Roman Catholic; he is surrounded by Roman Catholics, and he fears he will be led astray. I gave the good man such counsel as I thought suitable, and parted with him,—cheered with the hope, that perhaps, when I might be in eternity, such another precious soul might gladden the heart of some other ministering brother, by telling him that he was directed to Jesus by Thomas Berry. I am daily more fully persuaded that we shall and must prosper, because the work is surely the Lord's work, and that work will, must, most assuredly go on. Let us have faith; let us work, and God himself will bless.

CONTRIBUTIONS

UP TO THE END OF OCTOBER.

	£	s.	d.
Maze Pond Collection, by Rev. J. Aldis..	10	14	1
Sevenoaks, by Rev. T. Shirley—			
Ladies' Association,	8	0	0
Mr. Harrison	1	1	0
Mrs. Thorpe	1	0	0
	10	1	0
Henry Kelsall, Esq. Rochdale	20	0	0
Female Branch Association, Grayford...	5	0	0
Mr. Jones, Vassal Road, Camberwell,			
(annual) by Miss K. Watson	0	10	0
Miss Tritton, by Rev. J. M. Sonle (ann.)	1	1	0
Mrs. Kightly, by Rev. J. Angus	2	0	0
Canterbury, by Rev. S. Davis	12	7	6
Joe. Eaton, Esq. (2 years)	2	2	0
M. B. (one quarter)	0	2	6
Mr. R. Birkett, annual, by Treasurer ...	1	1	0
Countesslip Coll., Bristol—Mr. J. Shoard	9	10	0
By the Secretary—			
Olney, by Mr. J. Soul—3rd of			
Weekly Contributions for			
Missionary purposes	4	0	0
Misses A. H. and M. Smith,			
for Schools in Ireland	2	0	0
Bury St. Edmunds, Rev. C.			
Elven	6	0	0
Norwich—			
Aggs, Miss	0	10	0
Allen, Miss	0	10	0
Anonymous, by post	0	10	0
Do. by Rev. W. Brock..	1	0	0
Amy Girdlestone's box	0	8	0
Bignold, Mrs. T.	1	1	0
Birkbeck, Mr. (don.)	1	0	0
Brewer, Mr. J. S.	1	0	0
Brock, Rev. W.	1	0	0
Brooke, Mr.	0	10	0
Brooks, Mr.	0	10	0
Burlingham, Mr.	1	0	0
Butcher, Mr. J.	0	10	0
Colman, Mr. James	1	1	0
Colman, Mr. J.	1	1	0
Coleman, Mr.	0	5	0
Collection, Rev. W. Brock's	5	13	6
Do. Rev. J. Green's	5	0	4
Do. Rev. J. Pantis's	2	0	0

	£	s.	d.
Copeman, Mr. J.	0	10	0
Copeman, Mr., Jun.	0	5	0
Cosens, Mr. James	1	0	0
Cozens, Mrs. John	1	0	0
Cozens, Mr. Jerh.	0	10	0
Craue, Mrs.	1	0	0
Culley, Mr. H. U. (Consey)	1	1	0
Culley, Mr. J. do.	1	1	0
Culley, M. H.	1	1	0
Culley, Mrs. R.	0	10	0
Davey, Mrs.	1	1	0
Do. don.	1	0	0
Davey, Miss	5	0	0
Etheridge, Mr.	0	5	0
Fletcher, Mr. J.	0	10	0
French, Mr.	0	10	0
Geldart, Mr. T.	1	0	0
Gooderson and Moll, Messrs.	1	1	0
Gurney, Mr. J. J. by Mr.			
J. H. G.	1	1	0
Harmer, Mr. W.	1	0	0
Hawkins, Mrs.	1	0	0
Hodds, Mr.	0	10	0
Kett, George, Esq., Brooke	2	2	0
Holmes, Mr.	0	5	0
Ling, Mrs.	0	10	0
Mackie, Mr. A.	0	10	0
Mitchell, Mr. S.	0	5	0
Murrell, Mr. G.	0	10	0
Newbegin, Mr. J.	1	0	0
Norton, Mr. H.	1	0	0
Norton, Mr. R.	0	10	0
Pearson, Mr. J.	1	1	0
Ringer, Mr. J. M.	1	1	0
Ringer, Mr. J. S.	0	10	0
Smith, Mrs. and Sons	0	10	0
Taylor, Mr. J. O.	1	1	0
Taylor, Mr. G. and Friends			
at Attleborough	0	12	0
Theobald, Miss	0	10	0
Tillyard, Mr. R.	1	1	0
Tipple, Mr. J.	0	10	0
Turner, Mr. J. (Trowse)..	0	10	0
Venning, Mr. J.	1	0	0
Willett, Mr. F.	1	1	0
Wright, Mr. Buxton	1	0	0

	£	s.	d.
Aylsham, Rev. J. Bane's....	2	4	0
Dereham, Rev. J. Williams's	1	12	4
Mr. Horne.....	0	10	0
Mr. Williams.....	0	10	0
Mr. White.....	0	10	0
Diss, Friends.....	1	18	0
Fakenham, Do.....	0	15	0
Mr. Cates, by Rev. W. Brock	1	0	0
Foulsham, Rev. D. Thomson	1	1	0
Mr. Burrell, Bintry.....	0	10	0
Mr. Burrell, Jun.....	0	10	0
Mr. Joseph Taylor.....	0	10	0
Friends.....	1	11	6
Ingham Collection, Rev. J. Ventimore's.....	3	17	0
Lynn, Rev. J. T. Wigner's..	3	10	0
Mr. Baker, by Mr. Keed..	1	0	0
Neatishead, Rev. J. Spurgeon's	1	0	0
Worstead Collection, Rev. W. Humphrey's.....	6	10	0
Congregational mission fund—by vote.....	2	2	0
Mrs. Clarke.....	0	10	0
Swaffham, Rev. John Hewitt's	3	0	0
	103	15	5

YORKSHIRE.

Bradford—

Coll. at Rev. H. Dowson's	4	0	0
Miss S. A. Wilcock (Shipley)	1	0	0
Rev. J. Harvey.....	0	10	0
Rev. H. Dowson.....	0	10	0
Mr. M. Illingworth.....	1	1	0
Mr. Thomas Aked.....	1	1	0
Mrs. Aked, sen.....	1	1	0
Mr. Firth.....	1	0	0
Mr. Brogden.....	1	0	0
Mr. Murgatroyd.....	1	0	0
Mr. Cole.....	0	7	6
Mr. Lee.....	0	5	0
Mr. King (2 years).....	1	0	0
Mr. Turner.....	0	10	0
Do. (don.).....	0	10	0
Mr. Sayer.....	0	5	0
Miss Holdsworth.....	0	5	0
Dr. and Mrs. Caton.....	0	15	0
Mr. R. Monies.....	0	10	0
Mr. Thomas Hill.....	0	10	0
Mrs. Bacon.....	1	1	0
Mr. J. Wade.....	0	10	0
Mr. D. Illingworth.....	0	10	0
Mr. J. Hill.....	0	10	0

	£	s.	d.
Mr. William Greenwood...	1	0	0
Mr. James Greenwood....	1	0	0
Rev. J. Acworth.....	0	10	6
Mrs. Osborne.....	0	10	0
Friends.....	0	7	6
	23	0	0

Huddersfield—

Mrs. Whitaker.....	1	0	0
Misses Houghton.....	0	5	0
Mr. Clift (Paddock).....	0	10	0
Mrs. Bentley.....	0	10	0
Mr. Bentley Shaw.....	0	1	0
Jos. Brook, Sons, & Bolden	1	0	0
Mr. C. Brook.....	0	14	0
Mr. Schofield.....	0	5	0
Mr. Willett.....	1	1	0
Mr. Sugden, by Mr. Willett	0	10	0
Mr. Whitby.....	0	5	0
	6	6	0

Halifax—

Mr. G. B. Browne.....	0	10	0
Mr. W. D. Hitchen.....	0	10	0
Mr. Abbott.....	0	10	0
Mr. Swindell.....	0	5	0
Mr. J. Walker.....	0	10	0
Mr. G. Edwards.....	0	10	0
Mr. Jonathan Ackroyd.....	1	0	0
Mr. Batty.....	0	5	0
Mr. and Mrs. Burgess.....	0	10	0
Mrs. Walker.....	0	5	0
A Friend, by J. W.....	0	5	0
Mrs. Fawcett.....	0	5	0
	5	6	0

Hebden Bridge—

Collection at Rev. J. Crook's.....	5	0	0
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Leeds.

Mr. B. Goodman.....	2	2	0
Mr. J. Wyke.....	2	2	0
Mr. E. Birchall.....	0	10	0
Mr. William Binns.....	0	14	6
Mr. J. Barras.....	0	10	0
Mr. S. J. Birchall.....	0	10	0
Mr. R. Jowett.....	0	10	0
Mrs. Radford.....	0	10	0
Mr. J. Brown.....	1	0	0
Mr. J. Goodman.....	1	1	0
Mrs. Armistead.....	0	10	0
Mr. Town.....	0	10	0
Mr. H. Gresham.....	0	10	0
Mr. E. Ostler.....	0	10	0
Mr. G. Goodman.....	2	2	0
Mr. Tilney.....	0	5	0
Mrs. G. Jowitt.....	0	5	0
Mr. Maltby.....	0	5	0
	14	3	6

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QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XXII. NEW SERIES.

DECEMBER, 1841.

From the REV. C. KIRTLAND to the Secretary.

Newark, Nov. 17, 1841.

MY DEAR BROTHER,—In answer to your quest, I send the following account of the at things which God has done for Newark, ough the labours of Mr. Pulsford.

I came here in Sept. 1840, at the joint uest of the church and the Committee of

Nottingham Auxiliary to the Baptist me Mission, in connexion with the Rev. nes Edwards' church, the latter generously eeing to furnish the principal part of my ury until April of the present year. I found friends prayerful, united, and zealous.

ere was soon a cheering improvement in congregation, and many were converted ler the preaching of the gospel during the ter. At the end of six months, the church

bled the amount which they had previously ed towards my support, the Nottingham nds agreeing to continue their assistance another year. In twelve months from the

e of my coming, the church increased n sixty-four to one hundred and three. In ition to this increase, we had about thirty ivers, most of them promising characters.

ler these pleasing circumstances, Mr. Puls visited us, having been previously invited the church. The special services com- iced on Lord's day, Sept. 12th, and con- ed for nearly six weeks. The sabbath-day

week evening services were soon crowded, such was the anxiety to hear, that the el was often filled before the time of com- ing divine worship. The vestries, aisles,

pulpit stairs were literally crammed, so it was often with difficulty that we got the vestry to the pulpit. Many came

to experience the mortification of return- without being able to get in. At the five ock morning meetings, there was an aver- attendance of nearly two hundred, seldom

but oftener more. It was soon evident our brother had been directed to a people ared for the Lord, for the word came with er, and in the Holy Ghost, and in much rance. From the commencement of the

ices, deep impressions were made on y minds, but it was not until Thursday ing that there was any extensive awaken-

On that occasion, Mr. Pulsford preach- om Luke xiii. 24, "Strive to enter in,"

Towards the close of the sermon, it was ent that many were affected, and an in-

vation was given to such as felt disposed to meet us in the vestry. About fifty came forward apparently under deep concern for their souls. On the following evening Mr. Pulsford preached on "the barren fig-tree." It was then that the tide of mercy seemed fully to set in upon us. During the sermon a few friends retired to the minister's vestry, to pray for the out-pouring of the Spirit on the congregation, and their prayers were answered. Hundreds were assembled, and a solemn silence pervaded the assembly, while the preacher was pouring forth his irresistible appeals to their consciences. Many were melted, and after the service nearly a hundred came into the vestry, the greater part of them in deep distress. The spectacle which there presented itself cannot be described; deep emotion was visible in every countenance, while those who could not suppress their feelings, wept bitterly. It was a scene of great interest. There were those who had hitherto been impervious to the appeals of the gospel, broken down by its power. Proud and haughty spirits were bowed down, inquiring, with all the simplicity of little children, "What must we do?" There was the husband, the wife, the child, and the parent of many prayers. Members of the church looked on with gladness, and many wept for joy. From that evening, the members became increasingly anxious for the conversion of souls, and many who had unconverted relatives were in an agony about them. Letters were daily sent to me requesting an interest in our prayers, on behalf of their ungodly family connexions. A Christian female, whose husband was from home at the time, sent a note, entreating, in the most tender and earnest manner, the prayers of the church for his speedy return and conversion to God. He came home, attended the meetings, and gave his heart to Christ. This is but a solitary case in which prayer was answered for particular persons. Mr. Statham of Reading visited us during the third week of our meetings for the Baptist Foreign Mission. His sermon was wisely adapted to the state of things amongst us, and produced an impression that will be long remembered. One young woman dates her first impressions from that discourse. The meetings increased in interest as they proceeded; under almost every sermon persons were brought under serious concern, so that in less than five weeks, we had more than two hundred inquirers,

Public attention was now directed towards us; our movements became the subject of conversation in every circle throughout the town, and many came to hear who had never been in the chapel before. Some were prompted by the motive which led the Athenians to exclaim respecting Paul, "What will the babbler say?" others came to create a disturbance. Two promising young men in the inquirers' class have frankly acknowledged that they came "to make a row." For nearly six weeks was this intense feeling sustained, a proof in itself that there was something beyond mere excitement. And when on sabbath evening, Oct. 24, Mr. Pulsford announced to a large and deeply attentive audience, that his farewell address would be delivered on the following Tuesday, there was a general feeling of regret. The five o'clock meeting on Tuesday morning was one of the largest we had seen during the special services: not only was the lower part of the chapel filled, but numbers occupied the galleries. It is unnecessary to state that the evening attendance was great. Mr. Pulsford preached from 2 Cor. xiii. 11. His closing appeal was animated, affectionate, and searching, and was listened to with deep interest. After the service, numbers crowded around the man of God to receive his parting blessing. Many had often evinced a reluctance to quit the house of God, but then they appeared riveted to the spot. The preacher's kind and gentle deportment had endeared him to all, but by those whom he had been instrumental in converting, he was especially venerated and loved. On the following morning he departed for Birmingham, with the prayers of many in whose affections and memory his name and services will be long embalm'd.

There are a few points of interest to which I will briefly allude before I finish this imperfect statement. There is a large *permanent* increase in the congregation. The attendance was good before the meetings began, but the number of hearers has greatly augmented. Every sitting is taken, and many are prevented from attending because they cannot be accommodated. Additional free seats have been erected for seventy, but they are always filled and many are obliged to sit in the vestry; and such is the disposition to hear, that had we a chapel capable of holding twice the number, it would be filled. It is distressing that we have not more room, and there seems no other alternative, than to "arise and build." We have usually an attendance of nearly two hundred at our Monday evening prayer meetings, and considerably more at the Wednesday evening lecture. This, it will be remembered, is the state of things a month after the conclusion of our special meetings, when every thing has returned to its usual course, and there is no longer any novelty to attract public attention. Mere excitement would have died before now!

The church has nearly doubled its numbers since the beginning of September. The number then was 103, now it is 201; making 98 added during a period of rather less than three months. Of this number two have been dismissed from a regular church; four received on testimony, having been baptized several years since; two restored, and the remaining ninety baptized on a profession of faith. Twenty-two out of the whole number belonged to the inquirers' class before the meetings commenced, and a few others were seriously inclined, but not fully decided. We have likewise ten candidates waiting for Christian baptism, and a great many inquirers, most of whom are very promising. It is pleasing to know that of the 250 who have been awakened, few, comparatively speaking, have turned back. The gospel has secured the greatest triumphs among the young. Of the ninety-eight, about twenty are between the ages of twenty-five and forty; not more than fifteen above forty and below fifty; four between fifty and sixty; and not one beyond sixty. A fair proportion of aged persons have attended, but they still remain unconverted. The majority of the new converts were previously persons of good moral character; a few were addicted to vicious habits, but they are now as eminent for their piety as they were before notorious for their wickedness. The beneficial influence of Sabbath-school instruction has been felt during this revival. Several who have been the subjects of its influence were formerly scholars in our school, and the joy of the teachers in seeing the change was great indeed. The principles of total abstinence have likewise operated favourably on many. Several who have joined the church were once given to strong drink, but by signing the pledge they relinquished the fatal practice, came to chapel, heard, and believed. Nor has the influence of this gracious visitation been confined to the town. Many came to hear from the surrounding neighbourhood, and some have since given themselves to the Lord. Four young persons from one village have been baptized, and two, if not three, from another, have been reconciled to God. One of the candidates for baptism was a young man who is unable to walk, having lost the use of his limbs when an infant. He has been a member of the church about six years, and was admitted without baptism, on account of his bodily deformity. He has long wished to submit to the ordinance, and proper arrangements having been made, his mother carried him to the edge of the baptistry, where I took him in my arms, descended the steps, and immersed him. The circumstance excited much sympathy. The brother of this friend, a sergeant in the army, was providentially brought to Newark on a visit to his mother during the special services. He was then a stranger to religion, and in an-

swer to prayers of his relatives, he returned to the regiment a decided Christian. The letter which he sent to his brother soon after his return breathes a spirit of true piety, and would deeply interest the readers of the Register, had you space to insert it. Three of the converts were decidedly sceptical in their views respecting some parts of divine revelation, when they began to attend the meetings. In two establishments in the town, there has been a pleasing reformation among the workmen. One man said to me the other evening, "Our shop was like a hell before Mr. Pulsford came, but now it is like a heaven." Another pleasing feature in this revival, has been its influence on the family connexions of our members. Women have had to rejoice over their husbands,—husbands over their wives,—parents over their children,—and children over their parents. In several instances the heads of families and elder children have been brought in, and the voice of prayer and praise is now heard in many dwellings where a few weeks ago the family altar was unknown.

Several of our inquirers and new members were first seriously impressed at beholding the ordinance of baptism—a proof of the honour which God is pleased to put on an institution of his own appointment.

The propriety of encouraging so many to make an early profession, may be questioned by some, but it is almost impossible to form a correct judgment of the wisdom of our proceedings, unless they had been present, and had seen the striking character of the conversions which came under our notice. We entreat our friends not to pass a hasty verdict, but to pray for us; and we feel assured that a few months will show that we have acted right. I see no reason as yet to repent of having baptized one candidate. They were not admitted to church fellowship without bringing forth fruits meet for repentance. They were repeatedly conversed with, examined, and instructed in the doctrines and duties of the New Testament. This marvellous change has been wrought principally by the preaching of the gospel. Prayer meetings, district visiting, and conversation, have effected much, but the preaching of the cross was the power of God unto the salvation of them that believed. There was nothing loose, vapid, or disorderly in the preacher's discourses. In addition to clear statements of divine truth and forcible appeals to the heart, deep seriousness pervaded all his sermons, so that it was evident to all that he meant what he said. He was sincere, affectionate, and earnest,—and these rare qualities

produced an impression on the minds of his hearers, such as I had seldom witnessed before. Such was the "force of truth" that some were deprived of rest for several days and nights, until they closed with the offers of mercy. And those whose convictions were the deepest, are now the liveliest, happiest, and most devoted Christians.

From the commencement of the special services, the deacons and members of the church entered heartily into the work. They visited from house to house,—assisted in holding meetings in various parts of the town,—invited their neighbours to the house of God,—called them up to the early meetings, gave up their sittings to accommodate strangers,—marked those who were affected under the word, and brought them to the inquirers' meeting. It may truly be said of them as is recorded of the ancient Jews, when building the wall, "The people had a mind to work." Nor has their zeal grown cool; they are still labouring to convert souls, and watchful over the young believers. It is our aim to give them all something to do, and keep them at work in their own sphere of action. Individual effort is the thing we want to keep the flame alive.

There has been no suspension of business during the revival; no improper hours kept; the meetings were generally closed before nine in the evening, so that family arrangements might not be disordered. It is true, many of the inquirers stopped longer, but late hours were particularly avoided on several accounts.

I might say much about the opposition that we have had to encounter, but I forbear. Few modern revivals have met with more, but God has made the wrath of man to praise him. When our adversaries could not arrest the progress of the work, they began to prophesy its speedy downfall. "Even that which they build, if a fox go up, he shall even break down the stone wall."

And now, dear brother, I must bring this narrative to a close, by expressing our sense of the deep and lasting obligation under which as a church we are placed to the Baptist Home Mission,—to its auxiliary at Nottingham,—to Mr. Pulsford for his efficient services, and most of all to the Great Head of the church, who has wiped away our reproach, and visited his vineyard with such copious showers of mercy.

I remain, dear Brother,

Sincerely yours,

CHAS. KIRTLAND, Minister.

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In order that the interesting letter of Mr. Kirtland might be given entire, the acknowledgment of several contributions is deferred.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. Bousfield, Esq., 29, Finsbury Square; or by the Secretary, the Rev. S. J. Davis, 23, Eastcheap, London.

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